

Strengthening Community Religious Understanding Through Community-Based Religious Study Activities

Arditya Prayogi^{1*}, M. Adin Setyawan², Riki Nasrullah³, Imam Prayogo Pujiono⁴, Moh. Syaifuddin⁵

^{1,2,4,5}UIN K.H. Abdurrahman Wahid Pekalongan, Indonesia

³Universitas Negeri Surabaya, Indonesia

Abstract. Strengthening the community's religious understanding is a crucial need amidst the social dynamics of the digital era, including low self-control and emotional management abilities that impact the quality of individual relationships with others. This community service activity aims to strengthen the understanding and practice of religious values through a public religious study welcoming Ramadan with the theme "When Hunger Teaches Patience: Controlling Reactions, Gaining Self-Control." The activity was carried out by involving the surrounding community and the participants of the study as the main target. The method used was service learning through three stages: planning, implementation, and evaluation, as well as a mau'izhah hasanah approach in delivering the material that emphasized strengthening patience, controlling reactions, and spiritual readiness to welcome Ramadan. The results of the activity showed an increase in the participants' religious understanding, particularly in the aspects of morality and self-control as a practice of faith values in daily life. Participants not only gained a normative understanding of patience and fasting, but were also able to rationalize and formulate applicable steps to manage emotions and build more consistent worship habits. This community-based public religious study activity has proven effective as a model of community service to strengthen religious awareness and spiritual readiness in the community ahead of Ramadan.

Keywords: Community Study, Religious Understanding, Religious Education, Religiosity

Received February 2026 / **Revised** February 2026 / **Accepted** February 2026

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



INTRODUCTION

The religious resilience of communities in the face of accelerating social change in the digital era has become a strategic issue because fast-paced lifestyles often lead to spontaneous reactions, poorly measured communication, and a reduced ability to restrain oneself. One dimension that urgently needs to be strengthened through community-based religious education is self-control, namely the ability to manage impulses, restrain reactions, and choose responses that align with religious values in everyday life. Self-control is directly related to moral quality, social order, and maturity in interactions, especially when people face emotional triggers such as provocation on social media, work pressure, or social conflict in the local community. In the context of approaching Ramadan, the demands of restraining hunger and thirst actually go hand in hand with the demands of restraining anger, guarding one's tongue, and managing impulses. Therefore, an adequate understanding of religion is necessary before entering Ramadan. Fasting is also emphasized as *riyadhah* (practice) that pedagogically directs one towards discipline, self-awareness, and behavioral control, not simply restraining physical consumption [1].

The gap between normative religious knowledge and practical application skills is often evident in community dynamics, for example, in the habit of reacting quickly when offended, being easily provoked into arguments, or having difficulty suppressing hurtful comments. Many people can explain the advice of patience and the prohibition of excessive anger, but lack practical strategies for managing emotions when faced with triggering situations, especially when physically tired or hungry. In the digital space, the urge to respond immediately is often reinforced by a culture of notifications, a dense flow of information, and content designed to trigger emotions, making the ability to restrain reactions even more crucial as a socio-religious competency. This challenge has the potential to increase during the fasting period, as changes in sleep patterns, activity rhythms, and consumption habits can affect emotional stability and how

^{1*}Corresponding author: Arditya Prayogi

Email addresses: arditya.prayogi@uingusdur.ac.id

people respond. The practice of fasting, on the other hand, may be associated with better emotional regulation in some individuals when fasting is carried out as a reflective and consistent process, making the guidance aspect relevant to strengthening at the community level [2]. This situation shows the need for non-formal educational spaces that help residents combine religious understanding and self-regulation skills in an applicable manner.

Community-based public religious studies are seen as an appropriate medium to address these needs because they provide a familiar learning space, possess social legitimacy, and are easily accessible to all levels of society. Thematic religious studies can foster an understanding that fasting is not merely a ritual practice, but rather an exercise in self-control that requires the ability to restrain reactions, maintain good manners, and build inner discipline. Through communicative religious studies, material on patience and self-control can be explained using references to religious values and concrete examples relevant to the lives of residents, such as managing emotions during interactions, restraining responses when provoked, or controlling one's speech when hungry.

Based on the initial communication and needs assessment with the local organizers in Pekalongan, the target participants reported recurring, concrete problems ahead of Ramadan, including being easily emotionally triggered, reacting impulsively in daily communication (including WhatsApp groups), and struggling to restrain speech when tired or hungry, which often escalated into social tension. These conditions indicate a gap between normative religious knowledge and the practical self-control skills required in real-life situations. Therefore, the public religious study welcoming Ramadan 1447 H with the theme "When Hunger Teaches Patience: Controlling Reactions, Gaining Self-Control" was designed as a community-based educational intervention to strengthen religious understanding in an operational and applicable manner. The theme "Hunger Teaches Patience: Restraining Reactions, Gaining Self-Control" was chosen because it encapsulates a real issue experienced by the community ahead of fasting, namely the tension between spontaneous impulses and the demands of good manners. Fasting is an aspect studied because it is related to anger regulation in certain subjects, which reinforces the reason why discussing self-control is relevant as a focus for strengthening religious understanding [3]. Strengthening through religious studies also provides space for exchanging experiences between participants so that learning does not stop at one-way lectures.

The urgency of this community service program is closely related to the community's need for practical guidance in managing emotions and impulses, especially in the run-up to Ramadan when self-control training intensifies. Adequate religious understanding serves as a moral-operational guideline, helping one determine how to act, speak, and organize responses when faced with emotional triggers. The religious study sessions are not solely oriented toward conveying normative material but are also directed toward increasing practical religious literacy, such as recognizing triggers, practicing pausing before responding, improving communication language, and developing habits of self-reflection. Fasting has dimensions of social personality formation and relational ethics, making it relevant as a gateway to strengthening morals and self-control at the community level. Without targeted reinforcement, fasting has the potential to be understood merely as a routine, while the challenges of self-control in social relationships become increasingly complex. [4], [5].

The role of academics and religious study facilitators in community service is crucial for formulating a systematic, contextual approach that is responsive to participants' needs. Integrating religious values of patience, fasting, and etiquette with easy-to-understand explanations helps participants/congregants relate the material to everyday experiences, including emotional dynamics and reaction habits. The community service team serves as a facilitator, bridging normative religious messages with practical strategies, such as practicing recognizing reaction patterns, strengthening intentions, and establishing consistent small routines during Ramadan preparation. The effectiveness of strengthening religious understanding is greatly influenced by the appropriateness of the theme, delivery style, and examples that are close to the participants' problems, so that a dialogical approach is more likely to lead to changes in perspective. The religious study format can be a strategic medium for socio-religious education through collaboration between the team and local religious activity managers to ensure that activities run orderly, are accepted by the congregation, and are relevant to community culture [6].

This community service activity is designed as a public religious study program to welcome Ramadan 1447 H, focusing on strengthening self-control, particularly the ability to restrain reactions and manage hunger urges, as a practice for a more meaningful fast. Specifically, the program aims to (1) increase participants' understanding of Ramadan fasting as self-control (measured through pre-post short questions/knowledge checks), (2) improve participants' ability to identify personal "triggers" and apply at least two self-control strategies (measured through guided reflection sheets and facilitator observation),

and (3) strengthen commitment to practice at least one daily self-control habit during the pre-Ramadan period (measured through participant self-report and follow-up feedback)..

Previous community service programs on religious study activities have generally emphasized one-way delivery of normative materials and reported participation descriptively, without a structured learning cycle that links religious messages to specific behavioral problems in the target community. In this manuscript, the program is positioned as a service-learning intervention that explicitly focuses on self-control ahead of Ramadan and incorporates guided reflection and participant feedback to translate the theme “controlling reactions” into actionable daily practices. This approach -combining thematic preaching (*mau'izhah hasanah*) with a staged plan–implement–evaluate design and behavior-oriented outcomes- has not been sufficiently articulated in earlier community service reports.

Holding religious studies as a form of community service has become a relevant need amidst the growing complexity of socio-emotional issues, including increasing reactive behavior and declining communication quality in public and digital spaces. The imbalance between exposure to fast-paced stimulation and self-regulatory capacity drives the need for educational interventions that are close to residents, easily accessible, and able to bridge religious values with daily behavioral needs. Public religious studies leading up to Ramadan provide pedagogical momentum because the community is in the preparation phase for worship, making them more ready to receive reinforcement on discipline, etiquette, and self-control. Through thematic religious studies, participants can gain conceptual reinforcement and practical examples on how to restrain reactions when hungry, maintain ethical communication, and build consistency in worship without causing tension in social relations.

METHODS

In the initial stages of implementing this community service, the implementing team began a series of programs by establishing preliminary communication with key partners, namely the Nibras House Kajen Pekalongan Management and elements of the community activity committee that supported the implementation of public religious studies. This initial communication was carried out as a needs assessment step to map the needs of the congregation/community and build understanding on the form of activities that were most relevant and contextual to the local socio-religious situation in the lead-up to Ramadan. Through discussion, coordination, and sharpening of issues, both parties agreed to implement community religious studies activities that utilize community religious spaces as the primary medium for strengthening the community's religious understanding. Although this activity was initiated through local community networks, the community service program was consciously designed to be open, participatory, and inclusive for residents of Pekalongan and the surrounding area without distinction of organizational affiliation.

The community service activity involved 38 female participants (housewives) from Kajen, Pekalongan Regency, who attended the public religious study as community members preparing for Ramadan. The participants were generally in the 35–55 age range, with socio-demographic backgrounds dominated by married women who are active in neighborhood religious gatherings and have varying educational levels (mostly secondary education). In terms of community context, most participants live in densely populated residential neighborhoods, rely on family-based income sources, and frequently use WhatsApp as their main communication platform for social and religious coordination, making the self-control and “restraining reactions” theme highly relevant to their daily interactions.

The public religious study was held on Saturday, January 10, 2026, at 9:00 a.m. WIB, coinciding with the welcoming agenda for Ramadan 1447 H. It was integrated into local community activities, with consideration of a time that was conducive to expanding community participation. The event took place at Nibras House Pekalongan, allowing for easier participant access and the event to reach residents across social backgrounds.

In its implementation, this community service program uses the service learning method as the primary approach so that the process of strengthening understanding is directed, reflective, and does not stop at the mere delivery of information. The service learning (S-L) method was chosen because it aligns with the character of community service, which emphasizes empowerment, contextual learning, and changes in knowledge and attitudes that can be followed up in the participants' socio-religious practices. Conceptually, service learning is an approach that integrates academic goals and social service, so that community service activities not only benefit the community but also encourage a collaborative learning process in the field. The application of this approach allows for the development of a reciprocal relationship between the community service team and the target community, because learning takes place through guided interaction, dialogue, and reflection, rather than through one-way communication [7], [8]. In the context of this activity, service learning functions as a methodological framework that connects

religious understanding with daily problems before fasting, especially issues of self-control, restraining reactions, and managing emotions so that the study material has practical use in the daily lives of participants.

Operationally, the implementation of service learning in this community service is carried out through three main stages: planning, implementation, and evaluation, which are designed to ensure the activity runs systematically and is responsive to the needs of participants. The planning stage is carried out by identifying religious issues developing in the community related to strengthening religious understanding ahead of Ramadan, particularly regarding the dimension of fasting as a self-control exercise. Then, plans for solving these problems are discussed and refined with community service partners and local organizers. The implementation stage is realized through general religious studies delivered using the *mau'izhah hasanah* approach, namely the delivery of religious advice in a gentle, thematic, structured, and communicative manner, with reinforcement of *naqli* arguments and applicable examples that guide participants in the practice of patience and self-control when hungry and during social interactions.

The evaluation stage is carried out through qualitative procedures that focus on process observation and participant feedback to assess the achievement of the activity objectives. During the session, the service team conducts non-participant observation using a structured field-note guide to document indicators of community participation (attendance, attentiveness, frequency and depth of questions, and engagement during discussion) as well as observable responses related to the self-control topic before fasting. After the session, feedback is collected through an open-ended response form and a brief closing reflection, which invites participants to state the main insights gained, the most relevant self-control challenges they face ahead of Ramadan, and the specific practices they intend to apply. The qualitative data from observation notes and feedback are then analyzed descriptively through thematic categorization by identifying recurring patterns, key phrases, and representative examples, allowing the team to interpret changes in understanding and the practicality of the material without relying on a pre-test/post-test design.

RESULT AND DISCUSSION

This community service activity is carried out through several stages of religious study as a medium to strengthen the community's understanding and practice of religion in the lead-up to Ramadan, with a focus on self-control training as per the activity theme "When Hunger Teaches Patience: Holding Back Reactions, Gaining Self-Control." The study is positioned as a strategic tool to ensure that the strengthening of Islamic material does not stop at the conceptual level, but rather encourages changes in ways of thinking and ways of responding that can be practiced in everyday social life. This orientation is in line with the view that internalizing religious values requires a directed and continuous mentoring process so that religious understanding is not fragmented and does not stop at memorizing terms [9].

Community-based religious studies (local religious spaces) are interactive and participatory, enabling participants to actively engage in the learning process, particularly when the material touches on practical issues such as emotional control, impulse management, and the ethics of communicating when hungry. Participants/congregants are given space to ask questions, discuss, and clarify their understanding of the material presented according to their needs, including spontaneous reactions in the family room, public spaces, and digital spaces. This interaction pattern strengthens the position of community religious spaces as centers of religious education that are responsive to societal dynamics, while expanding the function of religious studies as a vehicle for practical moral literacy. This strengthening framework positions religious studies as a means of internalizing sharia values that are persuasive and educative [10], [11].



Figure 1. Activity Flyer

The religious studies conducted within the Community Service Program (PKM) are developed in the form of thematic lectures and guided question-and-answer sessions to facilitate the transfer of understanding from concepts to practical skills. This design accommodates the participants' differing background knowledge while simultaneously enhancing their absorption of the study material, particularly regarding the dimension of self-control during the pre-fasting period. In the context of community service, religious studies serve as a non-formal learning instrument that systematically deepens participants' understanding of Islamic teachings and strengthens moral sensitivity in emotionally triggering situations. The learning process is guided by instructors with adequate scholarly competence and experience in preaching, ensuring that explanations are based on responsible and easily understood references. The study material focuses on the integration of faith, worship, and morals, with an emphasis on fasting as an exercise in restraining reactions, guarding one's tongue, and managing impulses. This ensures that religious messages do not stop at exhortations but instead engage in practical mechanisms. This approach strengthens both the scholarly and practical dimensions of the religious studies, as participants not only "listen" but also compare the material with everyday experiences and test its meaning through questions and answers. The suitability of the dialogic education format is also demonstrated in the service which utilizes question and answer discussions to strengthen religious and psychological literacy regarding fasting [12].

The material presented in the religious studies is structured thematically, addressing the participants' needs, particularly regarding strengthening patience and self-control, qualities of worship that are tested when hunger and routines change as Ramadan approaches. The discussion includes explanations of Quranic and Hadith verses, fasting etiquette, communication ethics, and examples of contemporary situations such as the habit of responding quickly on social media and the dynamics of emotions in social interactions. This diversity of material is intended to broaden participants' horizons, enabling them to develop a holistic religious perspective -the ability to see the interconnectedness of faith, worship, and morals- without separating fasting from the purpose of character development. Through the religious studies, planned as a series of learning sessions, participants are guided to improve their moral qualities and increase the consistency of their worship, particularly in the aspect of "restraint," which is often narrowly understood as a physical matter. Throughout the process, participants' understanding develops along with the consistency of the religious studies and the quality of the dialogue, as evidenced by changes in the way participants formulate questions: from asking "what is the ruling?" to asking "how" to manage reactions during fasting. Strengthening the concept of fasting as an education in self-control also aligns with studies that position fasting as an exercise in patience and self-management, not simply a restriction on consumption [1].



Figure 2. Implementation of Activities

The religious study takes place in a dialogic and participatory atmosphere that encourages active participant involvement, allowing self-control material to be understood as a real issue, not simply a lecture topic. Participants act not only as recipients of information but also as subjects of learning,

reflecting on their religious experiences, such as experiencing emotional outbursts, spontaneous reactions, or difficulty controlling one's tongue when hungry. This pattern helps participants understand Islamic teachings more deeply and contextually, as the examples discussed are drawn from everyday life and tested through discussion. The interactions that develop during the religious study strengthen social bonds among participants and foster a sense of togetherness, which is crucial for establishing positive social control as participants remind each other of their religious practices. The planned religious study encourages the community's religious space to function as a dynamic center for religious learning, especially as the community enters the Ramadan preparation phase [13]. The contribution of community space in this context is seen from the increasing intensity of participation and continued interest in following further studies, which is reflected in the existence of requests for follow-up materials and suggestions for the next theme for strengthening self-control.

This community service activity consists of several stages, systematically designed from the outset to allow for the process of strengthening religious understanding and assessing learning outcomes. The first stage focuses on reinforcing the concept of fasting as an exercise in faith and morals, emphasizing the relationship between intention, worship, and the behavior of restraining reactions as the core of self-discipline. The second stage focuses on deepening this understanding through repetition of key points, reflective exercises, and discussion of simple cases, enabling participants to differentiate between "restraining hunger" and "restraining response" in social situations. The third stage involves an evaluation, involving participants in providing input, suggestions, and criticism, allowing the organizers to obtain data on the theme and the need for further mentoring. This series of stages is followed by a follow-up in the form of realistic daily practice recommendations, such as establishing a consistent prayer routine during the preparation for Ramadan. These stages enable a continuous and reflective learning process, while also providing space for participants to test their understanding through experiences after the activity. This systematic pattern aligns with community service practices that place the mosque/religious space as the center of planned learning during Ramadan so that the strengthening of religiosity does not stop at a one-time activity [14].

In the first reinforcement stage, the material is directed at understanding fasting as an act of worship that requires self-control, starting from strengthening intentions to the habit of restraining reactions as a form of active patience. This initial reinforcement of basic concepts serves as a foundation for more applicable, advanced material, as participants first have a concept map before entering the reflective exercises and case discussions. The second reinforcement stage focuses on deepening and repeating the material to ensure participants' understanding is truly formed, not just grasped momentarily during the activity. The method used is an interactive dialogue with reflective questions, so that participants are encouraged to re-evaluate their own reaction patterns and formulate ways to improve them during fasting preparation. The second reinforcement stage shows an increased awareness of the importance of self-control before reacting, as evidenced by the emergence of strategies proposed by the participants themselves.

The evaluation phase was conducted through an open forum that provided space for participants to provide feedback and identify any shortcomings in implementation, both in terms of material delivery, time, and the need for further topics. Participants' input was responded to by the presenters and the community service team and recorded as a basis for improving subsequent activities, particularly to sharpen the most needed application examples in self-control training. The follow-up phase was directed at implementing the values of fasting in daily life through a rational and application approach, so that participants did not stop at knowledge, but developed simple habits that could be put into practice. Examples of implementation used included linking the recommendation to guard the tongue with. Rational and application implementation is important because participants tend to be more likely to maintain changes when the benefits are directly felt in social relationships and inner peace, especially in the initial phase of fasting, which is usually the most challenging [12]. Evaluation and follow-up practices like this are also in line with the educational service model which places discussion sessions as a means of strengthening understanding and directing practice.

The final results of this community service activity demonstrated a strengthening of a more structured religious understanding among the participants of the religious study group, particularly in interpreting fasting as an exercise in patience and self-control. The activity space (mosque/community religious space) served as an arena for the actualization of community-based Islamic education oriented towards fostering social morals in the lead-up to Ramadan, rather than simply conveying information. Participants gained a more systematic understanding and were no longer dependent on self-taught religious information that risked being partial or unverified. The clarity of the scientific references from the presenters provided a sense of security regarding the validity of the understanding received, while also

helping participants distinguish between general moral advice and practical guidance based on evidence. This condition reduced the possibility of the influx of understandings that conflict with Islamic principles, especially when the material related to verbal etiquette, anger, and social etiquette during fasting. The results of the activity also demonstrated that thematic community-based religious study groups are effective as a model for strengthening adequate religious understanding in society.

CONCLUSION

The community service program implemented through a community-based public religious study welcoming Ramadan 1447 H with the theme “When Hunger Teaches Patience: Controlling Reactions, Gaining Self-Control” demonstrated that thematic religious study forums can function as an effective community empowerment model to strengthen religious understanding and practice, particularly in the moral and self-control dimensions needed to manage emotions and communication ethics in the digital era. Using a service-learning framework (planning-implementation-evaluation) and a *mau‘izhah hasanah* delivery style, the activity enabled participants to move beyond normative knowledge toward reflective learning and actionable strategies such as pausing before reacting, regulating speech when emotionally triggered, and building more consistent worship routines, indicating a structured shift in how religious values are interpreted and operationalized in daily life.

The impact of this program lies in providing a replicable, community-based educational intervention that strengthens spiritual readiness for Ramadan while simultaneously contributing to improved social interaction quality by reducing reactive responses and increasing practical moral literacy grounded in religious guidance. This program involved a small number of participants and was conducted in a short, single-session activity, so the findings cannot be generalized widely. The evaluation also relied on observation and participant feedback/self-reports, which may be subjective and influenced by social desirability. In addition, the team did not use a control or comparison group, so the results should be interpreted as indicative program outcomes rather than definitive causal effects.

REFERENCES

- [1] H. Hidayati, “Riyadhah Puasa Sebagai Model Pendidikan Pengendalian Diri untuk Pemenuhan Kebutuhan Fisiologis,” *millah*, vol. 20, no. 1, pp. 111–134, Aug. 2020, doi: 10.20885/millah.vol20.iss1.art5.
- [2] I. I. Aqilah, “PUASA YANG MENAJUBKAN (STUDI FENOMENOLOGIS PENGALAMAN INDIVIDU YANG MENJALANKAN PUASA DAUD),” *Jurnal EMPATI*, vol. 10, no. 2, pp. 163–189, Jun. 2020, doi: 10.14710/empati.2020.27704.
- [3] V. Julianto and P. Muhopila, “HUBUNGAN PUASA DAN TINGKAT REGULASI KEMARAHAHAN,” *Psymphatic J. Ilm. Psikol.*, vol. 2, no. 1, pp. 32–40, Feb. 2016, doi: 10.15575/psy.v2i1.445.
- [4] A. Islamy, “NILAI-NILAI SOSIAL PROFETIK DALAM RITUALITAS IBADAH PUASA RAMADHAN,” *w.w.s*, vol. 2, no. 1, pp. 1–14, Sep. 2021, doi: 10.53800/wawasan.v2i1.69.
- [5] A. Prayogi, M. A. Setyawan, D. S. Prabowo, and U. Aripin, “ISTINBATH METHOD OF ISLAMIC LAW: A DESCRIPTIVE STUDY,” *AL MIDAD: Jurnal Ilmu Pendidikan dan Studi Keislaman*, vol. 1, no. 1, pp. 1–13, 2024.
- [6] S. Asri *et al.*, “Optimalisasi Peran Masjid Sebagai Pusat Pendidikan dan Pemberdayaan Ummat,” *Empowerment Jurnal Pengabdian pada Masyarakat*, vol. 4, no. 2, pp. 108–119, 2024, doi: <https://doi.org/10.51700/empowerment.v4i1.714>.
- [7] A. Prayogi, I. P. Pujiono, R. Nasrullah, and S. Setiawan, “Pelatihan Pengerjaan Soal-Soal TWK untuk Menghadapai SKD Sekolah Kedinasan bagi Siswa SMA Sederajat,” *JCRE*, vol. 1, no. 2, pp. 245–253, Jan. 2025, doi: 10.60023/6y1r4y39.
- [8] M. L. H. Elkominoki, I. S. Aminah, A. Prayogi, R. Nasrullah, Moh. Syaifuddin, and I. P. Pujiono, “Penguatan Kompetensi Mahasiswa-Calon Guru PAI Melalui Workshop Profesional Berbasis Deep Learning,” *SMART HUMANITY: Jurnal Pengabdian Masyarakat*, vol. 2, no. 2, pp. 103–113, 2025, doi: <https://doi.org/10.70427/sh.v2i2.245>.
- [9] Sidarman, K. Harto, and A. Hadi, “Internalisasi Nilai-nilai Pendidikan Agama Islam dalam Membentuk Karakter Religius Peserta Didik,” *Muaddib*, vol. 4, no. 2, pp. 76–82, Dec. 2021, doi: 10.19109/muaddib.v4i2.14666.
- [10] Mastori, “PEMBERDAYAAN JAMAAH MASJID MELALUI PENGUATAN NILAI-NILAI SYARIAT ISLAM DALAM KEGIATAN PENGAJIAN DI MASJID AL MAGHFIRAH,

- KABUPATEN BOGOR,” *Jurnal Masyarakat Binaan: Jurnal Pengabdian Masyarakat*, vol. 3, no. 2, pp. 44–59, 2025, doi: <https://doi.org/10.34005/jmb.v3i2.4714>.
- [11] R. Marina, D. Prasetya, A. Prayogi, A. A. Amatullah, and K. K. Safitri, “Penggunaan Dongeng Interaktif sebagai Media Pengembangan Kognitif dan Sosial-Emosional Anak Usia Dini di PAUD Bajo Sayang, Nusa Tenggara Timur,” *SolusiBersama*, vol. 2, no. 4, pp. 108–115, Nov. 2025, doi: [10.62951/solusibersama.v2i4.2394](https://doi.org/10.62951/solusibersama.v2i4.2394).
- [12] M. Widiastuti, M. Kuswari, and M. Nitami, “Puasa dalam Pandangan Psikologi,” *Jurnal Abdimas*, vol. 8, no. 5, pp. 337–339, 2022.
- [13] K. I. Akbar, “Konstruksi Modal Sosial dalam Pendidikan Nonformal Keagamaan: Studi Kasus Majelis Taklim Akhwat Masjid Darul Muttaqien Kebayoran Lama,” *JDPS: Jurnal Diskursus Pendidikan Sosiologi*, vol. 6, no. 2, pp. 1–22, 2025.
- [14] A. Muhaini, “RAMADHAN BERKAH DAN BERKUALITAS: PENINGKATAN SPIRITUALITAS DAN KEPEDULIAN SOSIAL DI MASJID AINUL YAQIN SIDOMOYO, GODEAN, SLEMAN,” *Al Basirah Jurnal Pengabdian Masyarakat*, vol. 4, no. 2, pp. 80–90, 2024, doi: <https://doi.org/10.58326/jab.V4i2.242>.