



Bima Cendikia :

Journal of Community Engagement and Empowerment

EISSN: xxx-xxx

Vol. 2, No. 2, July 2025

Doi: <https://doi.org/xxx.xxx>

Empowering Elderly Communities through Health Literacy and Social Support Programs

Asep Lukman Hakim

Universitas Padjadjaran Bandung, Indonesia.

ABSTRACT

Purpose – This study aims to address the challenge of the growing elderly population facing chronic diseases and social isolation by empowering elderly communities. The research focuses on enhancing health literacy and social support as key factors to improve self-management and well-being among elderly individuals.

Design/methods/approach – A mixed-methods approach was employed, involving qualitative interviews with elderly participants and health workers, combined with quantitative analysis of health data from community health center programs. The intervention included health education sessions, peer support groups, and periodic health monitoring.

Findings – Results show significant improvement in participants' health literacy, increased adherence to treatment plans, and enhanced social engagement. Quantitative data demonstrated a 25% improvement in blood pressure control and a 30% reduction in self-reported feelings of loneliness over six months.

Research implications/limitations – The study highlights the effectiveness of integrated health literacy and social support interventions but is limited by its localized setting in Puskesmas Kecamatan Temanggung and variability in participant commitment, which may affect the generalizability of results.

Originality/value – This research contributes valuable insight into community-based programs for elderly health empowerment. It encourages the replication of such integrative models in similar demographic settings and suggests future research on digital tools to further support elderly health literacy.

 OPEN ACCESS

ARTICLE HISTORY

Received:

20-12-2024

Accepted:

12-05-2025

KEYWORDS

elderly
empowerment,
health literacy,
social support,
chronic disease
management,
community health
program

Introduction

The integration of character and moral development within Islamic education frameworks, particularly through Taman Pendidikan Al-Qur'an (TPA), represents a vital mechanism for instilling ethical values in young learners. This study emphasizes how Qur'anic principles can be applied through community service programs in Binuang Village, Kampar Regency, to

CONTACT: ✉ aseplukmanhakim@gmail.com

© 2025 The Author(s). Published by [Maron Publishing](#).

This is an open access article distributed under the terms of the [Creative Commons Attribution-ShareAlike 4.0 International License](#), which permits use, distribution, and reproduction in any medium, provided the original work is properly cited, and any derivative works are distributed under the same license.

create a holistic approach to character education. Such initiatives are essential for building a generation equipped with the moral compass necessary for societal engagement. Character education, particularly from an Islamic perspective, is crucial in shaping values that guide personal behavior and societal interactions. Research indicates that moral development strategies, when rooted in the teachings of the Qur'an, play a significant role in cultivating ethical youth (Muhsin et al., 2023). Muhsin et al. illustrate that character education grounded in Qur'anic values fosters qualities essential for personal and social responsibility, helping students develop into individuals characterized by piety and integrity (Muhsin et al., 2023). Moreover, understanding and practicing these values through community service enables students to actively embody their learning, facilitating a connection between theoretical knowledge and practical action (Zaitun et al., 2023).

Incorporating community service as part of the educational process enriches students' experiences, facilitating the application of moral principles in real-world contexts. This pedagogical approach aligns with findings from Sabarudin et al., who demonstrate that contextual teaching and learning methodologies enhance the effectiveness of religious instruction by making content relevant and applicable to students' lives (Sabarudin et al., 2023). Furthermore, the empirical application of Qur'anic values in community engagements promotes the development of empathy and social awareness, essential attributes in today's globalized society (Berglund & Gent, 2019). Additionally, studies underscore the critical role of educators in this framework. It is essential for educators to create learning environments that foster moral development through Qur'anic teachings, enabling students to explore and internalize these principles fully. Teachers acting as role models contribute to this process by modeling ethical behavior and guiding students in understanding the implications of their actions within a community context (Muid & Nasrulloh, 2024; Biantoro, 2019). The relationship between educational practices and moral upbringing highlights the need for an integrative approach that combines academic rigor with character education, thereby addressing the holistic needs of students.

In summary, the character and moral development of students in TPA institutions can be significantly enhanced through community service programs that leverage Qur'anic principles. The effective integration of these

values fosters responsible behavior and nurtures individuals capable of positively impacting their communities. As this research indicates, such educational practices not only support individual development but are also essential for fostering a generation committed to moral and ethical living as prescribed by Islamic teachings.

The increasing need for integrative educational approaches emphasizes the importance of transitioning from rote learning to methods that foster essential values such as empathy, responsibility, and integrity. This shift is particularly significant within the context of Islamic education, where character education is foundational for personal development and vital for communal harmony and ethical living. Research has highlighted the disconnection between traditional character education and active community engagement, revealing a critical gap in studies that combine Qur'anic moral teachings with practical involvement in community service (Kasmawati et al., 2023). Such a synthesis is essential for nurturing ethically sound individuals capable of contributing positively to their communities.

Examining character education through an Islamic lens offers novel insights, enriching the broader discourse on education by integrating moral and spiritual dimensions with social development. Kasmawati et al. assert that a curriculum rooted in Islamic principles fosters an atmosphere conducive to developing character traits alongside academic skills (Kasmawati et al., 2023). Additionally, the Islamic education framework promotes values inherent to community-oriented living, effectively addressing contemporary challenges seen in various societal contexts (Syahputra et al., 2024; Sirait, 2023). The role of community service becomes more pertinent within this framework, acting as an experiential platform through which students can actively practice and internalize moral values (Idris, 2023).

Scholars have underscored the significance of experiential learning in facilitating meaningful engagement and behavioral change among students. As articulated by notable figures in the field, applying learning in real-world contexts enhances the understanding and retention of moral principles, thus reinforcing ethical behavior (Fernando & Yusnan, 2022). Nonetheless, the effectiveness of various pedagogical strategies in teaching Islamic ethics remains a topic of debate, highlighting the need for tailored approaches that

align with students' cultural and religious contexts (Asman et al., 2021; Tabroni et al., 2022). This indicates a pressing requirement for educational frameworks that bridge scholarly insights with practical applications, enhancing the overall efficacy of character and moral education in Islamic institutions (Parjiman et al., 2023).

This paper is structured to present a thorough examination of character education, Qur'anic teachings, and community service in child development, particularly within Taman Pendidikan Al-Qur'an (TPA) contexts. Initially, it reviews relevant literature that connects these domains, establishing a foundational understanding of how Qur'anic principles can inform character education strategies. The literature indicates that integrating Qur'anic values within educational frameworks can support moral development and facilitate active participation in community life, as seen in studies exploring the intersection of education, ethics, and community service initiatives Tommy et al. (2024)Cavalieri & Almeida, 2018).

Subsequently, the paper describes the research methodology, based on a participatory action framework. This approach is effective in community-based research as it emphasizes collaboration between researchers, educators, and community members, allowing for the co-creation of knowledge and resources. Participatory action research methodologies have been shown to empower participants as they take active roles in identifying challenges and generating solutions that are culturally relevant and contextually appropriate (Raharja et al., 2021).

The findings on the effectiveness of the community service program are then presented, showcasing data that reflect improvements in various dimensions of student engagement and moral understanding. Initial analyses suggest that community service programs enhance students' ethical behaviors and strengthen their social ties and commitment to societal welfare, further supported by literature that highlights the importance of hands-on experience in promoting character development (Mawardi et al., 2022; Butler et al., 2021).

Following the findings, the discussion section tackles the implications of the research outcomes, recognizing both strengths and limitations. For example, while integrating community service within the educational framework can yield positive results, it is essential to consider the challenges

faced by educators in implementing these strategies consistently across different contexts. Recommendations for future research and practice will be presented, targeting a broadened understanding of how community service can be continuously integrated into the curricula of TPA institutions (Hutasuhut et al., 2023). By focusing on a practical community service program in Binuang Village, this research provides both empirical evidence and theoretical insights pertinent to the fields of Islamic education and community empowerment. The central aim is to demonstrate how the integration of Qur'anic principles into community-based activities fosters moral growth in young learners. The outcomes hold substantial implications for educators and policymakers who seek to align educational practices with the moral imperatives of Islam while addressing the broader interests of community welfare.

Methods

Research Design

This study employs a qualitative research design using Participatory Action Research (PAR). The approach emphasizes collaboration between researchers and community members to actively engage TPA students, teachers, and local residents in the process of character and moral development based on Qur'anic principles within the community service program context. PAR was chosen to facilitate real-time feedback, adaptation, and practical implementation of interventions tailored to the needs of the participants.

Population and Sample

The research population consisted of students enrolled in the Taman Pendidikan Al-Qur'an (TPA) in Binuang Village, Kampar Regency, alongside their instructors and selected community members involved in the program. A purposive sampling technique was used to select 30 TPA students aged between 7 and 12 years, 5 TPA teachers, and 10 community representatives who actively participated in program activities and were willing to provide insights and feedback.

Data Collection Techniques and Instrument Development

Data collection involved multiple qualitative methods to ensure triangulation and validity of findings:

- (1) **Interviews:** Semi-structured interviews were conducted with students, teachers, and community members to gather personal experiences,

perceptions, and reflections on the moral and character development process.

- (2) **Observation:** Participant observation was carried out during community service activities and TPA sessions, focusing on behaviors, interactions, and expressions of the Qur'anic moral teachings.
- (3) **Focus Group Discussions (FGDs):** FGDs with groups of students, teachers, and community members provided a platform for collective reflection on program effectiveness, challenges, and suggestions for improvement. The interview guides and observation checklists were developed based on existing literature on character education, Qur'anic ethics, and community service pedagogy, and were pilot tested before full implementation.

Tools and Materials

The study utilized educational materials designed according to Qur'anic values, including storybooks, teaching modules, and audio-visual aids tailored for TPA students. No advanced technological tools were employed, emphasizing simplicity and accessibility to ensure alignment with local resources and cultural context.

Presence of Researchers and Informants

The researchers maintained an active presence in the field throughout the research duration, conducting the sessions, observations, and interviews in collaboration with TPA teachers who acted as key informants and facilitators.

Research Location and Duration

The study took place in Binuang Village, Kampar Regency, over a 6-month period from January to June 2024. This timeframe allowed for multiple cycles of community service activities and ongoing engagement with participants.

Data Analysis Techniques

Data from interviews, observations, and FGDs were transcribed verbatim and analyzed using thematic analysis. This involved coding data to identify recurring themes related to character and moral development, effectiveness of the community service program, and integration of Qur'anic principles. Data triangulation was employed to cross-validate findings from different sources and enhance the credibility of the results.

Validity and Reliability

To ensure the validity and reliability of the research findings, member checking was conducted by sharing preliminary results with participants for feedback and clarification. Additionally, prolonged engagement and

persistent observation during the research period helped build trust and in-depth understanding of the phenomenon under study. Triangulation of data sources and methods provided a comprehensive and balanced perspective.

Result

Overview of Program Implementation

The community service program focused on integrating Qur'anic moral teachings into various educational activities for TPA students over six months. The program effectively engaged students, teachers, and community members, fostering an environment conducive to character and moral development.

1.1 Student Behavior and Attitudes

Significant positive changes were observed in students' behavior and attitudes, aligned with key moral values taught during the sessions:

- 1) Increased honesty and truthfulness in daily interactions.
- 2) Enhanced empathy and cooperation among peers.
- 3) Improved responsibility towards personal and communal obligations.

These changes were consistently noted through observations and confirmed by reflections in interviews and FGDs.

1.2 Community and Teacher Perspectives

Both teachers and community members highlighted the program's role in reinforcing Islamic moral values and strengthening communal bonds. They appreciated the active participation of students and noted the relevance of Qur'anic principles to daily life challenges faced by the community.

1.2.1 Challenges Identified

Some challenges were encountered, including:

- 1) Limited resources and educational materials tailored for younger children.
- 2) Difficulty in maintaining consistent attendance due to external social-economic factors.
- 3) The need for ongoing support and training for teachers to effectively deliver character education.

1.2.2 Recommendations for Improvement

Participants suggested:

- (1) Developing more interactive and age-appropriate learning materials.

(2) Increasing community involvement for broader support of the program.

(3) Providing regular teacher training to enhance pedagogical skills.

Figures and Tables

- **Figure 1:** Program Activity Participation Rate Over Six Months
- (showing levels of student and community involvement during the program period)

- **Table 1:** Summary of Observed Behavioral Changes in TPA Students

Character Trait	Observed Change Description	Frequency of Occurrence
Honesty	Students demonstrated increased truthfulness in reporting	High
Empathy	Greater peer support and understanding noted	Medium-High
Responsibility	Improved punctuality and task completion	Medium

Discussion

The results of this study demonstrate the effective integration of Qur'anic principles within a community service framework to foster character and moral development in TPA students. The positive behavioral changes observed—such as increased honesty, empathy, and responsibility—align with previous research highlighting the critical role of religious and moral education in shaping children's character (e.g., Lickona, 1991; Killen & Smetana, 2015). These findings suggest that grounding moral education in familiar religious texts provides meaningful context that resonates with students' cultural and spiritual environment, enhancing internalization of moral values.

The involvement of teachers and community leaders as active participants in this program also aligns with ecological theories of moral development which emphasize the importance of multiple environmental influences

(Bronfenbrenner, 1979). Their observations provided valuable insights and underscored the communal nature of moral upbringing in Islamic tradition, reinforcing the bonds between education, family, and society.

Several challenges noted—including limited resources and attendance consistency—mirror common issues encountered in community-based educational initiatives, particularly in rural contexts (Smith & Wohlstetter, 2009). Addressing these challenges through the development of age-appropriate materials, increased community engagement, and ongoing teacher training could enhance program sustainability and impact. This recommendation is consistent with best practices in educational program development, emphasizing adaptability and stakeholder involvement.

Looking forward, future research might explore quantitative measures of moral development and long-term follow-up to assess sustained behavioral change. Additionally, comparative studies involving different regions or religious settings could further contextualize the effectiveness of Qur'anic-based moral education integrated with community service. In-depth exploration of teacher training models and their impact on instructional quality would also be beneficial, given its identified importance in this study.

Overall, this research contributes to the understanding of moral education in Islamic contexts, highlighting the potential of leveraging religious teachings in tandem with community engagement to nurture well-rounded, morally conscious young individuals.

Conclusion

This study has demonstrated that integrating Qur'anic principles within a community service program effectively fosters the character and moral development of TPA students in Binuang Village. The observed improvements in honesty, empathy, and responsibility among students highlight the value of religiously grounded moral education embedded in community contexts. The active roles of teachers and community members further underscore the importance of a supportive ecosystem for fostering youth character development.

The findings suggest that educational programs rooted in cultural and spiritual contexts can enhance moral internalization and positively influence behavior. To maximize impact, future implementations should address challenges such as resource limitations and attendance consistency through

the development of engaging, age-appropriate materials, enhanced community participation, and sustained teacher training.

For practice, this framework offers a replicable model for other regions with similar demographic and cultural characteristics, leveraging religious education to nurture well-rounded, morally conscious individuals. For future research, it is recommended to incorporate quantitative assessments and longitudinal studies to evaluate the durability of these behavioral changes, along with comparative analyses in different religious and socio-cultural settings.

Declarations

Author Contribution Statement

All authors contributed equally to the conceptualization, design, data collection, analysis, and manuscript preparation of this study.

Funding Statement

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Data Availability Statement

The data supporting the findings of this study are available from the corresponding author upon reasonable request.

Declaration of Interests Statement

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

Additional Information

The authors thank the community of Binuang Village and all participants who supported the successful implementation of this community service program.

References

- Anwar, A. (2023). Internalization of Religious Educational Values in Developing Students' Interpersonal Intelligence. *Pijed*, 2(2), 35–45. <https://doi.org/10.59175/pijed.v2i2.106>

- Asman, A., Suyadi, S., & Huda, M. (2021). Character Education as Brain Education: Spiritual Neuroscience Studies in Islamic Education. *Jurnal Tarbiyatuna*, 12(2), 77–86. <https://doi.org/10.31603/tarbiyatuna.v12i2.4278>
- Berglund, J., & Gent, B. (2019). Qur’anic Education and Non-Confessional RE: An Intercultural Perspective. *Intercultural Education*, 30(3), 323–334. <https://doi.org/10.1080/14675986.2018.1539305>
- Biantoro, O. F. (2019). Urgency of Islamic Religious Education Teachers in Character Building for Students in Junior High Schools. *Al-Hayat Journal of Islamic Education*, 3(2), 178. <https://doi.org/10.35723/ajie.v3i2.83>
- Butler, Y. G., Peng, X., & Lee, J. (2021). Young Learners’ Voices: Towards a Learner-Centered Approach to Understanding Language Assessment Literacy. *Language Testing*, 38(3), 429–455. <https://doi.org/10.1177/0265532221992274>
- Cavalieri, I. C., & Almeida, H. N. (2018). Power, Empowerment and Social Participation- The Building of a Conceptual Model. *European Journal of Social Sciences Education and Research*, 5(1), 174–185. <https://doi.org/10.2478/ejser-2018-0020>
- Chanifah, N., Hanafi, Y., Mahfud, C., & Samsudin, A. (2021). Designing a Spirituality-Based Islamic Education Framework for Young Muslim Generations: A Case Study From Two Indonesian Universities. *Higher Education Pedagogies*, 6(1), 195–211. <https://doi.org/10.1080/23752696.2021.1960879>
- Danko, T. (2019). Student Perceptions in Homeland Security and Emergency Management Education: Experiential Learning Survey. *Journal of Experiential Education*, 42(4), 417–427. <https://doi.org/10.1177/1053825919873678>
- Fernando, E. & Mohammad Baihaqi Bin Md Yusnan. (2022). The Tradition of Rejectiveness: The Character of Responsibility in Islamic Education Values. *J. Pend. A. Isl. Ind*, 3(4), 100–105. <https://doi.org/10.37251/jpaii.v3i4.945>
- Hutasuhut, F. H., Ahmad, A., Hardika, H., Bustami, L., Nasution, Z., Redjeki, E. S., Supriyono, S., & Novianti, R. (2023). Application of Andragogy in Community Empowerment to Fulfill the Educational Needs of Children With Disabilities Through a Field School Approach. *Kolokium Jurnal Pendidikan Luar Sekolah*, 11(3), 922–929. <https://doi.org/10.24036/kolokium.v11i3.749>
- Idris, Muh. (2023). The Role of Character Development in Islamic Religious

- Education: An Islamic Values-Based Approach at One of the MAN Schools in South Sulawesi. *West Science Interdisciplinary Studies*, 1(08), 621–629. <https://doi.org/10.58812/wsis.v1i08.187>
- Kasmawati, K., Herlian, H., Adam, A., Deluma, R. Y., Abubakar, A., & Muliyani, M. (2023). Transformation of Islamic Education: Fostering Exemplary Character Through Integrated Curriculum in Islamic Elementary Schools. *JLMP-Edu*, 1(2), 33–40. <https://doi.org/10.51454/jlmpedu.v1i2.427>
- Kistoro, H. C. A., Latipah, E., & Burhan, N. M. (2023). Probing Experiential Learning Approach in Islamic Religious Education. *Jurnal Pendidikan Islam*, 9(2), 157–168. <https://doi.org/10.15575/jpi.v9i2.24374>
- Mawardi, I., Widiastuti, T., Mustofa, M. U. A., & Hakimi, F. (2022). Analyzing the Impact of Productive Zakat on the Welfare of Zakat Recipients. *Journal of Islamic Accounting and Business Research*, 14(1), 118–140. <https://doi.org/10.1108/jiabr-05-2021-0145>
- Muhsin, M., Warisno, A., Ansori, A., & Andari, A. A. (2023). Moral Development Strategies in Shaping Adolescent Character Through the Qur'an. *Scaffolding Jurnal Pendidikan Islam Dan Multikulturalisme*, 4(3), 627–637. <https://doi.org/10.37680/scaffolding.v4i3.1996>
- Muid, A., & Nasrulloh, N. (2024). The Role of Education in the Formation of Character and Noble Morals From the Perspective of the Qur'an. *Jimr*, 2(11), 218–226. <https://doi.org/10.62504/jimr992>
- Nurdalia. (2023). Learning Islamic Religious Education Through Contextual Learning Models: Islamic Moderation Studies. *Ijrer*, 2(3), 26–36. <https://doi.org/10.51574/ijrer.v2i3.878>
- Parjiman, P., Sutarmanto, S., Kurniawan, M. R., Sutrisno, S., & Hidayat, K. (2023). Rahmatan Lil Alamin Islamic Value Education Model Based on Muhammadiyah School Culture. *Mudarrisa Jurnal Kajian Pendidikan Islam*, 15(2), 269–290. <https://doi.org/10.18326/mudarrisa.v15i2.387>
- Pujihartati, S. H., Nurhaeni, I. D. A., Kartono, D. T., & Demartoto, A. (2021). Empowering People to Protect Environment: A Case Study of PT. Indaco Warna Dunia's CSR. *E3s Web of Conferences*, 316, 03001. <https://doi.org/10.1051/e3sconf/202131603001>
- Raharja, E. P., Latifah, L., Amanah, M., Wijayanto, Y. I., Riskawati, R., & Pransiska, L. (2021). Community Empowerment Through the Activation of Early Childhood Education in Harapan Jaya Village, South Misool, Raja Ampat. *Journal of Community Service and Empowerment*, 3(2), 88–93. <https://doi.org/10.22219/jcse.v3i2.16524>

- Raharjana, D. T., & Kutaneegara, P. M. (2019). Pemberdayaan Masyarakat Di Kawasan Cagar Budaya. *Jurnal Tata Kelola Seni*, 5(1), 50–65. <https://doi.org/10.24821/jtks.v5i1.3145>
- Sabarudin, M., Ayyubi, I. I. A., Rohmatulloh, R., & Indriyani, S. (2023). The Effect of Contextual Teaching and Learning Models on Al-Quran and Hadith Subjects. *At-Tadzkir*, 2(2), 129–142. <https://doi.org/10.59373/attadzkir.v2i2.43>
- Sirait, I. (2023). Character Education in Islamic Education. *J. Pend. A. Isl. Ind*, 4(1), 5–8. <https://doi.org/10.37251/jpaii.v4i1.643>
- Syahputra, M. I., Shittu, S. A., & Ain, A. Q. u. (2024). Study of Islamic Character Education in the Deli Malay Community, Medan City: Case Study in the Deli Malay Community. *J. Pend. A. Isl. Ind*, 5(1), 30–35. <https://doi.org/10.37251/jpaii.v5i1.908>
- Tabroni, I., Paisal, A., Suci, R. A., & Zakiyah, Z. (2022). Character Establishment Through Islamic Religious Education. *Education Jurnal Sosial Humaniora Dan Pendidikan*, 2(1), 5–9. <https://doi.org/10.51903/education.v2i1.97>
- Tommy, S., Sujianto, S., Rusli, Z., & Heriyanto, M. (2024). Grand Design Policy for Economic Empowerment Through Waste Management: A Case Study of Pekanbaru City's Environmental and Energy Strategies. *E3s Web of Conferences*, 506, 02003. <https://doi.org/10.1051/e3sconf/202450602003>
- Yardley, S., Teunissen, P. W., & Dornan, T. (2012). Experiential Learning: Transforming Theory Into Practice. *Medical Teacher*, 34(2), 161–164. <https://doi.org/10.3109/0142159x.2012.643264>
- Zaitun, Z., Armita, P., & Saad, M. F. M. (2023). Early Children Character Education: Analysis of the Message of the Quran in Forming Human Morality. *Afkaruna*, 19(2), 282–297. <https://doi.org/10.18196/afkaruna.v19i2.18203>