

### COMMUNITY EMPOWERMENT IN TAGANGSER LAOK VILLAGE, PAMEKASAN REGENCY THROUGH EDUCATIONAL AND SOCIAL SERVICE ACTIVITIES

Darus Salam<sup>1</sup>, Hafiluddin<sup>2</sup>, Ririn Aprillawati<sup>3</sup>, Nova Aulia<sup>4</sup>, Khoirul Warisin<sup>5</sup>, Kholifi<sup>6</sup>

<sup>1</sup>Sekolah Tinggi Ilmu Dakwah dan Komunikasi Islam Al-Mardliyyah Pamekasan, Indonesia; [b2476603@gmail.com](mailto:b2476603@gmail.com).\* (Corresponden)

<sup>2</sup>Sekolah Tinggi Ilmu Dakwah dan Komunikasi Islam Al-Mardliyyah Pamekasan, Indonesia; [hafidd01@gmail.com](mailto:hafidd01@gmail.com)

<sup>3</sup>Sekolah Tinggi Ilmu Dakwah dan Komunikasi Islam Al-Mardliyyah Pamekasan, Indonesia; [apriariin12@gmail.com](mailto:apriariin12@gmail.com)

<sup>4</sup>Sekolah Tinggi Ilmu Dakwah dan Komunikasi Islam Al-Mardliyyah Pamekasan, Indonesia; [nova01@gmail.com](mailto:nova01@gmail.com)

<sup>5</sup>Sekolah Tinggi Ilmu Dakwah dan Komunikasi Islam Al-Mardliyyah Pamekasan, Indonesia; [warisin01@gmail.com](mailto:warisin01@gmail.com)

<sup>6</sup>Sekolah Tinggi Ilmu Dakwah dan Komunikasi Islam Al-Mardliyyah Pamekasan, Indonesia; [petinju01@gmail.com](mailto:petinju01@gmail.com)

#### ABSTRACT

##### Background

This community service program was initiated in response to the low level of citizen participation, unequal access to education, and weak social solidarity in Tagangser Laok Village.

##### Purpose

The primary objective is to enhance community capacity through a participatory approach in the educational, social, and religious sectors, aiming to foster collaboration among residents and promote sustainable independence and collective awareness.

##### Implementation Method

The methodology employed includes Participatory Action Research (PAR), field observations, problem mapping, program implementation, as well as evaluation and reflection, with active community involvement throughout the fieldwork.

##### Result

The implementation outcomes span three main areas: religion, education, and social affairs. In the religious domain, students provided guidance in Qur'an recitation and correct prayer practices for children at two local prayer halls (musholla). In the field of education, teaching activities were conducted at Al-Mardliyyah Islamic School (Madrasah Diniyyah) and Tagangser Laok 03 Public Elementary School, focusing on both religious and academic subjects. Social activities included communal work at a public cemetery, health exercise sessions, a seminar on preventing early marriage, and support and mentoring for children with special needs to promote better quality of life.

##### Conclusion

The program effectively addressed religious, educational, and social aspects, resulting in positive impacts such as improved religious understanding, academic progress among students, and heightened social awareness, public health consciousness, and community care for children with special needs.

##### Keywords

Empowerment, Community, Education, Social Service



This Work Is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

## INTRODUCTION

Tagangser Laok Village is one of the villages located in Waru District, Pamekasan Regency, on Madura Island. The village is situated approximately 40 kilometers from the center of Pamekasan City and about 3 kilometers from the district capital. Covering an area of 245.62 hectares, Tagangser Laok consists of agricultural land, 1.5 hectares of public facilities, and 15.77 hectares of rice fields. Geographically, the village is positioned at 113.537147° E and -6.943711° S. Its water infrastructure is primarily composed of 102 dug wells and three clean water tanks. According to demographic data, the population totals 4,428 people, distributed across 1,816 households. The economic composition reveals that 1,077 households are categorized as underprivileged, alongside various classifications of welfare-level families. The village shares borders with Tagangser Daya to the north, Waru Barat to the south, Tlontoh Ares to the east, and Ponjanan Timur to the west.

Preliminary assessments of the social and economic conditions in Tagangser Laok Village have identified several issues that warrant intervention through community service programs. Key concerns include low community participation in human resource development, disparities in educational attainment between hamlets, and limited collaborative initiatives in the village's social life. Furthermore, the lack of awareness and citizen engagement poses a significant challenge to fostering village solidarity. Accordingly, this community engagement program focuses on three main areas: social development, education, and strategies to strengthen interpersonal solidarity. The social focus emphasizes the reinforcement of mutual cooperation values and social inclusion. The educational component prioritizes equitable access to learning opportunities and the improvement of supporting infrastructure. Through a comprehensive and participatory approach, this program aims to encourage sustainable social transformation and cultivate a stronger sense of community among the residents of Tagangser Laok.

Community empowerment through educational activities represents a strategic approach that not only enhances individual capacity but also improves collective well-being. Partnerships between educational institutions and local communities provide students with hands-on experience, bridging the gap between theory and practice in addressing social challenges such as climate change (Phiri, 2024). Inclusive education that promotes lifelong learning helps individuals develop resilience and a sense of responsibility over their own learning processes (Fahnert, 2023). Community engagement in social work education also fosters social justice and human rights awareness (Lucio et al., 2024). Community-based advocacy programs have been shown to increase student optimism and decision-making skills (Kim et al., 2021). Capacity building through local leadership training (Sharpe et al., 2025) and gamification approaches (Wang et al., 2023) further strengthens active participation. Environmental health education grounded in popular learning promotes co-created knowledge (Garzón-Galvis et al., 2018), while the integration of local values is essential for sustainable empowerment (Medina, 2022).

Empowering rural communities through educational and social service initiatives has proven effective in improving social welfare, health, and economic outcomes. In Kenya, village-based literacy centers have enhanced women's welfare through adult literacy education and community development activities (Takayanagi, 2016). In Indonesia, village libraries have played a critical role in promoting social inclusion and economic growth (Heriyati et al., 2021). Health programs such as women's cadre training under India's Rural Health Project have increased community participation and improved health outcomes (Kaysin et al., 2024). Social service initiatives like community-owned clinics and village adoption schemes have fostered citizen involvement in healthcare provision (Wanjari et al., 2025), while the utilization of social capital in North Sumatra has supported family planning programs (Siregar et al., 2023). Entrepreneurship

training and Village-Owned Enterprises (BUMDes) have strengthened economic self-reliance (Subekti et al., 2019; Ibrahim et al., 2020), including the development of sustainable community-based tourism (Hermawan et al., 2023).

Tagangser Laok Village faces various challenges, including low participation in human capital development, unequal access to education across hamlets, and limited awareness of the importance of social solidarity. To address these gaps, this community service program adopts a participatory approach that integrates educational, social, and advocacy activities. The novelty of the program lies in its synergy of local potential-based training, inclusive education, and the reinforcement of mutual cooperation values through a Participatory Action Research (PAR) model. The program aims to build community capacity in education and social development, foster inter-community collaboration, and promote sustainable village self-reliance. The anticipated outcomes include increased collective awareness, equitable access to education, and the strengthening of inclusive social networks. Additionally, this initiative contributes concretely to rural community development through contextual, participatory learning processes that are replicable in other areas with similar characteristics.

## IMPLEMENTATION METHOD

This community service initiative employed a Participatory Action Research (PAR) approach, which emphasizes active community involvement throughout all stages of the program. A group of university students conducted fieldwork in Tagangser Laok Village over a one-month period, from July 14 to August 14, 2025. The process began with field observations and problem mapping, followed by the implementation of work programs in the social, educational, and religious sectors, and concluded with evaluation and reflection phases. During the implementation, students utilized various tools including writing materials, documentation cameras, portable whiteboards, as well as laptops and projectors for training and seminar sessions. The PAR approach enabled students to act as facilitators of change by encouraging village residents to collaboratively design, implement, and assess the effectiveness of the programs in a participatory and sustainable manner, thereby generating long-term impact.

In the education sector, students taught at *Madrasah Diniyyah Al-Mardliyah* daily (except Fridays) from 13:00 to 14:00, and at *Tagangser Laok 03 Public Elementary School* every Monday to Wednesday from 08:00 to 09:00. These teaching activities involved the use of textbooks, visual teaching aids, whiteboards, and instructional modules. In the religious sector, Qur'an reading sessions were conducted at *Al-Asy'ari Musholla* and *An-Nawawi Musholla* every evening (except Thursday nights) from 17:30 to 19:00. The learning process made use of *IQRA* books, the Qur'an, and active speakers to enhance audibility during instruction. In the social sector, the students organized a range of activities such as communal clean-up efforts at the village hall and public cemetery, community exercise sessions, public seminars, and aid distribution for children with special needs (CWSN). These activities were supported by cleaning equipment, sound systems, banners, and light exercise tools to ensure effective implementation in the field.

## RESULTS AND DISCUSSION

### Religious Sector

Religion is a belief system and practice of worship directed toward God, along with a set of rules related to cultural traditions. It represents a fundamental aspect of human life and is arguably one of the most powerful forces influencing individual behavior. In the religious domain, the program we implemented focused on Qur'an recitation guidance and proper prayer practices,

conducted every evening except on Tuesday and Friday nights. These sessions were held at *Musholla Al-Asy'ari* and *Musholla An-Nawawi*. The primary objectives were to enhance the children's ability to read the Qur'an correctly – emphasizing proper tajwīd (rules of recitation) and makhraj (articulation of Arabic letters) – as well as to ensure that their daily prayers (ṣalāh) are performed in accordance with Islamic teachings, including proper fulfillment of its conditions, pillars, and procedures.



Figure 1. Qur'an Recitation Activity at Musholla Al-Asy'ari

The Qur'an recitation sessions were held every evening after the Maghrib prayer, except on Tuesday and Friday nights. These sessions were conducted at two locations: *Musholla Al-Asy'ari* and *Musholla An-Nawawi*. The aim of these activities was to improve the children's Qur'anic literacy. Teaching Qur'an from an early age is considered crucial as it serves as a long-term investment both in this life and the hereafter. The method employed was the sorogan method, where each student individually recited verses of the Qur'an in front of the instructor, who then corrected their pronunciation and recitation directly.



Figure 3.2. Prayer Guidance Activity: Teaching Proper and Correct Prayer Practices

In addition to Qur'an lessons, we also conducted practical training on how to perform ṣalāh (Islamic prayer) correctly, held every Tuesday night. The objective of this training was to prevent incorrect prayer habits both in terms of pronunciation and physical movements – and to foster Muslim children and adolescents who are accustomed to performing ṣalāh with full concentration and sincerity. This program also served as a character-building initiative to cultivate disciplined individuals with good moral conduct, making prayer an integral part of their daily lives.

The method applied was direct practice, where the facilitator first demonstrated the prayer movements and recitations from the opening takbīr (takbiratul ihram) to the final salām. Participants then followed the sequence together. Subsequently, each participant was given the opportunity to practice the entire prayer individually in front of the facilitator, who provided immediate feedback on both recitation and movements to ensure alignment with proper Islamic practice.

The practices of teaching Qur'an and ṣalāh are deeply rooted in Islamic educational traditions, dating back to the time of Prophet Muhammad. Since the revelation of the Qur'an, Muslim communities have sustained religious education through the establishment of institutions and the development of scholarly works in the field of *qirā'āt* (recitation sciences). However,

historical challenges have arisen, particularly during the decline of the Ottoman Empire and the early years of the Turkish Republic, when teacher shortages and shifts in educational policy affected Qur'anic education (Akaslan, 2018).

In the realm of teaching and learning, various evaluation methods have evolved. For example, the “tebuk” method has long been used to assess memorization accuracy and has now been modernized through the use of technologies such as TeBook, which incorporates voice recognition (Bin Abdullah et al., 2019). Another approach is the “sisir” method, where students memorize verses from the end to the beginning of a *juz'* to improve retention (Kurniailah & Bakar, 2023). Interestingly, Qur'anic recitation also contains musical elements that can be analyzed from a musicological perspective, such as the use of maqām *Bayātī* and *Hijāz*, which contribute to the deep spiritual experience of the recitation (Indrawan et al., 2023)

### Educational Sector

The empowerment of educational institutions or schools within the community encompasses three main aspects: student empowerment, parental and community involvement, and organizational empowerment. Student empowerment is achieved by creating an equitable learning environment and involving students in decision-making processes—such as through the formulation of shared rules, self-directed goal setting, and collaborative problem-solving—as part of inclusive education (Işcan, 2023; Galkienè, 2018). The involvement of parents and the community, particularly from marginalized groups, is essential in promoting school democratization and improving student learning outcomes (Edwards et al., 2021). School-family partnerships have been shown to strengthen student success, and various models of parental involvement may be employed to address educational challenges (Saydee, 2023). Lastly, organizational empowerment requires an understanding of the historical and systemic relationships within schools, especially during transitional periods, such as the integration of students with disabilities into mainstream education (Gooden et al., 2021).

Education is a conscious and deliberate effort to create a learning atmosphere and learning process that actively enables students to develop their potential in order to possess spiritual and religious strength, self-control, personality, intelligence, noble character, as well as the skills needed by themselves and society. In this regard, our educational activities include teaching at Madrasah Diniyyah Al-Mardliyyah (MD) and SDN Tagangser Laok 03. Teaching at the Madrasah Diniyyah (MD) and at SDN constitutes a form of service and devotion to apply the knowledge gained in university.



Figure 3.3 Learning Activities at MD Al-Mardliyyah

At the Madrasah Diniyyah (MD), the subjects taught to students are directly determined by the head of the madrasah. One of the main subjects is *nahwu* (Arabic grammar), which is delivered

using the *bandongan* method where the teacher reads and explains the text, and students listen attentively while annotating the text with grammatical markers (*i'rab*). Meanwhile, at SDN, the subjects taught are based on the national curriculum, including academic guidance. This involves assisting students in understanding subject material, overcoming learning difficulties, and developing effective learning strategies.



Figure 3.4 Learning Activities at SDN Tagangser Laok 03

### Social Sector

Social activities are collective efforts carried out in collaboration with fellow participants of the *Community Service Program*, particularly those residing in the surrounding area. These activities are undertaken with the aim of achieving shared goals. There are various initiatives that can be pursued within the social domain; however, the activities we implemented were primarily focused on *gotong royong* (communal work). *Gotong royong* is a form of social engagement aimed at cleaning up areas that may be disruptive to the community. It also reflects an environmentally friendly lifestyle or a "green lifestyle" (Yuliani, 2019).

On Monday morning, we conducted a communal clean-up or *social service* at the public cemetery (TPU) in Denpateh Hamlet. This activity addressed the issue of waste and overgrown grass. The objectives of this initiative were as follows: to maintain the cleanliness and order of the cemetery by removing trash, weeds, and debris, to show respect and honor to the deceased, ancestors, families, and community members, to foster social awareness and a sense of responsibility, to promote the spirit of mutual cooperation and collective ownership of public spaces, to provide a peaceful, pleasant, and comfortable environment for families and visitors, to clear the cemetery of brush and stagnant water to prevent mosquito breeding and the presence of harmful animals, to preserve local traditions by maintaining the cultural value of *gotong royong* as a manifestation of social cohesion.



Figure 3.5 Community Service Activity at the Public Cemetery

In addition, we implemented an assistance program for children with special needs (ABK) on Sunday in the hamlet. This program aimed to ensure the fulfillment of the basic needs of children with special needs and their families, thereby supporting a decent standard of living and promoting optimal growth and development for the children. Counseling and guidance services were also provided to help children with special needs develop self-awareness, understand their specific needs, and improve their personal, social, and adaptive skills. These services also offered opportunities for participation in hobbies or creative activities that contribute to an improved quality of life.



Figure 3.7 Assistance Program for Children with Special Needs

Furthermore, a seminar program was held as part of a mandatory university requirement. The seminar was titled "The Urgency of Youth Empowerment" with the theme "The Importance of Education as a Strategy to Prevent Child Marriage." This seminar served as a forum for discussion and education on the critical role of education in preventing early marriage. Participants were provided with information on the importance and benefits of education, the factors contributing to child marriage, and the negative impacts of such practices. The primary goal of the seminar was to raise public awareness regarding the significance of education and to encourage community efforts to prevent child marriage among families, relatives, and even neighbors.



Figure 3.8 Youth Empowerment Seminar Activity

Social service activities have a wide-reaching positive impact on the community. First, residents gain new knowledge and skills that can be applied to improve their well-being and health (Pangesti et al., 2021). Second, by utilizing local resources and fostering entrepreneurial activities, the initiatives contribute to economic stability and growth (Hidayat et al., 2023). Third, access to medical services and health education increases public health awareness and outcomes (Mukabagorora et al., 2021). Moreover, collaborative efforts in environmental management support the sustainable preservation and utilization of natural resources (Muslih et al., 2021). Lastly, these activities foster social responsibility and civic engagement, both among students and community

members, thereby contributing to long-term community development (Jordaan & Mennega, 2022).

## CONCLUSION

The results of our research and the implementation of the *Community Service Program* indicate the successful execution of several key initiatives in the areas of religion, education, and social development. In the religious sector, we conducted Qur'an recitation classes and provided guidance on the correct procedures for performing daily prayers, specifically targeting children.

In the educational sector, we taught at *Madrasah Diniyyah Al-Mardliyyah* and *SDN Tagangser Laok 03*, focusing on Arabic grammar (*nahwu*), academic subjects, and tutoring sessions aimed at helping students comprehend their lessons and overcome learning difficulties. Meanwhile, in the social sector, we organized a range of activities, including communal clean-up efforts at the local public cemetery (TPU) to create a clean and comfortable environment for visitors, community fitness exercises to promote physical well-being, and the provision of assistance for children with special needs (ABK), which included basic necessities, counseling services, and personalized guidance to help them develop self-awareness and understand their specific needs. The implications of this program are notably positive: for the students, it provided valuable hands-on field experience; and for the community, it delivered tangible benefits in the area of empowerment and well-being.

## ACKNOWLEDGMENT

We would like to express our deepest gratitude to all parties who have supported the implementation of this Community Service program. The cooperation from the local community, educational institutions, religious leaders, and village authorities has enabled us to successfully carry out various activities in the religious, educational, and social sectors. This program has yielded tangible benefits: students gained valuable hands-on experience in community empowerment, while residents received educational, spiritual, and social support. We hope this collaboration will continue to foster a more empowered, caring, and sustainable environment for future generations.

## AUTHOR CONTRIBUTION

- Author 1 : Developed a structured Qur'an recitation module adapted to children's abilities. Applied participatory learning to increase engagement and used observational assessments to monitor progress in mastering correct prayer techniques.
- Author 2 : Designed interactive tutoring methods addressing students' difficulties. Used formative assessments to adjust teaching strategies and implemented peer-assisted learning to foster collaboration and improve understanding in both Madrasah and elementary school.
- Author 3 : Coordinated community clean-up through participatory approaches to maximize volunteer involvement. Conducted environmental scans to identify sanitation needs and developed task allocation systems to optimize group efficiency during social activities.
- Author 4 : Created personalized counseling frameworks for children with special needs. Conducted qualitative interviews to understand challenges faced and incorporated adaptive skill development exercises to improve social and personal competencies.
- Author 5 : Organized health and fitness sessions using evidence-based protocols. Conducted community needs assessments to tailor programs effectively and implemented feedback mechanisms to enhance participant satisfaction and program quality.
- Author 6 : Facilitated seminar planning using participatory methods to engage audiences. Developed educational materials based on thematic analysis and utilized pre- and post-surveys to measure knowledge and attitude changes among participants.

## REFERENCES

- Akaslan, Y. (2018). The education of Qur'ān recitation (Qirā'āt) in Turkey [Türkiye'de kiraat ilmi eğitim-öğretimi]. *Cumhuriyet İlahiyat Dergisi*, 22(2), 1081–1107. <https://doi.org/10.18505/cuid.439689>
- Bin Abdullah, M. H., Aziz, Z. A., Rauf, R. H. A., Shamsudin, N., & Latiff, R. A. (2019, May). TeBook: A mobile Holy Quran memorization tool. In *2nd International Conference on Computer Applications and Information Security (ICCAIS 2019)* (Article No. 8769472). IEEE. <https://doi.org/10.1109/CAIS.2019.8769472>
- Edwards, D. B., DeMatthews, D., Spear, A., & Hartley, H. (2021). Community participation and empowerment in marginalised contexts: Leveraging parental involvement, adult education, and community organising through social justice leadership. *Compare*, 51(8), 1190–1207. <https://doi.org/10.1080/03057925.2020.1717927>
- Fahnert, B. (2023). We can do it – Empowering learning. *FEMS Microbiology Letters*, 370, fnad103. <https://doi.org/10.1093/femsle/fnad103>
- Galkienė, A. (2018). Įgalinančio ugdymo raiškos edukacinės įtraukties sąlygomis analizė [Analysis of the expression of empowering education under conditions of educational inclusion]. *Pedagogika*, 129(1), 77–93. <https://doi.org/10.15823/p.2018.06>
- Garzón-Galvis, C., Wong, M., Madrigal, D., Olmedo, L., Brown, M., & English, P. (2018). Advancing environmental health literacy through community-engaged research and popular education. In *Environmental Health Literacy* (pp. 97–134). Springer. [https://doi.org/10.1007/978-3-319-94108-0\\_5](https://doi.org/10.1007/978-3-319-94108-0_5)
- Gent, B., & Muhammad, A. (2019). Memorising and reciting a text without understanding its meaning: A multi-faceted consideration of this practice with particular reference to the Qur'an. *Religions*, 10(7), 425. <https://doi.org/10.3390/rel10070425>
- Gooden, A., Keys, C. B., Back, L., McMahon, S. D., & Morgan, M. (2021). Organizational empowerment: A framework examining historical and systemic domains in school settings. *Journal of Community Psychology*, 49(2), 516–532. <https://doi.org/10.1002/jcop.22476>
- Heriyati, P., Kalumbang, Y. P., Dewanti, R., & Johan. (2021). Village library for sustainable community empowerment program case: Village library at Tirtomoyo Village Pakis, Malang District, East Java. *IOP Conference Series: Earth and Environmental Science*, 729(1), 012138. <https://doi.org/10.1088/1755-1315/729/1/012138>
- Hermawan, Y., Sujarwo, S., & Suryono, Y. (2023). Learning from Goa Pindul: Community empowerment through sustainable tourism villages in Indonesia. *The Qualitative Report*, 28(5), 1365–1383. <https://doi.org/10.46743/2160-3715/2023.5865>
- Hidayat, A., Sugiarto, L., Sulistianingsih, D., & Adhi, Y. P. (2023). Identifikasi dan analisis penataan organisasi Badan Usaha Milik Desa. *Jurnal Pengabdian Hukum Indonesia*, 6(2), 319–331. <https://doi.org/10.15294/jphi.v6i2.72577>

- Ibrahim, I., Mintasrihardi, M., Kamaluddin, K., Mas'Ad, M., & Syukuriadi, S. (2020). Community empowerment pattern through village-owned enterprise strategy in the gold mine area of West Sumbawa, Indonesia. *IOP Conference Series: Earth and Environmental Science*, 413(1), 012036. <https://doi.org/10.1088/1755-1315/413/1/012036>
- Indrawan, A., Salsabil, & Islami, M. F. (2023). Musicological analysis of the recitation of Surah Al-Fatiha in the musically-performed congregational worship. *Rast Müzikoloji Dergisi*, 11(2), 171–196. <https://doi.org/10.12975/rastmd.20231121>
- Işcan, S. (2023). *Getting students empowered towards an equitable learning environment. Dalam Promoting diversity, equity, and inclusion in language learning environments* (hlm. 1–20). IGI Global. <https://doi.org/10.4018/978-1-6684-3632-5.ch001>
- Jordaan, M., & Mennega, N. (2022). Community partners' experiences of higher education service-learning in a community engagement module. *Journal of Applied Research in Higher Education*, 14(1), 394–408. <https://doi.org/10.1108/JARHE-09-2020-0327>
- Kaysin, A., Antonello, P., Agarwal, S., & Perry, H. (2024). Strategies for sustained empowerment of community health workers: A qualitative analysis of the comprehensive rural health project in Jamkhed, India. *Inquiry*, 61, 00469580241235059. <https://doi.org/10.1177/00469580241235059>
- Kim, A. J., Jones-Bynes, J., Botchwey, N., & Conway, T. L. (2021). How youth of color create communities of hope: Connecting advocacy, activity, and neighborhood change. *International Journal of Environmental Research and Public Health*, 18(6), 3133. <https://doi.org/10.3390/ijerph18063133>
- Kurniailah, I., & Bakar, M. A. (2023). Increasing the quality of memorizing the Qur'an for santri kalong through the sisir method. *Nazhruna: Jurnal Pendidikan Islam*, 6(2), 253–270. <https://doi.org/10.31538/nzh.v6i2.3378>
- Lucio, R., Aiken, E. C., Maughan, G., Campbell, M., & Louis-Caines, K. (2024). Agents of change: The role LEAD plays in identity formation, community engagement, and social justice advocacy. *Journal of Human Rights and Social Work*, 9(4), 505–520. <https://doi.org/10.1007/s41134-024-00306-2>
- Medina, M. N. D. (2022). Bioblitz – Towards local biodiversity conservation: Together we stand a chance. In *Bold Visions in Educational Research* (Vol. 77, pp. 170–185). Brill Academic Publishers. [https://doi.org/10.1163/9789004524705\\_010](https://doi.org/10.1163/9789004524705_010)
- Mukabagorora, T., Kayitesi, I., Bana, R. W., Akochi, J. S., Odumeru, E., Rutayisire, R., & Mukangendo, M. (2021). Medical imaging community outreach program: Lesson to students and impact to the community. *Journal of Ultrasound*, 24(4), 493–498. <https://doi.org/10.1007/s40477-020-00530-2>
- Muslih, A. M., Bintoro, A., Duryat, D., Subhan, S., Arlita, T., Rasyid, U. H. A., Umam, A. H., Farida, A., & Yanti, L. A. (2021). The study of silvicultural aspects of community forest in Buana Sakti Lampung Province. *IOP Conference Series: Earth and Environmental Science*, 667(1), 012053. <https://doi.org/10.1088/1755-1315/667/1/012053>

- Pangesti, D., Aprillyanto, M. S., Khasanah, S. L., Nugroho, H., & Sulistianingsih, D. (2021). Perlindungan hukum pada produk bolu kopi dan upaya peningkatan ekonomi masyarakat Desa Lobang. *Jurnal Pengabdian Hukum Indonesia*, 3(2), 237–243. <https://doi.org/10.15294/jphi.v3i2.35547>
- Phiri, C. (2024). University community partnerships for climate change adaptation in Malawi: Exploring contributions, potential opportunities and challenges. *SOTL in the South*, 8(2), 6–32. <https://doi.org/10.36615/sotls.v8i2.415>
- Saydee, F. (2023). *Parental empowerment: Development and implementation of institutional change in multicultural contexts*. Dalam *Cases on current issues, challenges, and opportunities in school counseling* (hlm. 116–125). IGI Global. <https://doi.org/10.4018/978-1-6684-7556-0.ch006>
- Sharpe, P. A., Flint, S., Burroughs-Girardi, E. L., Pekuri, L., Wilcox, S., & Forthofer, M. (2015). Building capacity in disadvantaged communities: Development of the Community Advocacy and Leadership Program. *Progress in Community Health Partnerships: Research, Education, and Action*, 9(1), 113–127. <https://doi.org/10.1353/cpr.2015.0003>
- Siregar, K. E., Badaruddin, B., Lubis, L. A., & Humaizi, H. (2023). Utilization of social capital in managing family planning village programs in rural communities in Indonesia. *Forum for Development Studies*, 50(2), 351–370. <https://doi.org/10.1080/08039410.2023.2178501>
- Subekti, P., Setianti, Y., Hafiar, H., Bakti, I., & Yusup, P. M. (2019). Environmental entrepreneurship education: Case study of community empowerment programs in Bandung Barat district, Indonesia. *International Journal of Entrepreneurship*, 23(2). [ISSN: 1099-9264]
- Takayanagi, T. (2016). Rethinking women's learning and empowerment in Kenya: Maasai village women take initiative. *International Review of Education*, 62(6), 671–688. <https://doi.org/10.1007/s11159-016-9597-y>
- Wang, G., Al-Abdillah, B. I., Maharani, M., & Atiah, N. (2023). Designing community development management system using gamification. In *2023 International Conference on Informatics, Multimedia, Cyber and Information Systems (ICIMCIS)* (pp. 462–466). IEEE. <https://doi.org/10.1109/ICIMCIS60089.2023.10349078>
- Wanjari, D., Sharma, R., Bhusari, P., Bhondwe, C., Raut, A. V., Gupta, S. S., Kambale, A., More, H., Lohe, S., & Mundra, A. (2025). Community owned green gym of a village in Maharashtra, India: A case study of community empowerment. *Discover Social Science and Health*, 5(1), Article 9. <https://doi.org/10.1007/s44155-025-00154-z>