

## Religious Capacity Enhancement Assistance Through Islamic Super Camp Activities in Bolowono Subvillage, Kediri Regency

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**Abstract:** The Islamic Super Camp (ISC) program aims to improve the religious capacity of children and adolescents in Bolowono Hamlet. Initiated as a community service effort, it responds to the need for deeper religious understanding among the younger generation. Based on a need's analysis, the program focuses on proper worship practices, application of the Prophet's Sunnah, and increased social sensitivity. Activities held over three weekends include learning Islamic jurisprudence of worship, strengthening character, and developing religious attitudes. The program creates an environment that supports spiritual, intellectual, and social growth. Using the service-learning (SL) method, participants are directly involved in various religious activities. Post-program evaluations show significant improvement in participants' religious understanding, including Qur'an reading, basic Islamic jurisprudence, and motivation for congregational prayers. Positive feedback from parents and the community indicates the program's success in meeting local needs. The ISC program effectively integrates academic knowledge with real community contexts, providing valuable experience for student participants in managing and engaging with society. Support from religious leaders and the community plays a key role in sustaining the program's success.

## INTRODUCTION

Originating from a community service initiative through the *Kuliah Kerja Nyata* (KKN), the enhancement of religious capacity has become essential to ensure that Islamic practice extends beyond routine activities toward shaping character, correct worship behavior, and social awareness. Strengthening the religious capacity of rural communities serves as a crucial factor in reinforcing spiritual resilience and building the moral character of the younger generation. The decline in religious traditions, limited understanding of Islamic teachings, and the challenges of globalization demand innovation in religious education and community-based *dakwah* methods.

Religious education must be instilled from an early age beginning in childhood, adolescence, and continuing through adulthood. In Islam, this is known

as *life-long education*, implying that learning is inseparable from human life, as the essence of living is continuous learning. In the modern era, religious education faces increasingly complex challenges arising from social, technological, and cultural dynamics. This is also evident in Bolowono Hamlet, Tiru Lor Village, where many adolescents still have limited religious capacity (Dewi Sulyani, 2025).

One emerging approach is the *Islamic Super Camp* (ISC), an intensive guidance program combining religious education, character formation, and spiritual development through camp-based activities. This initiative is both educational and participatory, involving the local community as both subjects and beneficiaries of religious capacity building. Another innovative form is the *Weekend Islamic Boarding Program*, designed to provide intensive religious learning within a short duration, which has become a notable community activity in Bolowono Hamlet, Tiru Lor Village (Febriyanto, 2023).

The *Islamic Super Camp* itself is a religious training model conducted in a camp setting that integrates Islamic education with character formation, leadership development, and spiritual reinforcement. Activities typically include outbound learning, life skills training, religious studies, and structured congregational worship sessions (Muhaimin, 2022).

The primary goal of the *Islamic Super Camp* is to nurture a generation of young Muslims with deep religious understanding, noble character, and the ability to serve as agents of social transformation. Through a non-formal approach, participants not only gain theoretical knowledge but also internalize Islamic values through practical experience, discipline, cooperation, and spiritual engagement.

Practically, the *Islamic Super Camp* serves as one of the contemporary *dakwah* strategies aimed at addressing the challenges of globalization, the penetration of popular culture, and the declining interest of the younger generation in formal religious studies. Through creative and participatory activities, this model is more easily accepted by youth and adolescents, thereby expected to enhance their religious capacity and strengthen moral resilience in daily life.

In recent years, the phenomenon of declining learning interest particularly

in religious education has become a serious challenge faced by Muslim communities. The rapid development of digital technology and the flow of global information often attract more attention from young people than conventional religious learning activities. Consequently, in-depth religious studies are becoming less appealing, while religious engagement tends to be limited to ritual activities without substantial understanding or reflection.

Based on these circumstances, community service activities were carried out in Bolowono Hamlet, one of the villages located in Kediri Regency, East Java. This area was selected as the locus for implementing the *Islamic Super Camp* and simultaneously served as a community service program center. The hamlet represents a community with strong religious potential yet limited access to systematic non-formal religious education.

Through this mentoring activity, it is expected that a sustainable socio-religious transformation will occur, where the community not only gains a deeper understanding of religious teachings but also develops the capacity to internalize Islamic values in their everyday lives.

## RESEARCH METHODS

Service Learning is a form of learning activity implementation that focuses on real work within the community, derived from the integration of materials and lessons learned in an educational institution or school. This concept is closely related to the role of university students in carrying out KKN, in which students actively participate, contribute, and engage directly with the community (Febrianto, 2023).

According to Setyowati and Permata, service learning is an instructional approach that integrates academic objectives with efforts to foster awareness in addressing community problems directly (Setyowati, 2018). It can be concluded that learning through the service-learning method represents an implementation of education that simultaneously serves as a form of community empowerment.

The research method using the service-learning approach is a type of participatory research that integrates academic activities with community engagement. This model does not merely emphasize data collection to answer

research questions but also creates a reciprocal learning process among researchers, students, and the community (Bringle, 2020). In the context of social and religious studies, service learning becomes a relevant method as it bridges theoretical understanding obtained in the classroom with real practices in the field (Furco, 2019). The stages of the service-learning method are as follows:



Figure 1. *Service Learning Model Flow*

*Preparation* is the initial phase conducted before students engage with the community. At this stage, researchers and community members collaboratively identify needs, formulate objectives, and design activity strategies suited to local social and cultural conditions (Bringle, 2020).

*Action* is the implementation phase of community-based activities that were previously designed during the preparation stage. In this phase, students and community members carry out collaborative actions to address the identified needs (Bringle, 2020). The main characteristic of the action phase is the direct interaction between learners and the community. Activities at this stage must be participatory, contextual, and applicable to create tangible impacts for both the community and the participants' learning development (Furco, 2019).

*Reflection* is the phase in which students critically evaluate their experiences gained during the *action* stage. This reflective process functions to connect real-life experiences with academic theories, thereby creating meaningful and transformative learning (Jacoby, 2015). Without reflection, service learning would merely become a form of community service. Through reflection, experiences are transformed into new knowledge, values, and skills (Bringle,

2020).

*Demonstration* is the final phase in the service-learning process, which serves to present, disseminate, and account for the outcomes of community activities to both academic and public audiences. In this phase, students demonstrate what they have learned, achieved, and contributed throughout the program.

The data collection methods used in this study were interviews and observations to monitor the entire process from the initial survey to the implementation phase. These methods aimed to obtain a comprehensive understanding of how the activities were conducted, how the participants learned, and to what extent they absorbed the materials delivered (Dewi Anggraini, 2018).

## RESULTS AND DISCUSSION

### 1. *Preparation service learning* (Community needs assessment through field visits and interviews)

The initial step undertaken to gain an understanding of the existing potentials in Bolowono Hamlet was conducting a series of interviews with key local stakeholders, including village officials, religious leaders, and residents. Through these interviews, a critical issue was identified concerning the limited religious knowledge and declining interest in religious studies among the youth.

It was found that while some young people in the hamlet were relatively active in participating in religious activities, their understanding remained limited to routine worship practices. For instance, several still demonstrated inaccuracies in reading the Qur'an, performing *sunnah prayers*, wearing *mukena* properly, performing *wudu* (ablution), and observing daily religious etiquette.

This condition subsequently became the foundation for designing the Islamic Super Camp program as a form of community assistance aimed at strengthening religious capacity. This stage aligns with Eppang's (2024) assertion that community observation and needs analysis are essential to ensure that community service programs are appropriately targeted and effectively implemented.



Figure 2. Identification of Community Potentials

## **2. Action Service Learning** (Implementation Phase of Community-Based Activities Designed During the Preparation Stage)

The *Islamic Super Camp* activity represents a program that engages children in an overnight camp, beginning on Saturday at 17.30 and concluding on Sunday at 08.00. This activity was conducted over three separate sessions, involving children, adolescents, and with strong support from the surrounding community.

The learning materials in this program were comprehensive, encompassing the practice of correct worship, the introduction and habituation of the Prophet's *Sunnah*, memorization of *Asmaul Husna* using the *Hanifida* method, the cultivation of solidarity and generosity, and physical fitness training integrated with enjoyable educational elements. Thus, it can be concluded that the program materials covered holistic aspects of both physical and spiritual development.

The activities carried out include:

- a. First Session: July 26–27, 2025
  - 1) *Maghrib* prayer and worship simulation: performing ablution (*wudhu*), women's *fiqh*, and recitation of various *niyyah* for voluntary (*sunnah*) prayers.
  - 2) Congregational *Isya* prayer.
  - 3) Dinner together.
  - 4) Educational film screening.
  - 5) Rest time.
  - 6) Practice of voluntary worship: *tahajjud* and *witir* prayers.
  - 7) Worship simulation: repetition of prayer recitations.
  - 8) Congregational *Subuh* prayer.
  - 9) Physical fitness training: morning walk.
  - 10) Breakfast with guidance according to Islamic teachings.
  - 11) Dismissal.





Figure 3. First Session

b. Second Session: August 2–3, 2025

- 1) *Maghrib* prayer and worship simulation: prayer practice, daily supplications, and introduction to various *sunnah* prayers.
- 2) Congregational *Isya* prayer.
- 3) Dinner together.
- 4) Ice-breaking activities and educational film screening.
- 5) Rest time.
- 6) Practice of voluntary worship: *tahajjud* and *witir* prayers.
- 7) Worship simulation: repetition of prayer recitations.
- 8) Congregational *Subuh* prayer.
- 9) Physical fitness training: cheerful morning exercise.
- 10) Breakfast with Islamic guidance.
- 11) Dismissal.



Figure 4. Second Session

c. Third Session: August 9–10, 2025

- 1) *Maghrib* prayer, dinner together, and worship simulation: practical prayer sessions and recitation review.
- 2) Congregational *Isya* prayer.
- 3) Closing ceremony: remarks and participant reflection presentations.
- 4) Rest time.
- 5) Congregational *Subuh* prayer.
- 6) Practice of voluntary worship: *Dhuha* prayer (four *rak'ahs*) and a brief lecture on its virtues.
- 7) Breakfast with guidance according to Islamic teachings.
- 8) *Outbound* activities and team-building exercises.
- 9) Dismissal.



Figure 5. Third Session

At this stage, the principles of *Service Learning* were clearly demonstrated, as the facilitators did not merely transfer knowledge but also learned directly from the community. This aligns with the findings of Setyowati et al. (2018), who emphasize that *service learning* encourages students to integrate the knowledge acquired in universities with the actual needs of society.

### 3. *Reflection Service learning* (Linking Theory and Practice)

The reflection of the community service activities in Bolowono Village reveals a significant connection between theoretical concepts and field practices. Firstly, the theory of community empowerment, which emphasizes *community participation*, proved to be relevant as active engagement fostered a sense of



ownership toward the program. Secondly, the theory of participatory education, which highlights a *learner-centered approach*, was effectively implemented during the tutoring sessions through interactive and creative methods that enhanced the students' learning motivation.

Furthermore, the theory of social communication, which underscores the importance of culturally based and persuasive communication, was applied effectively when students coordinated with community leaders, thereby fostering collective support. Finally, the theory of religious education, which views religion as a moral and social bond, was confirmed through the implementation of religious activities that strengthened social cohesion among the residents of Bolowono Village.



Figure 6. Implementation of Worship Activities

#### 4. *Demonstration Service Learning* (Presentation of Results)

After the completion of the program, an evaluation was conducted to assess participants' progress. This was observed during the closing ceremony and post-program monitoring, which showed notable improvements in Qur'an recitation, understanding of basic *fiqh*, motivation to perform congregational prayers, and overall daily manners. Additionally, several parents expressed positive feedback, acknowledging that their children had gained valuable religious knowledge and applied it in their daily lives.

Moreover, the student participants also gained valuable experiences in organizing community-based activities and engaging directly with local residents. This finding aligns with Astuti's (2019) study, which asserts that *service learning*

activities not only benefit the community but also enrich students' experiences as socially responsible intellectuals.



Figure 7. Closing of the Islamic Super Camp

## CONCLUSIONS AND RECOMMENDATIONS

The *Islamic Super Camp* program, implemented through a *Service-Learning* approach in Bolowono Hamlet, successfully addressed the need to enhance religious capacity among local youth. The program began with a comprehensive need's analysis conducted through interviews, which identified a lack of religious understanding among young people. Over the course of three sessions, participants not only practiced correct forms of worship but also engaged in the habituation of the Prophet's Sunnah and the development of social skills. The final evaluation indicated significant improvements in Qur'an recitation skills, understanding of basic *fiqh*, and motivation to participate in congregational prayers.

Positive feedback from parents further reinforced the program's success. In addition to the benefits experienced by participants, the student volunteers also gained valuable experience in organizing activities and interacting with the community reflecting the essence of *Service Learning*, which integrates academic knowledge with real community needs. With strong support from local religious leaders and community members, the Islamic Super Camp demonstrated an effective approach to addressing religious issues while establishing a foundation for future community engagement and development.

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