



## Strengthening Mosque-Based Religious Education through Community Development and the Training of Trainers for Facilitator Cadres

Marpuah, Muhamad Ihsan Hasanudin, Naufal Yusran Azmi, Afifah Shafa Zaidan Al Wahyudi

<sup>1,2,3,4</sup> Institut Agama Islam Persis Bandung

✉ [marpuah@iaipibandung.ac.id](mailto:marpuah@iaipibandung.ac.id) (Corresponding author's email)

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### ABSTRACT

*This community service program aimed to establish an initial governance foundation for mosque-based religious education in Cinarusa Hamlet, Mandalawangi Village, Nagreg District, Bandung Regency. The program was initiated in response to the strong dependence of religious activities on particular individuals, the absence of simple operational tools, and the limited readiness of local cadres to support program sustainability. The activities were implemented through a participatory community development approach combined with training of trainers (ToT) and experiential learning. The preparation stage included initial coordination, field observation, participatory discussions, and informal interviews to identify the needs of the community partners. The core activities were conducted on February 7, 2026, involving 25 participants consisting of DKM members, prospective facilitator cadres, and representatives of the congregation and majelis taklim. The program implementation included restructuring the management system of mosque-based religious education, training facilitator cadres, conducting facilitation simulations, finalizing operational tools, and carrying out joint reflection. The results showed the establishment of an initial coordinating team structure, the development of a three-month activity calendar and a simple SOP for preventing activity cancellation, the implementation of ToT for core cadres, and the preparation of a concise facilitator module and basic administrative tools. Overall, the program produced an initial operational foundation that supports stronger governance, cadre development, and the sustainability of mosque-based religious education in a more structured and participatory manner.*

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## A. INTRODUCTION

Mosques hold a strategic position not only as places of ritual worship, but also as spaces for education, moral development, and the strengthening of the socio-religious life of the community. In various contexts, mosques are understood as community learning spaces that enable the transmission of religious knowledge, the formation of educational authority, and



the strengthening of social relations among community members (Pérez Mateo, 2019; Rahmi, Hasanah, Nurjanah, & Wismanto, 2024; Tandos, 2020). Therefore, mosque-based religious education should ideally not be limited to the implementation of religious study sessions or Qur'anic learning alone, but should also be supported by clear, participatory, and consistently implemented activity management.

This condition is relevant to Kampung Cinarusa, Mandalawangi Village, Nagreg District, Bandung Regency, which served as the site of this community service program. The target partners in this program included the administrators of the Mosque Prosperity Council (Dewan Kemakmuran Masjid / DKM), local facilitator cadres, and the people of Kampung Cinarusa involved in the implementation of mosque-based religious education. Based on the initial mapping in the community service report, Kampung Cinarusa consists of 2 neighborhood associations (RW) and 6 community units (RT), with approximately 265 households. The area contains three mosques, one madrasah diniyah, and one early childhood education center (PAUD). Religious activities already being conducted include daily religious study sessions for children, women's religious study groups/majelis taklim, public religious study sessions, Qur'anic learning, and the activities of Madrasah Diniyah Nurul Huda. This condition indicates that the community already possesses an active socio-religious base and sufficient basic facilities to support the development of mosque-based religious education.

However, field observations and initial identification revealed that the main problem in Kampung Cinarusa was not the absence of religious activities, but the weak governance and sustainability system supporting those activities. Most activities were still conducted based on habit, personal initiative, and dependence on a limited number of individuals. Religious activities frequently relied on the presence of a single ustaz or key facilitator, so that when the person was unavailable, planned activities were often postponed or cancelled because no substitute facilitator was prepared to continue the session. In Qur'anic learning activities, the learning process sometimes had to be simplified due to the limited number of facilitators available to assist participants and manage learning activities effectively.

In addition, activity schedules had not yet been arranged systematically through a fixed calendar, communication regarding schedule changes was not always delivered properly to the congregation, and the division of responsibilities among organizers remained unclear. Operational tools such as concise teaching modules, attendance records, meeting notes, and activity documentation were either unavailable or not used consistently. As a result, many activities were implemented without adequate administrative support and without a clear mechanism to ensure continuity. This condition contributed to fluctuations in participant attendance, difficulties in building stable learning habits, and uncertainty regarding the long-term sustainability of mosque-based religious education programs.

The empirical problems became more significant because most residents of Kampung Cinarusa work in agriculture, livestock farming, brick production, and garment subcontracting, which limits their available time for participation in religious activities. Consequently, religious education activities required flexible yet well-organized management to ensure that programs could still be attended consistently by the community. Without proper governance and local facilitator support, the continuity of activities remained highly vulnerable to schedule conflicts, limited human resources, and dependence on particular individuals.

Various studies have shown that mosques can become effective community-based learning centers when supported by relevant educational programs, congregational participation, and adequate governance. Pérez Mateo showed that mosques can function as vibrant educational spaces when local actors actively participate in religious learning processes (Pérez Mateo, 2019). Tandos et al. emphasized that the socio-educational function



of mosques is strongly influenced by the quality of their management and institutional capacity (Tandos, 2020). In the Indonesian context, Rahmi et al. highlighted that mosques can serve as educational centers that explore community potential through community-based learning (Rahmi et al., 2024). From the perspective of approach, community-based development emphasizes the importance of involving the community in identifying problems, formulating needs, and developing collective actions so that interventions are genuinely aligned with the local context (Chambers, 1994b). On the other hand, the training of trainers (ToT) model is relevant when the community requires local implementers who can be strengthened gradually so that activities do not continue to depend on a single figure or external facilitator (Mormina & Pinder, 2018). Since the cadre participants in this program came from DKM members, local cadres, and community members involved in religious activities, the capacity-strengthening process also needed to emphasize practical, participatory, and experience-based learning, in line with the principles of adult learning and experiential learning (Knowles, Holton III, & Swanson, 2014; Kolb, 2014).

Based on these conditions, this community service program offered a solution through a community development approach combined with training of trainers for local facilitator cadres. This solution was directed toward three main aspects. First, it sought to improve the governance of mosque-based religious education through the establishment of a driving team, the preparation of an activity calendar, and a simple SOP for preventing activity cancellation. Second, it aimed to enhance the initial capacity of local facilitator cadres through short training sessions, facilitation simulations, and guided practice in leading sessions. Third, it focused on preparing simple operational tools in the form of a concise facilitator module and activity administration to support orderly implementation, documentation, and basic evaluation of activities. Thus, the solution offered was not intended merely to increase the number of religious activities, but to build a foundation of governance, cadre development, and working tools that would enable existing activities to be carried out in a more organized, participatory, and sustainable manner.

On that basis, the general objective of this program was to initiate the strengthening of mosque-based religious education in Kampung Cinarusa through the improvement of activity governance, the enhancement of the initial capacity of local facilitator cadres, and the preparation of simple operational tools. Specifically, this activity aimed to: (1) develop simple governance for mosque-based religious education so that activities could be implemented in a more organized and sustainable manner; (2) improve the initial capacity of local facilitator cadres so that they would be able to assist in leading and facilitating religious activities in the mosque environment; and (3) produce operational program tools that could be used jointly by DKM administrators, cadres, and the community to support the sustainability of these activities. With this focus, the program was expected not only to strengthen existing religious activities, but also to build a clearer institutional and operational foundation for the development of mosque-based religious education in Kampung Cinarusa.

## **B. METHODS**

This community service program employed a participatory approach based on community development, combined with Training of Trainers (ToT) and experiential learning. The participatory approach was used to involve community members, DKM administrators, and local cadres in identifying problems, determining program priorities, planning activities, and reflecting on the implementation process. Through this approach, the community was positioned not merely as the object of the program, but as an active subject participating in strengthening mosque-based religious education in accordance with the local context (Chambers, 1994b; Organization, 2002). The ToT approach was applied to strengthen



the capacity of local facilitator cadres so that religious education activities would gradually become less dependent on certain individuals and could be sustained by local implementers (Mormina & Pinder, 2018). Meanwhile, experiential learning was implemented through practice, simulation, feedback, and reflection so that participants could gain direct facilitation experience rather than relying solely on theoretical understanding (Kolb, 2014).

The program was conducted in Kampung Cinarusa, Mandalawangi Village, Nagreg District, Bandung Regency. The participants consisted of 25 individuals, including 8 DKM administrators, 7 prospective facilitator cadres, and 10 representatives of the congregation and majelis taklim involved in mosque-based religious education activities. The implementation of the program was divided into two major stages: the preparation stage and the core implementation stage.

During the preparation stage, the community service team conducted initial coordination with DKM administrators and community representatives, followed by field observations, informal interviews, and participatory discussions. This stage aimed to identify the condition of existing religious activities, patterns of activity management, the level of dependence on particular individuals, the readiness of local cadres, and the operational needs required to support the sustainability of activities. The findings from this stage were then used as the basis for determining intervention priorities, selecting prospective facilitator cadres, and preparing operational tools such as a draft activity calendar, simple administrative formats, and a concise facilitator module.

The core implementation stage was conducted on February 7, 2026. The activities began with a participatory discussion session focused on strengthening the governance of mosque-based religious education through the preparation of an activity calendar, the initial division of responsibilities among cadres, and the formulation of a simple SOP to prevent activity cancellation. The next activity involved Training of Trainers sessions for local facilitator cadres covering basic facilitation techniques, session management, simple discussion guidance, time management, and the use of concise learning modules. After the training sessions, participants engaged in facilitation simulations and guided practice sessions accompanied by observation, feedback, and reflection. Through these activities, participants were expected to develop initial practical competencies in facilitating religious education activities within the mosque environment.

Following the implementation activities, the program continued with the preparation and finalization of operational tools, including an activity calendar, facilitator duty rosters, attendance forms, meeting minutes, concise facilitator modules, simple evaluation forms, and cadre performance checklists. The program concluded with a joint reflection session involving DKM administrators, cadres, and participants to review the implementation process, identify remaining challenges, and formulate simple follow-up plans for sustaining the activities after the completion of the program.

The evaluation process employed participatory and descriptive evaluation techniques. Participatory evaluation was used to involve participants and community partners in assessing the implementation process, identifying constraints, and reflecting on the usefulness of the program outputs. Descriptive evaluation was conducted through observation sheets, attendance records, discussion notes, cadre performance checklists during facilitation simulations, documentation, and final reflection sessions. The evaluation focused on several indicators, including participant involvement, cadre participation in facilitation practice, the establishment of a simple governance structure, the availability of operational tools, and the implementation of the initial activity calendar and SOP. Because the program represented an initial-stage intervention conducted within a limited implementation period, the evaluation emphasized short-term operational outputs rather than long-term institutional changes. The



collected data were analyzed descriptively by identifying participation patterns, implementation constraints, and the initial outcomes produced during the program (Kirkpatrick, 1994).

## **C. RESULTS AND DISCUSSION**

### **1.1. Formation of the Mosque-Based Religious Education Driving Team**

One of the most important initial outcomes of this community service program was the establishment of the Mosque-Based Religious Education Driving Team in Kampung Cinarusa. This achievement was important because the main problem identified from the outset was not the absence of religious activities, but rather the weakness of the activity management system. Before the intervention was carried out, religious education activities in the mosque environment had already been conducted in the form of children's religious study sessions, women's religious study groups/majelis taklim, public religious study sessions, Qur'anic learning, and madrasah diniyah activities. However, implementation was still coordinated informally, the division of tasks had not been standardized, and the continuity of activities still depended heavily on particular individuals. In the context of mosque management, this condition indicates that the functions of *idarah* and *imarah* had not yet been supported by an organizational mechanism adequate to ensure the consistency of educational and congregational development programs (Basri, 2018; Direktorat Jenderal Bimbingan Masyarakat Islam, 2014; Tandos, 2020). On the other hand, several studies have shown that mosques can function effectively as spaces for community education when they are supported by local actors, clear management structures, and sustained congregational involvement (Pérez Mateo, 2019; Rahmi et al., 2024).

The team was formed through a participatory discussion forum during the core activity on February 7, 2026, involving DKM members, prospective facilitator cadres, and congregation representatives. This forum did not merely result in the appointment of individuals, but also served as a deliberative space to define the minimum organizational needs required for mosque-based religious education activities to be carried out in a more orderly manner. Thus, the driving team that was formed was not merely a committee, but rather an initial working unit designed to support the coordination, implementation, communication, and administration of the program. This process is consistent with the principles of participatory development, which position the community as a subject that takes part in identifying problems, setting priorities, and building collective working mechanisms in accordance with the local context (Chambers, 1994b; Mansuri & Rao, 2013).

Based on the program results, the team consisted of 12 members, comprising 3 DKM members, 7 facilitator cadres, and 2 representatives of the congregation/community. This structure was elaborated into specific positions and operational functions, namely a team leader, a secretary, an implementation coordinator, seven core facilitators, a congregation communication coordinator, and a participation support coordinator. The team was also divided into three working divisions, namely the Coordination and Control Division, the Facilitation Division, and the Communication and Participation Division. This arrangement shows that the team formation did not stop at the level of naming members, but was directed toward establishing an initial working system that distributed leadership, administrative, facilitative, communication, and community mobilization functions. From the perspective of mosque governance, the formation of these roles constituted an initial step toward strengthening the *idarah* dimension as an organizational and administrative function, while also supporting *imarah* as the function of enlivening the mosque through more structured educational activities (Basri, 2018; Direktorat Jenderal Bimbingan Masyarakat Islam, 2014).



Substantively, this team structure was designed to address three key problems identified at the initial stage, namely the lack of a clear division of tasks, dependence on particular individuals, and the weakness of the activity communication system. The leader, secretary, and implementation coordinator became the basic coordination core; the seven core facilitators were positioned as the backbone of field implementation as well as substitute implementers when needed; while the communication and participation coordinators were designed to maintain the link between the team and the congregation. Such a role arrangement is in line with studies on mosque management emphasizing that the socio-educational function of the mosque is shaped by the quality of organization, the clarity of work mandates, and the ability of local institutions to connect mosque administrators with congregational needs (Rahmi et al., 2024; Tandos, 2020).

From the perspective of program outcomes, the formation of the driving team can be understood as the initial foundation for the institutionalization of mosque-based religious education in Kampung Cinarusa. Before the program was implemented, religious education activities largely depended on an existing social routine, but there was no specifically established management unit to plan, coordinate, and sustain them. After the intervention, the program produced an initial working structure that allowed these activities to be understood not merely as incidental agendas, but as programs that had begun to have managers, role divisions, and responsibilities. This is important because, in participatory development practice, the existence of local organizations is not merely an administrative instrument, but also a medium of collective learning that allows community members to develop a sense of ownership, coordination capacity, and shared responsibility for the program being carried out (Chambers, 1994b; Mansuri & Rao, 2013).

In addition to being an organizational outcome, the formation of the driving team also had strategic significance for reducing the risk of activity cancellation. The community service report shows that one of the real problems in the field was that religious study sessions could be postponed or canceled when the main speaker was unable to attend, while no one was ready to take over. In this context, the presence of the seven core facilitators became important because they were not positioned merely as training participants, but as implementing elements who could support session continuity, facilitate simple activities, and serve as operational substitutes. In other words, the establishment of the driving team became an initial step in shifting activity implementation from a strongly person-dependent pattern to a more system-supported pattern.

Nevertheless, this achievement should still be read proportionally. At this stage, the formation of the driving team remains at the level of an initial foundation, so its long-term effectiveness cannot yet be fully assessed from a single program implementation. The evidence available at this stage includes agreement on the structure, division of functions, initial work mechanisms, and activity documentation. Therefore, the most that can be asserted is not that the system has become fully established, but that the program successfully created a minimum organizational prerequisite that had not previously been available.

## 1.2. Preparation of the Activity Calendar and SOP for Preventing Activity Cancellation

The next important achievement was the preparation of a three-month activity calendar for mosque-based religious education and an SOP for preventing activity cancellation. These two outputs were particularly important because they directly addressed the main problems identified at the initial stage, namely the absence of a written activity schedule agreed upon collectively, the lack of clear responsibility for activities, and the high vulnerability of activities to cancellation when the main speaker was unable to attend. Before the program was implemented, religious education activities in Kampung Cinarusa were already being



conducted, but their implementation still largely followed habitual patterns, the availability of certain figures, and situational adjustments in the field. As a result, activities lacked scheduling certainty, were not supported by orderly communication flows, and had no alternative mechanism when technical constraints emerged. In the perspective of mosque management, this situation indicates that the idarah function had not yet worked optimally as a system of planning, organizing, and controlling activities, so that the imarah function also became less stable (Basri, 2018; Direktorat Jenderal Bimbingan Masyarakat Islam, 2014; Tandos, 2020).

The activity calendar was prepared through participatory deliberation involving DKM members, facilitator cadres, and congregation representatives. Based on the community service report, the calendar included key elements such as the type of activity, activity objectives, targets or participants, date and time of implementation, frequency, venue, persons in charge, and technical notes when necessary. This structure is important because it makes the calendar not merely a time record, but an initial management tool connecting activities with their objectives, implementers, targets, and coordination mechanisms. The agenda included in the calendar covered public religious study sessions, women's religious study groups/majelis taklim, Qur'anic learning for children, cadre mentoring activities, coordination meetings of the driving team, and monthly evaluations.

In terms of outcomes, the existence of the three-month calendar had clear operational significance. First, it provided scheduling certainty for both the congregation and the implementers, so that activities no longer depended solely on spontaneous announcements or oral habits. Second, it clarified the initial persons in charge of each activity. Third, it served as an initial basis for simple monitoring, because the prepared schedule could be compared with the realization of activities during the ongoing month. Within the framework of community-based learning, the existence of a written schedule and a division of responsibilities is important because it helps establish social orderliness and supports the continuity of collective learning practices (Basri, 2018; Rahmi et al., 2024).

In addition to the activity calendar, the program also produced an SOP for preventing activity cancellation as an operational tool to respond to one of the most concrete problems identified in the report, namely activities being postponed or canceled when the ustaz or main speaker was unable to attend. This SOP included several main elements, namely confirmation of the speaker's attendance before the day of implementation, the designation of a substitute facilitator, the preparation of alternative forms of activity, communication procedures for schedule changes to the congregation, and the documentation of implementation changes in the meeting minutes. The SOP also distinguished several stages of handling, namely before the activity day, shortly before implementation, when the main speaker was unavailable, when participant attendance was low, and when there was a change in time or venue. The agreed alternative activities included collective tadarus, murojaah of memorization, simple thematic discussions based on the concise module, reading and brief discussion of Qur'anic verses or hadith, basic Qur'anic learning, and short religious reflection guided by a facilitator.

Academically, the preparation of this SOP indicates a shift from an implementation pattern previously highly dependent on individuals toward a pattern increasingly supported by a basic institutional mechanism. The SOP functions as an operational risk-control tool, as it provides steps that can be immediately taken when disruption occurs in activity implementation. Thus, the existence of the SOP is not merely an administrative complement, but an important instrument for maintaining the continuity of mosque-based religious education programs (Direktorat Jenderal Bimbingan Masyarakat Islam, 2014; Tandos, 2020).

Substantively, the combination of the activity calendar and the SOP for preventing cancellation produced two layers of governance strengthening. The calendar provides a



proactive dimension, while the SOP provides an anticipatory dimension. In the context of Kampung Cinarusa, these two tools directly addressed the problems previously found in the field: study sessions being canceled when the speaker was unavailable, the lack of clarity about who should take action when changes occurred, and weak communication with the congregation. Therefore, the program results in this section should not merely be read as the preparation of documents, but as the formation of a minimum activity management system that had not previously existed.

Even so, this achievement should still be interpreted proportionally. At this stage, the activity calendar and SOP remain an initial operational foundation, so their long-term effectiveness cannot yet be fully measured on the basis of a single program cycle. The main significance of this result lies in the successful establishment of the basic prerequisites for more orderly religious education activities, rather than in any claim that the whole system has already become fully established.

### 1.3. Implementation of the Training of Trainers for Facilitator Cadres

The implementation of the training of trainers (ToT) for facilitator cadres constituted one of the most strategic components of this community service program because it directly responded to the main problem identified at the initial stage, namely the limited number of local implementers ready to maintain the continuity of mosque-based religious education activities when the main figure was unavailable. Before the program was implemented, religious activities in Kampung Cinarusa were already taking place, but their continuity still depended heavily on the presence of the ustaz, Qur'anic teachers, or other particular figures. Under such conditions, ToT became relevant not merely as a training model, but as a cadre development strategy to broaden the base of internal community implementers. Conceptually, ToT is viewed as an approach to accelerate local capacity strengthening and support program sustainability, but its effectiveness is strongly influenced by the alignment of local needs, implementation quality, and follow-up support after the training takes place (Mormina & Pinder, 2018; Nexø et al., 2024).

According to the report, the ToT session was conducted during the core activity on February 7, 2026, and involved 25 participants, consisting of 8 DKM members, 7 prospective facilitator cadres, and 10 representatives of the congregation/majelis taklim. This composition is important because it shows that the training was not directed at individuals separated from their social context, but rather at elements already embedded in the ecosystem of mosque-based religious education. From the perspective of community-based cadre development, training becomes more meaningful when participants have a direct relationship with their practice setting and are part of a work network that allows the skills learned to be applied immediately.

In terms of content, the ToT materials focused on basic competencies genuinely needed in the field context, namely introduction to the facilitator role, techniques for opening and closing sessions, guiding simple discussions, managing activity time, and using the concise module as a facilitation guide. This practical focus is important when read through the framework of andragogy. Knowles, Holton, and Swanson emphasize that adult learners tend to learn more effectively when the material is practical, problem-centered, and closely related to the role they will perform (Knowles et al., 2014). This principle is consistent with the design of the ToT in this program: participants were not burdened with broad theoretical mastery, but were equipped with basic skills directly addressing field needs.

In addition, the ToT in the report was not designed to stop at material delivery, but was linked to simulations, simple exercises, and the use of the concise module. This structure makes the ToT more consistent with the logic of experiential learning. ToT is more likely to



generate sustainability when participants clearly understand the expected role, gain initial experience in carrying out that function, and are supported by tools that allow further practice (Mormina & Pinder, 2018).

In terms of outcomes, the report shows that the ToT session produced two main achievements. First, it provided basic orientation for all participants regarding the facilitator's role in mosque-based religious education. Second, it identified 7 participants who demonstrated stronger initial readiness as core facilitator cadres. In the report, this identification was made through simple indicators such as attendance, participation in discussion, willingness to appear publicly, and the ability to follow basic simulations. Academically, such results may be justified as an assessment at the level of initial readiness, rather than at the level of full professional competence. Temuan Nexø et al. indicate that train-the-trainer programs often produce more visible outcomes in knowledge, perceived readiness, and early behavioral change than in long-term transfer into practice (Nexø et al., 2024).

Theoretically, this result is important because it shows that ToT began shifting the activity implementation pattern from one that had been highly person-dependent toward one that increasingly enabled role distribution. The seven identified core cadres are important not merely because of their number, but because they began to function as a new layer of implementers beyond the previously dominant main figures. Thus, the results of the ToT in this program must be read not only as pedagogical outcomes, but also as organizational outcomes: the training began to open up the possibility of redistributing roles in the implementation of mosque-based religious education (Mormina & Pinder, 2018; Nexø et al., 2024).

Nevertheless, the discussion of the ToT results must still be kept proportional. The success of the train-the-trainer model cannot be measured merely from the success of a single training session, because sustainability is strongly influenced by opportunities for practice, supervision quality, and the habituation of roles after the training ends. Therefore, the most valid claim that can be made at this stage is that the ToT successfully built basic orientation, identified potential core cadres, and prepared a locally based human resource foundation that had not previously been available in a structured way.

Thus, the implementation of the training of trainers for facilitator cadres can be regarded as one of the core outcomes of this program, because it serves as a bridge between concrete field problems, namely the absence of substitute facilitators and weak cadre development and the need to build a more sustainable system of mosque-based religious education.

#### 1.4. Facilitation Simulation and Practice in Leading Sessions



The stage following the implementation of the ToT was facilitation simulation and practice in leading sessions by facilitator cadres. This stage is important because cadre capacity strengthening should not stop at the delivery of material, but must be translated into action-oriented experiences approximating real implementation situations. In the community service report, the 7 core cadres identified during the ToT session were then involved in guided practice. The roles were distributed gradually according to the participants' readiness: 2 participants were assigned to open the activity, 3 to guide the discussion, and 2 to support the closing session and the overall flow of the activity. This pattern is consistent with the principle of graduated participation, in which participants are given opportunities to assume roles progressively so that the transition from learning to practice does not occur too abruptly.

Theoretically, the simulation stage serves a different function from the training stage. If the ToT functions to build basic understanding of the facilitator role, then simulation functions to test how that understanding is translated into action. In Kolb's, framework, learning cannot be understood merely as the absorption of information, but as a cycle involving concrete experience, reflective observation, conceptualization, and active experimentation (Kolb, 2014). This principle gives simulation an important place. The cadres no longer merely listened to explanations about how to open activities, manage the flow, or guide discussion, but began to perform those functions directly. Thus, the simulation acted as a bridge between potential capacity and capacity beginning to manifest in action. In adult education, the link between learning and practice in this way is also considered essential (Knowles et al., 2014).

At the level of outcomes, the report shows that the cadres began to practice basic competencies such as opening activities, delivering short introductions, guiding discussion, and closing sessions in an orderly manner. Throughout the process, the community service team provided direct assistance before, during, and after the practice through guidance on activity flow, observation of cadre performance, and feedback. Field observations showed that the cadres began to demonstrate courage to appear, the ability to perform basic parts of the session, and the ability to follow the activity flow more orderly. At the same time, several areas still required strengthening, especially in time management, transitions between activity segments, and composure when speaking in front of a group. These findings indicate that



simulation did not merely function as an exercise, but also as a diagnostic instrument for identifying the cadres' actual readiness and the areas that still needed to be developed. In Schön's perspective, such a process may be read as an early form of reflection-in-action (Schön, 2017).

Furthermore, the simulation outcomes may also be interpreted through the framework of self-efficacy. Bandura explains that a person's belief in their ability to perform a task is strongly influenced by successful task experience, observation of models, verbal persuasion, and the management of psychological conditions while acting (Bandura, 1977). In the context of this program, the cadres' experience of beginning to open sessions, guide discussions, and close activities under facilitator mentoring can be understood as an initial process in the formation of role confidence. Direct feedback from the community service team also functioned as verbal reinforcement for the cadres' perception of their own abilities. Therefore, the courage to appear and the active involvement shown by some cadres may be interpreted as early indicators of growing facilitative self-efficacy.

The simulation results also have socio-organizational significance. In the theory of communities of practice, Wenger places learning within processes of social participation (Wenger, 1998). **A person learns** not only by receiving knowledge, but by becoming involved in shared practice, taking part in collective tasks, and moving gradually from more peripheral participation to fuller participation. Within this framework, facilitation simulation in this community service program was not merely an individual training session, but an initial form of integrating cadres into the shared practice of mosque-based religious education. When cadres were given opportunities to open sessions, guide discussions, or close activities, they were being positioned to begin entering the community of practice of religious activity management. This strengthens the argument that cadre strengthening requires not only material, but also real spaces for participation.

Even so, the discussion of these simulation results must still be read proportionally. The core program activities were conducted within a limited period, so the results that can be stated at this stage remain at the level of initial practical experience and indicators of early readiness, not at the level of fully stable and mature facilitation competence. Therefore, the most valid claim is not that the cadres have become fully capable of leading activities independently, but rather that the program succeeded in moving them from passive participants toward initial implementers who began to understand, try out, and negotiate facilitative roles.

Thus, facilitation simulation and practice in leading sessions may be considered an important result that strengthened the achievements of the ToT. This stage shows that cadre development in the program did not stop at the addition of knowledge, but began to touch the formation of experience, self-confidence, and real participation in activity management practice



Figure 2. Facilitation simulation activities conducted by cadres.

### 1.5. Preparation of the Concise Module and Activity Administration Tools

Another important result of this community service program was the preparation of a concise facilitator module and activity administration tools as operational support for the implementation of mosque-based religious education in Kampung Cinarusa. This achievement is important because one of the main problems identified from the beginning was not only weak governance and the limited number of facilitator cadres, but also the absence of simple, uniform working tools that could be used jointly by DKM administrators, the driving team, and cadres. Before the program was implemented, religious activities had indeed been taking place, but they were not supported by written guidance containing a basic facilitation flow, anticipatory steps when constraints occurred, or administrative formats facilitating recording, documentation, and evaluation. As a result, activity implementation still relied heavily on memory, habits, and oral communication.

Conceptually, the existence of the concise module and administrative tools may be read through the frameworks of performance support and community learning. Within the performance support framework, field implementers do not always need lengthy theoretical material, but often require simple tools that can be used precisely when tasks are performed. On the other hand, Institute for Lifelong Learning explains that effective community learning spaces are generally managed by local communities and supported by tools enabling learning, documentation, and capacity development to take place repeatedly within the community itself (Institute for Lifelong Learning, 2013).

According to the community service report, the concise module prepared in this program functioned as a simple operational guide for facilitator cadres and DKM administrators. The module contained several key components, namely the program background, the purpose of module preparation, target users, the facilitator's position in the program, basic facilitation principles, facilitators' responsibilities before-during-after activities, the basic facilitation flow, a short guide to opening activities, anticipatory steps when the speaker is unavailable, alternative forms of activity, examples of simple themes for



facilitation, matters facilitators should pay attention to, and a brief evaluation of the facilitator's role. This composition shows that the module was not designed as a deeply theoretical teaching material, but rather as a job aid to help cadres perform facilitative functions gradually. In adult education, a tool that is concise, relevant, and directly linked to real tasks tends to be more effective in the early stages of role formation (Knowles et al., 2015).

In terms of content, the concise module also demonstrates consistency with the actual problems found in Kampung Cinarusa. One important section is the formulation of anticipatory steps when the speaker is unavailable, which explains coordination mechanisms with DKM administrators or the driving team, the use of substitute facilitators, the use of alternative forms of activity, and the recording of activity changes. This shows that the module was not merely a facilitation aid, but also an instrument for translating the SOP for preventing activity cancellation into operational action in the field. In other words, the concise module functioned as a bridge between program governance and cadre action in real sessions.

In addition to the concise module, the program also produced activity administration tools, including attendance forms, minutes or activity notes, brief activity evaluation forms, a facilitator cadre duty schedule, and a cadre performance checklist. Administratively, these tools may seem simple. However, academically and organizationally, this is precisely where their value lies. Attendance forms allow the team to identify participant attendance patterns; minutes facilitate the recording of activity flow, results, constraints, and follow-up; brief evaluations help assess implementation quality quickly; the cadre duty schedule clarifies the division of tasks; and the cadre performance checklist provides an initial basis for assessing facilitator development in practice. UNICEF places structure, accountability, and the use of tools that enable systematic community engagement as part of quality standards for community engagement (UNICEF, 2020).

Theoretically, such administrative tools are also related to the idea of organizational learning at the community level. Community-based programs that seek to endure require not only implementers and activities, but also ways to preserve experience, review implementation, and make improvements over time. Without simple documentation, communities will repeatedly start from zero and struggle to transform experience into collective learning. This is where minutes, brief evaluations, and performance checklists become important. Fierro **emphasizes that good program evaluation aims to understand programs, generate evidence, and support** improvement-oriented decision making (Fierro, Kidder, Luna, Salvaggio, & Vo, 2024). At the scale of this community service activity, brief evaluation formats and performance checklists may be read as practical forms of evaluation suited to the partners' capacity.

The results in this section also show that the strengthening of mosque-based religious education is insufficient if it only emphasizes people or structures; it also needs to be supported by operational artifacts that allow the system to function repeatedly. In the theory of communities of practice, sustainable social practice is built not only by actors, but also by a shared repertoire in the form of language, rules, tools, documents, and working methods used collectively (Wenger, 1998). The concise module, attendance forms, minutes, brief evaluations, duty schedules, and performance checklists in this program may be understood as part of the shared repertoire beginning to be developed in Kampung Cinarusa.

Even so, these results must still be read proportionally. At this stage, the concise module and administrative tools remain initial operational tools, so their effectiveness depends greatly on whether these documents are actually used routinely after the program ends. Therefore, the most appropriate claim is not that the facilitation and administrative system has become established, but rather that the program has provided an operational foundation



that can support consistency in implementation, documentation, and basic activity evaluation in the future.

#### 1.6. Initial Impact and Benefits of the Program

Overall, the series of program results shows that the strengthening of mosque-based religious education in Kampung Cinarusa has begun to move from a pattern of activities that was previously rather informal toward a more organized, participatory pattern supported by basic operational tools. This initial impact can be seen in three interrelated layers, namely institutional strengthening, strengthening of local implementer capacity, and strengthening of operational support. At the institutional level, the program produced a driving team, a three-month activity calendar, and an SOP for preventing activity cancellation. At the capacity level, the program implemented ToT, identified core facilitator cadres, and provided initial practical experience through session-leading simulations. At the operational level, the program produced a concise facilitator module and activity administration tools. Read integratively, these three layers show that the program did not merely add activities, but began to build a minimum system enabling mosque-based religious education activities to be conducted more consistently (Mansuri & Rao, 2013).

At the institutional level, the initial benefit of the program is evident in the increased readiness of local organizations to support mosque-based religious education activities. Before the program, existing activities did not yet have a specifically established management unit, an agreed written schedule, or simple procedures for handling implementation constraints. After the program, DKM members, facilitator cadres, and congregation representatives became connected within a single working structure through the driving team, complemented by an activity calendar and an SOP for preventing activity cancellation. Theoretically, this change indicates an initial process of institutionalization, in which activities that previously relied on habits begin to be supported by clearer rules, roles, and mechanisms.

At the level of human resource capacity, the program provided initial benefits in the form of the emergence of local cadre development, which had previously been weak. The implementation of ToT, facilitation simulation, and practice in leading sessions created a learning space that enabled some participants to move from being recipients of the activity toward becoming initial implementers. The report shows that core cadres began to appear more confidently, guide parts of sessions, follow the activity flow, and receive feedback on their performance. Pedagogically, this condition marks an important transition from knowledge to practice, because facilitative competence cannot be formed solely through material explanation, but requires concrete experience, reflection, and gradual opportunities to try (Knowles et al., 2014; Kolb, 2014). Psychologically, the experience of appearing in public and leading parts of activities may also be read as the beginning of the growth of self-efficacy (Bandura, 1977).

At the operational support level, the initial impact of the program can be seen in the availability of the concise facilitator module and activity administration tools, which had not previously existed in a structured form. Attendance forms, minutes, brief evaluations, cadre duty schedules, and performance checklists function not only administratively, but also as working tools that make activities easier to repeat, document, and review. Within the framework of performance support, such tools help field implementers perform tasks more consistently because they provide minimum guidance that can be used directly during activity implementation. At the same time, from the perspective of community learning, these tools begin to form a shared repertoire, namely a set of tools, documents, and working methods that allow the community to learn from its own practice (Institute for Lifelong Learning, 2013; Wenger, 1998).



When linked back to the initial problem, the main impact of the program is the reduction of system vulnerability to work patterns that previously depended heavily on particular individuals. Before the intervention, religious study sessions could be postponed or canceled when the ustaz or main speaker was unavailable, while no one was ready to take over. After the program, the community began to have a new layer of implementers through the core facilitator cadres, an initial coordination structure through the driving team, a more definite schedule through the three-month calendar, and a response mechanism through the SOP for preventing activity cancellation. In the literature on community-driven development, changes of this kind are important because they show that the community is beginning to shift from dependence on individual actors toward strengthening collective capacity that is more resilient to disruption (Mansuri & Rao, 2013).

In addition, the program also provided initial benefits in strengthening the mosque's function as a space for community education. Several studies emphasize that mosques can function as community-based learning centers when they possess social legitimacy, congregational networks, and governance that supports the continuity of educational programs (Pérez Mateo, 2019; Rahmi et al., 2024). In the context of Kampung Cinarusa, the community service results show that the mosque began to be directed not only as a place where incidental religious activities take place, but as a space of guidance equipped with managers, schedules, roles, and working tools.

Even so, all of these impacts and benefits must still be read proportionally. The core program was conducted within a limited time, so the results that can be stated at this stage remain at the level of initial impact and operational foundations, not at the level of long-term changes that have already become established. Participatory development literature in fact reminds us that such early results will only grow into truly strong institutions if followed by habituation, routine use of the prepared tools, repeated practice, and periodic evaluation by the community itself (Chambers, 1994a; Iryani, Masruri, & Maisah, 2021). Therefore, the most appropriate reading of the program results is that the community service activity successfully built an initial foundation for strengthening mosque-based religious education that opens up possibilities for sustainability, rather than that all problems have been fully resolved.

Thus, the main benefit of the program lies in its success in building closer linkages among structure, actors, and working tools in the implementation of mosque-based religious education. Structure is visible in the driving team, activity calendar, and SOP; actors are visible in the facilitator cadres and the involvement of DKM members and the congregation; while working tools are visible in the concise module and the activity administration tools. These three elements reinforce one another: structure without actors will be empty, actors without working tools will easily revert to improvisation, and working tools without structure will be difficult to use consistently. Therefore, the substantive contribution of this program lies not merely in conducting a single community service activity, but in beginning to reorganize the relationship between organization, implementers, and working tools so that mosque-based religious education in Kampung Cinarusa has a greater opportunity to proceed in a more organized, participatory, and sustainable manner.

#### **D. CONCLUSION**

This community service program shows that the strengthening of mosque-based religious education in Kampung Cinarusa can be initiated through three main directions, namely improving activity governance, strengthening the initial capacity of local facilitator cadres, and providing simple operational tools. Governance improvement was realized through the establishment of the Mosque-Based Religious Education Driving Team, the preparation of a



three-month activity calendar, and the formulation of an SOP for preventing activity cancellation. These achievements are important because they address the partners' main problems, namely the lack of an organized division of roles, the absence of a fixed schedule, and the continued high dependence of activities on particular individuals. With the existence of an initial working structure and basic management tools, mosque-based religious activities have begun to acquire a clearer institutional foundation for collective implementation.

At the same time, the implementation of the training of trainers and facilitation simulations shows that local cadre development can be built gradually through practical initial training, guided practice, and direct mentoring. This result is reflected in the emergence of core cadres who have begun to demonstrate the confidence to appear publicly, guide parts of a session, and understand the facilitator's role more concretely. In addition, the preparation of a concise facilitator module and activity administration tools strengthened the program at the operational level, so that activity implementation did not rely solely on participatory enthusiasm, but was also supported by working tools that could be used collectively. Thus, the main contribution of this program lies not merely in adding religious activities, but in building a minimum system that connects structure, implementers, and working tools in mosque-based religious education.

Nevertheless, the results of this program should be interpreted proportionally. Given that the core implementation took place within a limited time frame, the achievements obtained remain at an early stage, namely increased institutional readiness, the emergence of potential cadres, and the availability of basic operational tools. Therefore, the results of this community service program cannot yet be regarded as evidence that the system has become fully established in the long term, but rather as an initial foundation that opens opportunities for strengthening mosque-based religious education in a more organized, participatory, and sustainable manner in Kampung Cinarusa.

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