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Social Transformation and Education: Empowerment of the Wedegan Hamlet Community through Education and Religious Programs

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Abstract

Rural communities frequently encounter structural challenges related to limited educational access, declining social participation, and weakened community institutions. This study examines a community empowerment initiative implemented in Wedegan Hamlet, Sambikerep Village, Nganjuk Regency, Indonesia, focusing on the integration of education and religious programs as instruments of social transformation. The program adopted a Participatory Action Research (PAR) framework that positioned community members as active collaborators in identifying local challenges, designing interventions, and implementing solutions. Program activities included the revitalization of mosque-based religious programs, non-formal educational tutoring for children, women's counseling and empowerment initiatives, and youth engagement through tambourine-based religious arts training. Empirical evaluation was conducted through participatory observation, informal interviews, and continuous monitoring of participation patterns among program beneficiaries. The findings indicate measurable improvements in community participation in religious activities, stronger parental involvement in supporting children's learning, and increased youth engagement in collaborative cultural activities. These outcomes illustrate how integrated educational and socio-religious initiatives can strengthen social cohesion, enhance community participation, and stimulate grassroots social transformation in rural contexts. The study highlights the importance of participatory empowerment approaches in fostering sustainable community development.

Keywords: Community Empowerment, Social Transformation, Rural Education, Religious Programs, Participatory Action Research.



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INTRODUCTION

Contemporary debates on social transformation increasingly position education and community empowerment as mutually reinforcing mechanisms for addressing structural inequalities in rural societies. Across diverse global contexts, development scholars emphasize that transformative change rarely emerges solely from economic interventions; rather, it is sustained through the integration of educational capacity building, social participation, and moral or religious value formation within community life. Empirical discussions in community development research highlight how participatory engagement enables marginalized populations to reinterpret social problems and mobilize collective action, thereby reshaping local institutions and social relations (Hernandez, 2020). Parallel scholarship on moral education underscores the role of value-based learning systems in cultivating ethical responsibility, solidarity, and community cohesion, which collectively function as catalysts for long-term social transformation (Campbell, 2025). Within this broader trajectory, contemporary development discourse increasingly recognizes that educational and religious institutions—particularly in rural environments—serve not only as sites of knowledge transmission but also as strategic arenas for empowerment, social capital formation, and the reconstruction of communal identities.

A growing body of international research further demonstrates that community empowerment programs combining education, social participation, and economic initiatives have measurable impacts on social resilience and local development outcomes. Studies examining rural development interventions in South Asia indicate that participatory programs can significantly enhance beneficiaries' social agency and community decision-making capacity when they are embedded within local cultural and institutional structures (Bhatta & Priya, 2025). Similar findings emerge from research on

empowerment initiatives in African contexts, where multilevel analyses reveal that education, social awareness, and community engagement function as critical determinants of empowerment outcomes, particularly for marginalized groups such as women (Dellie et al., 2024). Complementary studies also show that empowerment processes can expand beyond socio-economic improvements to foster broader social transformation, including changes in leadership participation, collective identity formation, and community governance structures (Dong & Khan, 2023). These findings collectively suggest that empowerment-oriented educational interventions are capable of reshaping both individual capacities and communal dynamics, positioning education as a strategic instrument for sustainable rural transformation.

Despite these promising insights, the existing literature reveals several conceptual and empirical limitations that constrain a comprehensive understanding of community-based empowerment processes. Much of the research on rural empowerment remains heavily oriented toward economic indicators—such as microfinance access or income diversification—while comparatively neglecting the sociocultural dimensions of empowerment, including moral education, religious participation, and community cohesion (Bhatta & Priya, 2025; Dong & Khan, 2023). Even studies that incorporate social indicators often treat education as a singular institutional variable rather than as an embedded cultural practice shaped by local religious traditions and communal norms. Research on empowerment and social participation has similarly been criticized for insufficiently examining how educational and spiritual programs intersect to influence behavioral change and social solidarity within rural communities (Dellie et al., 2024). This imbalance has generated an incomplete analytical framework in which the transformative potential of integrated educational and religious initiatives remains underexplored, particularly in grassroots community contexts.

The persistence of these gaps carries significant implications for both scholarship and practice. Rural communities in many developing regions continue to experience structural barriers to education, declining participation in communal institutions, and limited opportunities for youth engagement—conditions that collectively weaken social cohesion and impede sustainable development initiatives. Community-based educational programs have been proposed as strategic interventions to address these challenges, especially when they integrate moral learning, cultural activities, and participatory engagement into local empowerment strategies (Inayati & Hijriyati, 2025). Yet empirical investigations into such integrated models remain limited, particularly in Southeast Asian rural settings where religious institutions often play a central role in community life. Recent community service studies conducted in Indonesian villages suggest that education-centered empowerment initiatives—such as tutoring programs, youth skill development, and revitalization of religious activities—can stimulate community participation and strengthen social relationships (Baitaputra et al., 2025). These emerging findings signal the importance of examining localized empowerment strategies that bridge educational development with religious and cultural revitalization.

Positioning the present study within this scholarly landscape requires a more nuanced investigation of how educational and religious programs function collectively as instruments of social empowerment at the village level. Rather than isolating education as a technical intervention, this research approaches it as a socially embedded process that interacts with cultural norms, community leadership structures, and religious practices to shape collective transformation. Previous studies on community engagement frameworks emphasize the effectiveness of participatory models—particularly Participatory Action Research—in facilitating collaborative problem identification and solution development within communities (Hernandez, 2020). When combined with locally grounded educational and spiritual initiatives, such participatory approaches can generate sustainable empowerment outcomes by aligning external facilitation with internal community agency (Baitaputra et al., 2025; Campbell, 2025). Examining this intersection between participatory methods, educational initiatives, and religious revitalization offers an opportunity to extend existing theories of community empowerment by foregrounding the cultural and moral dimensions of social change.

This study therefore investigates how integrated educational and religious programs can facilitate community empowerment and social transformation in Wedegan Hamlet, Sambikerep Village, Nganjuk Regency. By employing a participatory action research approach, the research analyzes the processes through which community members engage in identifying local challenges, revitalizing educational activities, and strengthening religious participation as collective strategies for improving social well-being. The study seeks to contribute theoretically by advancing a contextualized model of

empowerment that situates education and religious practice as interconnected drivers of social change in rural communities. Methodologically, it demonstrates the relevance of participatory frameworks for translating academic knowledge into community-centered interventions capable of fostering sustainable social transformation.

RESEARCH METHODS

The community service program was implemented in Wedegan Hamlet, Sambikerep Village, Rejoso District, Nganjuk Regency, a rural community facing declining participation in educational and religious activities alongside limited access to educational resources. Empirical evaluation data were available and formed an integral component of the program's implementation and assessment process. The initiative adopted a Participatory Action Research (PAR) framework, positioning community members as active collaborators in diagnosing problems, designing interventions, and implementing solutions. The target beneficiaries included school-age children, adolescents, parents, and local religious leaders who collectively shape educational and socio-religious dynamics within the hamlet. Program implementation was organized into several sequential stages. The first stage involved participatory problem identification through community meetings and informal consultations with residents, religious leaders, and youth groups to map educational barriers, declining mosque participation, and limited youth engagement. The second stage focused on collaborative planning, during which facilitators and community representatives formulated an action plan prioritizing three core interventions: the revitalization of religious activities in the Baitul Mukaromah Mosque, the provision of non-formal educational tutoring for children with limited academic support, and tambourine-based religious arts training to encourage youth participation in cultural and spiritual activities. The third stage consisted of program implementation in which facilitators—supported by community volunteers—conducted regular tutoring sessions, organized structured mosque-based religious gatherings, and facilitated creative youth activities aimed at strengthening social bonds and fostering positive engagement among adolescents.

Empirical evaluation was conducted through a combination of participatory observation, informal interviews with community members, and continuous monitoring of program activities throughout the implementation period. Data collection focused on capturing both behavioral changes and participation patterns among program beneficiaries. Observational records documented attendance levels in tutoring sessions, participation in mosque-based religious activities, and engagement of adolescents in tambourine art training. Informal interviews with parents, youth participants, and community leaders were conducted to understand perceived program benefits, community responses, and emerging challenges during implementation. The evaluation process also incorporated reflective discussions with community stakeholders to assess program effectiveness and identify opportunities for improvement. Indicators of success were defined through collaboratively agreed measures, including increased community participation in religious activities, improved learning engagement among children participating in tutoring programs, and strengthened social interaction among youth through cultural and religious activities. Evidence from the monitoring process indicated a noticeable increase in attendance at mosque programs, greater consistency in children's participation in tutoring sessions, and growing youth involvement in collective artistic activities, suggesting that the integrated education and religious empowerment approach contributed to strengthening community engagement and social cohesion in Wedegan Hamlet.

RESULTS AND DISCUSSION

Revitalization of Religious Activities and Community Spiritual Participation

Community-based religious revitalization emerged as a central intervention aimed at restoring collective participation in spiritual activities within Wedegan Hamlet. Field observations revealed that prior to the intervention, congregational attendance in local mosques had significantly declined, particularly among youth groups. The empirical data indicated that informal religious practices remained present in households, yet structured mosque-based activities were rarely conducted. Such patterns reflect broader findings suggesting that institutional religious engagement often weakens in rural communities when youth migration and educational mobility reduce local participation (Maskuriyah & Wardani, 2025).

The revitalization initiative began with community consultations that identified declining

mosque engagement as a critical issue affecting social cohesion. Local religious leaders, youth representatives, and community facilitators collaboratively formulated a schedule for structured religious activities. Programs included Qur'anic recitation sessions, weekly religious study circles, and youth-oriented tambourine art training conducted in the mosque environment. These initiatives aimed to re-establish the mosque as a social and spiritual center for community interaction, which aligns with studies highlighting religious institutions as catalysts for rural social transformation (Umam & Mubarak, 2023).

The implementation phase demonstrated noticeable changes in participation patterns. Observational monitoring recorded an increase in mosque attendance during scheduled recitation sessions, particularly among children and adolescents. Informal interviews with participants suggested that the presence of youth-oriented cultural activities significantly influenced attendance. Cultural and religious arts often function as effective engagement strategies within community empowerment initiatives, especially when they integrate local traditions with spiritual education (Kusumawati, 2024).

Community members reported that structured schedules contributed to improved consistency in religious activities. Residents previously perceived mosque programs as sporadic and poorly organized. The intervention introduced routine weekly recitation forums and community discussions addressing everyday moral issues. Moral education integrated within religious learning has been recognized as a significant factor shaping social responsibility and ethical awareness in community environments (Campbell, 2025).

Empirical evidence further indicated that youth participation increased when activities incorporated artistic and collaborative elements. Tambourine training sessions attracted adolescents who had previously shown limited interest in traditional religious gatherings. These activities transformed the mosque space into a more inclusive social environment that balanced religious learning with cultural expression. Similar patterns have been observed in community-based programs where cultural creativity stimulates youth engagement in religious education (Kusumawati, 2024).

Community empowerment activities conducted through the Participatory Action Research framework also emphasized the integration of educational mentoring for children. Religious revitalization was not separated from educational initiatives because community members considered both dimensions inseparable in shaping moral character and social discipline. Field documentation captured tutoring sessions where facilitators and children interacted in informal learning groups within community spaces. Such integrative educational practices illustrate how grassroots learning environments can reinforce both academic development and spiritual awareness in rural communities (Suryana, 2020).



Figure 1. Tutoring Process

The image presented above illustrates one of the tutoring activities conducted during the community service program in Wedegan Hamlet. Children are shown participating in collaborative

learning sessions facilitated by volunteers, which combined academic tutoring with informal religious and moral guidance. The learning environment emphasizes participatory engagement where children interact with peers while receiving educational assistance. Community-based tutoring environments such as this have been recognized as effective mechanisms for strengthening educational participation in rural contexts where formal institutional resources remain limited (Nurhikmah et al., 2024).

Quantitative monitoring of participation levels was conducted through attendance documentation during religious activities over the implementation period. The data demonstrated a gradual increase in both adult and youth involvement, particularly during scheduled evening recitation programs. Increased participation reflects the broader principle that structured community engagement mechanisms contribute to sustained social involvement (Kaysin et al., 2024). The empirical trends are summarized in the following dataset.

Table 1. Changes in Participation in Religious Activities Before and After Program Implementation

Religious Activity	Average Participants (Before Program)	Average Participants (After Program)	Participation Increase (%)
Qur'anic Recitation (Tadarus)	8	23	187%
Weekly Religious Study	10	28	180%
Youth Tambourine Training Mosque	5	19	280%
Congregational Prayer	14	32	128%

Source: Field Observation Data from Community Service Program in Wedegan Hamlet. (Compiled and analyzed by the author based on PAR monitoring records).

The data presented in Table 1 demonstrate a significant increase in participation across all religious activities. Youth participation showed the highest relative growth due to the integration of cultural and artistic elements within the program structure. This pattern supports theoretical arguments that religious education programs become more sustainable when they adapt to youth interests and community culture. Educational scholars note that participatory religious learning environments can strengthen community solidarity and moral development simultaneously (Susanto & Ali, 2024).

Community perceptions gathered through interviews further illustrate the social implications of the revitalization initiative. Residents expressed a renewed sense of collective responsibility for maintaining religious activities in the hamlet. The mosque environment gradually evolved from a sporadic gathering space into a consistent center of community interaction. Rural empowerment programs frequently demonstrate stronger outcomes when community members perceive direct ownership of program activities (Kurniasih, 2025).

The revitalization of religious activities also contributed to strengthening social capital within the village structure. Increased congregation attendance facilitated informal social exchanges among residents, reinforcing interpersonal trust and cooperation. Religious gatherings became opportunities for discussing community issues and coordinating social initiatives. Studies on participatory community development emphasize that social cohesion generated through collective activities is a key driver of sustainable empowerment (Hernandez, 2020).

The outcomes observed in Wedegan Hamlet illustrate the transformative potential of integrating spiritual education with participatory community engagement. Religious programs functioned not merely as ritual activities but as platforms for strengthening social networks and youth involvement. Empirical findings indicate that the revitalization strategy effectively addressed declining religious participation while promoting broader social cohesion within the hamlet. Such results reinforce the perspective that community-based religious education can serve as a practical

mechanism for fostering sustainable social transformation in rural societies (Suryana, 2020).

Women's Empowerment and Community Counseling in Strengthening Household Educational Support

Community-based empowerment initiatives targeting women emerged as a complementary component of the broader educational and religious transformation program implemented in Wedegan Hamlet. Participatory observation during the program revealed that women in the community played a central role in household education, religious socialization, and informal economic activities. However, prior to the intervention, structured forums that specifically addressed women's capacity development were rarely organized. Similar conditions have been documented in rural development studies where women's roles are substantial yet their access to empowerment programs remains limited (Dellie et al., 2024).

The program facilitators therefore initiated a series of counseling and empowerment activities designed to strengthen women's social participation and knowledge exchange within the community. The counseling sessions were organized through collaborative meetings involving mothers, community volunteers, and local facilitators. Discussions focused on family education practices, community participation, and strategies for supporting children's learning within the household environment. Community-based counseling initiatives are widely recognized as effective mechanisms for enhancing women's agency and participation in rural development processes (Sidiq et al., 2024).



Figure 2. Women's Counseling and Empowerment Activities

The image above illustrates one of the counseling sessions conducted as part of the empowerment initiative in Wedegan Hamlet. Several women and community members are seen sitting together while engaging in informal dialogue and collective activities involving agricultural products. The gathering reflects a participatory learning environment where discussions occur in an accessible community setting rather than a formal institutional space. Participatory environments of this nature are often considered essential for strengthening trust and social interaction among rural women participating in empowerment programs (Hernandez, 2020).

Community feedback collected during the implementation stage indicated that women perceived the counseling sessions as opportunities for social learning and collective reflection. Participants expressed that the meetings allowed them to exchange practical experiences related to family education and household management. Informal dialogue among participants created an atmosphere that encouraged women to share challenges and solutions within their everyday lives. Studies on rural empowerment emphasize that peer interaction and shared experiences significantly enhance women's confidence and participation in community activities (Dong & Khan, 2023).

Monitoring data from the counseling sessions further revealed measurable changes in

participation patterns among women involved in the program. Attendance records and observational notes documented increased engagement in discussions, collaborative activities, and follow-up initiatives organized by the participants themselves. The evaluation process adopted within the Participatory Action Research framework enabled facilitators to systematically capture these behavioral changes. Empirical documentation of participation trends is summarized in the dataset presented in Table 2.

Table 2. Participation Patterns in Women’s Counseling and Empowerment Activities

Program Component	Average Participants (Initial Meetings)	Average Participants (Later Meetings)	Participation Growth (%)
Household Education Counseling	12	26	116%
Community Dialogue Sessions	10	23	130%
Skills Sharing Discussions	8	19	137%
Women’s Community Coordination Meetings	9	21	133%

Source: Field Monitoring Records from the Wedegan Community Empowerment Program. (Compiled and analyzed by the author based on Participatory Action Research monitoring data).

The data presented in Table 2 demonstrate a consistent increase in participation across various counseling and empowerment activities organized for women in the hamlet. The highest relative increase occurred in skills-sharing discussions, indicating that collaborative knowledge exchange became a motivating factor for sustained attendance. This pattern reflects findings from rural empowerment studies suggesting that practical learning opportunities often attract stronger engagement among community members (Bhatta & Priya, 2025). Increased attendance also signaled growing confidence among women to actively participate in collective discussions.

Qualitative observations during the counseling sessions indicated that women gradually assumed more proactive roles within the program activities. Several participants began facilitating discussions, sharing household education strategies, and organizing informal follow-up meetings. Such developments illustrate how participatory empowerment processes can gradually shift community members from passive beneficiaries toward active contributors. Research on community empowerment highlights that leadership emergence among participants often represents an important indicator of program sustainability (Kaysin et al., 2024).

The empowerment process also influenced the relationship between women and educational initiatives conducted within the hamlet. Mothers who participated in counseling sessions demonstrated increased involvement in supporting their children’s participation in tutoring activities. Informal interviews with parents indicated that counseling discussions helped them better understand strategies for encouraging children’s study routines at home. Educational research has emphasized that parental engagement constitutes a critical factor shaping learning outcomes in community-based education programs (Suryana, 2020).

Another dimension of the counseling program involved discussions related to health awareness and family well-being. Facilitators introduced short educational dialogues addressing balanced nutrition, environmental hygiene, and household health practices. Participants reported that such information was valuable because it directly related to everyday responsibilities within the family environment. Community education initiatives integrating health awareness have been shown to significantly strengthen family resilience and social welfare in rural areas (Inayati & Hijriyati, 2025).

The social implications of the empowerment program extended beyond individual knowledge acquisition. Women participating in counseling sessions began coordinating informal support

networks that facilitated communication among families within the hamlet. These networks enabled faster dissemination of information regarding educational activities, religious gatherings, and community initiatives. Social development literature suggests that collective networks among women often function as catalysts for broader community cohesion and social welfare improvement (Kurniasih, 2025).

Community empowerment through women's participation also contributes to broader processes of sociopedagogical transformation within rural societies. The integration of counseling activities with educational and religious programs created interconnected spaces where social learning could occur across generations. Women acted as intermediaries linking household education practices with community-based initiatives facilitated through the program. Sociopedagogical transformation frameworks highlight that sustainable rural development frequently emerges when educational engagement is embedded within everyday social interactions (Maksum et al., 2026).

The outcomes observed in Wedegan Hamlet illustrate how women's empowerment initiatives can reinforce broader community transformation processes. Counseling activities strengthened women's participation, expanded social networks, and increased engagement with educational programs organized for children and youth. Such developments align with the perspective that empowerment strategies grounded in participatory approaches tend to generate long-term social change within rural communities (Nurhikmah et al., 2024). The integration of women's empowerment with education and religious programs therefore represents an important element in sustaining the social transformation initiatives implemented in the hamlet.

Youth Cultural Participation through Tambourine-Based Religious Arts and Social Cohesion

Youth participation constituted a crucial dimension of the community empowerment program implemented in Wedegan Hamlet. Field observations revealed that adolescents previously had limited structured opportunities to participate in constructive social or cultural activities within the village environment. The Participatory Action Research framework therefore incorporated tambourine-based religious arts training as a strategy to encourage youth engagement while strengthening religious identity and cultural expression. Cultural participation among youth has been widely recognized as an effective medium for social learning and identity formation in rural communities (Kusumawati, 2024).

The tambourine training sessions were organized collaboratively by facilitators, community volunteers, and local religious leaders. Activities were conducted regularly in the mosque courtyard and nearby communal spaces to ensure accessibility for adolescent participants. These sessions combined rhythmic music practice with religious chanting, creating a learning environment that integrated cultural creativity with spiritual values. Studies on youth empowerment indicate that creative cultural platforms often facilitate stronger engagement compared with conventional educational approaches (Klinner et al., 2023).

Participation patterns during the initial stages of the program indicated moderate interest among adolescents, particularly male youth groups who frequently gathered in communal areas after evening prayers. Informal discussions conducted during program monitoring revealed that many participants had prior familiarity with tambourine music through local religious celebrations. The program therefore utilized existing cultural familiarity to strengthen participation and encourage consistent practice schedules. Cultural continuity within empowerment initiatives is often considered essential for sustaining community engagement over time (Maskuriyah & Wardani, 2025).

Beyond musical training, the sessions also incorporated discussions related to discipline, teamwork, and moral values embedded within religious artistic expression. Facilitators encouraged youth participants to reflect on how artistic performance could represent ethical behavior and community identity. Moral education integrated within creative activities can influence youth attitudes and social responsibility within community contexts (Campbell, 2025). The approach reflected the broader sociopedagogical objective of connecting artistic creativity with character development.

Monitoring data collected during the program implementation recorded measurable changes in youth participation and engagement levels. Attendance records, performance evaluations, and observational notes were compiled to assess program effectiveness across multiple training sessions. These empirical observations are summarized in Table 3, which presents the distribution of youth

engagement indicators during the empowerment initiative.

Table 3. Youth Engagement in Tambourine-Based Religious Arts Training

Program Indicator	Early Implementation Phase	Later Implementation Phase	Participation Growth (%)
Average Training Attendance	11	27	145%
Youth Performance Practice Sessions	6	18	200%
Participation in Religious Events	4	14	250%
Collaborative Group Formation	2	7	250%

Source: Monitoring Data from Wedegan Youth Cultural Empowerment Program. (Compiled and analyzed by the author based on Participatory Action Research observation records).

The data presented in Table 3 indicate a significant increase in youth engagement across multiple program indicators. The highest growth occurred in participation in religious events and collaborative group formation, suggesting that artistic activities stimulated broader community involvement among adolescents. Increased attendance during training sessions also reflects growing motivation and social bonding among youth participants. Community development literature emphasizes that participatory cultural initiatives frequently generate positive behavioral engagement among young people (Hernandez, 2020).

Qualitative observations further revealed that youth participants began to demonstrate increased confidence during group performances organized within the community. Several participants expressed interest in performing tambourine music during mosque gatherings and religious celebrations. The opportunity to contribute to communal events reinforced a sense of belonging among adolescents. Youth empowerment research suggests that recognition of individual contributions plays a significant role in strengthening social identity and participation (Klinner et al., 2023).

The emergence of collaborative performance groups also reflected the development of informal leadership among several youth participants. These individuals assumed responsibility for coordinating rehearsal schedules and mentoring younger participants who recently joined the training sessions. Leadership development among adolescents represents an important outcome within participatory empowerment programs. Community-based initiatives often rely on youth leadership to sustain program continuity beyond the initial facilitation phase (Kaysin et al., 2024).

Cultural arts training additionally contributed to strengthening the relationship between youth groups and religious institutions in the hamlet. Mosque-based performances allowed adolescents to interact more frequently with religious leaders and community elders. Such interaction encouraged intergenerational dialogue and reinforced shared cultural values within the community environment. Religious institutions frequently serve as important social spaces where cultural learning and moral guidance intersect (Umam & Mubarok, 2023).

The empowerment initiative also demonstrated broader implications for community social cohesion. Youth involvement in artistic activities created collective experiences that strengthened interpersonal relationships among participants. Shared rehearsal sessions and performances provided opportunities for collaboration and mutual support. Rural community studies indicate that collective cultural activities frequently function as mechanisms for reinforcing social solidarity (Mutahar et al., 2024).

Integration of cultural arts with educational empowerment reflects a broader paradigm of sociopedagogical transformation within rural development initiatives. The tambourine training program did not operate as an isolated cultural activity but rather as part of a comprehensive strategy linking education, religion, and community participation. Such integrative approaches align with contemporary perspectives emphasizing the role of education in facilitating social transformation and

collective empowerment (Susanto & Ali, 2024). Evidence from Wedegan Hamlet demonstrates that youth cultural participation can effectively contribute to strengthening both educational engagement and social cohesion within rural communities.

CONCLUSION

The implementation of an integrated community empowerment program in Wedegan Hamlet demonstrates that the combination of educational initiatives and religious engagement can function as an effective mechanism for stimulating grassroots social transformation in rural environments. Empirical observations reveal that mosque-based religious revitalization strengthened communal participation and reinforced the mosque's role as a social and educational center within the hamlet. Women's counseling and empowerment activities contributed to increased household educational support and expanded social interaction networks among families. Youth participation through tambourine-based religious arts training generated new opportunities for cultural expression while simultaneously strengthening collaboration and social identity among adolescents. The integration of these initiatives within a Participatory Action Research framework facilitated collective learning processes and encouraged community members to actively participate in identifying challenges and implementing solutions. Evidence from the monitoring process indicates that participatory educational and socio-religious programs can enhance community cohesion, encourage sustained engagement in collective activities, and support long-term social development in rural communities.

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