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Strengthening Community Religious Life through the Role of Tuan Guru: A Participatory Community Engagement Model in Bonder Village, West Praya District, Central Lombok, Indonesia

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Abstract

Strengthening community religious life is an important component of social development because it connects religious understanding with moral conduct, collective responsibility, and social solidarity. Among the Sasak Muslim community of Lombok, Indonesia, Tuan Guru—respected Islamic scholars and religious leaders—occupy a significant position in religious education, moral guidance, and community affairs. This article develops a participatory community engagement model for strengthening religious life in Bonder Village, West Praya District, Central Lombok Regency, West Nusa Tenggara, Indonesia. The proposed program integrates religious learning, the reinforcement of worship practices, moral development, social participation, and institutional sustainability. The discussion is organized around four outcome areas: strengthening religious understanding, encouraging consistent worship practices, developing moral responsibility and social solidarity, and establishing sustainable community-based religious activities. Existing scholarship demonstrates that Tuan Guru influence religious discourse, education, social relations, and community development in Lombok (Fahrurrozi, 2018; Muhtador et al., 2023). Building on this literature, the article proposes a community engagement framework that combines religious leadership with participatory learning and collective action. Because verified fieldwork records have not been provided, the article does not claim measured outcomes from a completed intervention. The proposed framework requires validation through actual program implementation, participant feedback, and systematic evaluation.

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1. Introduction

Religion constitutes an important dimension of community life because it provides moral principles, interpretive frameworks, and collective practices through which people understand their responsibilities to themselves and others. In Muslim communities, religious life encompasses more than ritual observance. It also involves ethical conduct, family relationships, social solidarity, mutual assistance, and participation in communal affairs. Community-based religious development should therefore connect the transmission of religious knowledge with opportunities for people to apply Islamic values in everyday situations. Community engagement in religious education requires approaches that extend beyond one-way instruction. Although sermons and religious lectures remain important, sustainable community development also depends on dialogue, practical learning, collective participation, and follow-up activities. Community members need opportunities to discuss the issues they face, reflect on religious principles, and identify ways of applying these principles within their social environment. Religious education becomes more meaningful when it strengthens both individual understanding and collective capacity.

Bonder Village, located in West Praya District, Central Lombok Regency, West Nusa Tenggara, provides the geographical setting for the proposed community engagement program discussed in this article. Within the broader social and religious context of Lombok, Tuan Guru occupy an influential position as Islamic scholars, educators, moral guides, and community leaders. Their authority is associated with religious knowledge, educational experience, personal conduct, and recognition within the community. Nevertheless, religious leadership should not be understood as detached from social change. Educational development, changing patterns of communication, generational differences, and evolving community needs may influence how religious guidance is received and practiced.

Research on Lombok demonstrates that Tuan Guru have played significant roles in religious life and social transformation. Fahrurrozi (2018) examines the role of Tuan Guru as Islamic leaders within Sasak society, highlighting the relationship between religious authority and broader social change. Muhtador et al. (2023) investigate how Tuan Guru shape Islamic discourse within the Sasak community, emphasizing the relationship between religious knowledge, authority, and public religious life. These studies provide a relevant foundation for considering Tuan Guru not merely as providers of religious instruction but also as potential facilitators of community learning and social empowerment.

The position of Tuan Guru may serve as an important social resource for community engagement. Their involvement can help religious learning remain connected to local values, established practices, and the community's own understanding of Islamic life. However, the presence of respected religious leadership does not automatically guarantee program effectiveness. The relevance of learning materials, the suitability of teaching methods, participant involvement, organizational support, and the continuity of activities remain essential considerations.

A comprehensive approach to strengthening religious life should address three interrelated dimensions: religious knowledge, personal commitment, and social practice. Religious knowledge enables people to understand the principles and meanings of Islamic teachings. Personal commitment supports the internalization of these principles, while social practice demonstrates how religious values inform relationships and collective responsibilities. A program that addresses only knowledge may have limited effects if participants lack opportunities to practice what they learn. Conversely, community activities become more sustainable when participants understand their religious and social significance.

Participatory learning offers a useful foundation for connecting these dimensions. Freire (1970) argues that meaningful education should encourage dialogue and recognize learners as active participants in the construction of understanding. Applied to community religious education, this perspective suggests that residents should be invited to discuss their experiences, identify learning needs, and contribute to decisions about program priorities. Tuan Guru can provide authoritative religious guidance while allowing participants to articulate concerns and reflect on the practical implications of religious teachings. The social dimension of religious life is equally important. Values such as honesty, trustworthiness, compassion, consultation, and mutual responsibility can contribute to the quality of community relationships. Religious activities may strengthen solidarity when they encourage practical cooperation and concern for people experiencing difficulties. Their contribution should therefore be assessed not only in terms of attendance at religious gatherings but also through the quality of learning, opportunities for participation, and the development of sustainable collective activities.

This article proposes a participatory community engagement model for strengthening religious life through the role of Tuan Guru in Bonder Village. It has three objectives: to develop a framework for strengthening religious understanding, to identify practical approaches to worship and moral development, and to formulate a sustainable model of community participation. The article is intended as a scholarly framework for community engagement rather than a verified report of completed

fieldwork. Claims about actual program outcomes must be supported by documentation from the implementation in Bonder Village.

2. Methodology

2.1. Community Engagement Design

The proposed program adopts a participatory community engagement approach that positions residents as partners in identifying needs, planning activities, implementing learning processes, and evaluating results. The approach combines religious education with community development principles, emphasizing collaboration between Tuan Guru, community representatives, religious institution administrators, youth groups, and other residents.

The program is designed for implementation in Bonder Village, West Praya District, Central Lombok Regency. Potential participants include members of mosque or prayer-room congregations, youth groups, religious study circles, community educators, and local volunteers. The final participant composition should be determined through consultation with local stakeholders rather than assumed in advance.

2.2. Program stage

The program is organized into five stages. First, initial coordination and needs assessment involve consultation with Tuan Guru, village representatives, religious institution administrators, and prospective participants. The assessment identifies existing religious activities, learning priorities, participation barriers, and opportunities for community collaboration. Second, program planning establishes learning objectives, teaching materials, activity schedules, facilitator responsibilities, and evaluation procedures. Religious content should be developed in consultation with qualified religious authorities and adapted to the needs identified during the assessment.

Third, community-based implementation may include interactive religious lectures, study circles, discussions of everyday ethical issues, worship guidance, youth mentoring, and social activities. The specific activities should reflect local priorities and available resources.Fourth, program evaluation examines participant engagement, understanding of the materials, perceived relevance, and opportunities to apply the learning in daily life. Evaluation methods may include attendance records, structured reflection, observation, interviews, and group discussions. Fifth, follow-up and sustainability planning establish mechanisms for continuing activities after the initial engagement period. These may include regular religious learning sessions, locally managed activity schedules, peer support, and periodic reviews of community needs.

2.3. Data collection and evaluation

A completed community-service report should identify the actual implementation dates,

number and characteristics of participants, activities delivered, and evidence collected. Relevant data may include pre- and post-activity assessments, observations of participation, participant feedback, records of community initiatives, and interviews with facilitators or local leaders.

Qualitative data can be analyzed thematically to identify recurring patterns in participant experiences, perceived benefits, implementation challenges, and recommendations for improvement. Braun and Clarke's (2006) approach to thematic analysis provides a systematic framework for identifying and interpreting patterns in qualitative material. If quantitative measures are used, the report should explain the instruments, scoring procedures, number of respondents, and analytical methods. Ethical procedures should include appropriate consent, respect for participants' privacy, and responsible use of photographs or quotations. Most importantly, proposed outcomes must be distinguished from documented findings. Since no fieldwork dataset was supplied for this draft, the following four results are presented as analytical outcome areas that must be substantiated with evidence from the actual implementation.

3. Results and Discussion

3.1. Strengthening Religious Understanding through Tuan Guru's Guidance

Strengthening religious understanding constitutes the conceptual foundation of the proposed community engagement program. Religious education should help community members develop a clearer understanding of Islamic teachings and consider how these teachings inform everyday decisions, interpersonal relationships, and collective responsibilities. The objective is not merely to increase the quantity of religious information received but to support a more reflective relationship between religious knowledge and social practice.

Tuan Guru occupy a strategic position in this process because their authority is closely associated with Islamic scholarship and community recognition. Their guidance can provide a point of reference for discussing religious obligations, ethical conduct, family responsibilities, and social relations. Research on religious authority in Lombok demonstrates that Tuan Guru participate in shaping Islamic discourse and influencing the ways religious knowledge is communicated within Sasak society (Fahrurrozi, 2018; Muhtador et al., 2023). These findings support the relevance of involving qualified religious leaders in community-based religious education.

For the proposed program in Bonder Village, learning materials should be connected to situations that participants recognize in their daily lives. Topics concerning worship, for example, can be linked to discipline, self-reflection, and responsibility. Discussions of Islamic ethics can address honesty, trustworthiness, respect for parents, communication within families, and responsibility

toward neighbors. This contextual approach enables participants to consider how religious principles may guide their conduct rather than treating religious knowledge as information detached from practical experience.

The selection of teaching methods is also important. Lectures can provide an initial explanation of key concepts, but they should be complemented by question-and-answer sessions, small-group discussions, case-based learning, and collective reflection. Participants might discuss challenges in maintaining religious routines, communicating across generations, resolving family disagreements, or participating in community activities. Tuan Guru can then clarify the relevant religious principles and guide participants in considering appropriate responses.

Freire's (1970) dialogical approach offers a useful pedagogical perspective for this process. Dialogue recognizes learners as active participants whose experiences can contribute to understanding. In community religious education, dialogue does not require the abandonment of scholarly authority. Rather, it creates opportunities for religious guidance to be explained, discussed, and connected to the circumstances participants encounter.

The learning process should also recognize that community members have different needs. Young people may benefit from discussions of ethical decision-making, peer relationships, digital communication, and social responsibility. Parents may prioritize religious education within the family, intergenerational communication, and the importance of personal example. Religious institution administrators may need support in organizing educational activities, coordinating volunteers, and developing more inclusive learning opportunities. These differences should inform program planning while maintaining a shared foundation of religious and ethical learning.

The intended outcome of this first component is a structured learning process that connects religious understanding with daily life. Relevant indicators include participants' ability to explain key concepts, contribute to discussions, identify practical applications of religious values, and express priorities for further learning. Where appropriate, facilitators can compare responses before and after the program or assess participants' reflections using clearly defined criteria.

However, attendance at a lecture should not be treated as proof of increased understanding. Claims of improvement require evidence, such as comparable assessments, observations, or systematically collected participant feedback. Without such evidence, the article should describe religious understanding as a program objective rather than a demonstrated outcome.

The broader contribution of this component lies in combining religious authority with participatory learning. Tuan Guru provide scholarly guidance, while community members contribute experiences that help contextualize learning. This relationship may make religious education more

relevant and encourage residents to take greater responsibility for continuing their own learning.

3.2. Encouraging Consistent Worship Practices and Sustaining Religious Activities

The second outcome area focuses on strengthening worship practices and developing sustainable routines of religious learning. Religious understanding acquires practical significance when it informs consistent conduct. In community settings, collective worship and religious study can also provide opportunities for social interaction, mutual encouragement, and the transmission of religious knowledge across generations. Potential activities in Bonder Village include regular religious study sessions, Qur'an learning, discussions of the principles of worship, and educational activities connected to established community gatherings. These activities should be selected through consultation with Tuan Guru and local residents. The aim is to strengthen relevant existing practices rather than introduce additional activities without considering participants' time, resources, or priorities.

Tuan Guru can contribute by explaining the foundations and meanings of worship while encouraging participants to develop consistent and informed practices. Religious instruction can also address the ethical implications of worship, including patience, self-discipline, compassion, and responsibility toward others. Such connections help participants consider religious practice as part of a wider moral orientation. The religious traditions of Lombok have developed through historical interactions between Islamic teachings, local institutions, and community life. Budiwanti (2000) examines the complex relationship between Islam and Sasak religious traditions, illustrating the importance of understanding religious practice within its historical and social context. This perspective suggests that community religious education should take local experience seriously and create space for questions about the meaning and practice of religious traditions.

Program sustainability also depends on how activities are organized. Religious gatherings that rely entirely on individual initiative may become irregular when organizers face competing responsibilities. By contrast, activities supported by realistic schedules, shared responsibilities, planned learning materials, and periodic review may be easier to maintain. The leadership of Tuan Guru remains important, but organizational capacity and community participation are also necessary.

Youth participation deserves particular attention. Young people can contribute to organizing religious gatherings, communicating schedules, assisting children's learning, maintaining shared spaces, and coordinating social initiatives. These responsibilities should be accompanied by guidance and opportunities to develop leadership skills. Youth engagement is most meaningful when young people are treated as contributors to community life rather than simply as an audience for religious instruction.

The evaluation of this component should consider several dimensions. The first is the continuity of activities, assessed through schedules and implementation records. The second is participant engagement, documented through attendance and participation. The third is learning quality, assessed through participant understanding and reflection. The fourth is organizational sustainability, indicated by the presence of local coordinators and agreed follow-up arrangements. Nevertheless, attendance alone cannot establish that participants have changed their personal religious behavior. Evaluation should combine available evidence and avoid drawing conclusions that exceed the data. Attendance records, participant reflections, and interviews may provide complementary insights into the program's implementation, but each source has limitations. The main contribution of this component is the integration of religious learning with locally manageable routines. Instead of measuring success solely through the number of events held, the program should consider whether activities remain relevant, whether participants continue to engage, and whether local organizers can sustain the learning process. This emphasis shifts the focus from short-term event delivery toward the development of community capacity.

3.3. Developing Moral Responsibility and Social Solidarity

The third outcome area connects religious education with moral responsibility and social solidarity. Religious life is expressed not only through worship but also through honesty, compassion, mutual assistance, respect, and the capacity to resolve disagreements constructively. A community engagement program should therefore create opportunities for participants to translate religious values into collective practices. Tuan Guru may contribute to this process through moral guidance, public communication, and the development of trust within the community. Udin (2020) examines the social dimensions of Tuan Guru's religious outreach in Lombok, highlighting their roles in religious harmony, education, and community affairs. Suprapto (2015) likewise discusses how Tuan Guru and Hindu religious leaders have contributed to peacebuilding and conflict resolution in Lombok.

This literature suggests that religious leadership can be relevant to social cooperation when it encourages dialogue, reduces prejudice, and supports constructive relationships.

For the proposed program, moral education can address trustworthiness, family responsibilities, respect for others, responsible communication, and concern for community members experiencing hardship. These themes can be accompanied by practical activities that allow participants to apply the values discussed during learning sessions.

Possible initiatives include collective cleaning activities around religious facilities, community assistance for households facing difficulties, educational support for children, or visits to residents who need social support. Activities should be based on identified needs and implemented with

appropriate consent and coordination. Community assistance should prioritize the dignity and actual needs of beneficiaries rather than the visibility of the activity. Moral development can also include constructive responses to disagreement. Differences of opinion may arise in family life, youth activities, religious gatherings, or the management of community resources. Religious guidance can encourage careful verification of information, consultation, restraint in communication, and respect for the dignity of others. Such practices may support more constructive ways of addressing tensions before they become more serious disputes.

The relationship between religious leadership and community participation nevertheless requires careful consideration. A respected leader can provide direction, but sustainable social development also depends on residents' capacity to organize and act collectively. Community members should therefore participate in determining priorities, distributing responsibilities, and reviewing activities. This approach can strengthen collective ownership rather than making all community initiatives dependent on one individual. Social capital provides a useful theoretical perspective for interpreting this process. Coleman (1988) explains how social relationships can function as resources for coordinated action, while Putnam (2000) emphasizes the relationship between social networks, trust, and civic cooperation. In a community engagement context, religious gatherings can provide spaces in which relationships are strengthened and collective responsibilities are organized. Religious values offer a normative foundation, while repeated cooperation provides opportunities to translate these values into practical action.

Evaluation indicators for this component may include the establishment of collective initiatives, shared responsibility for activities, participation by different community groups, and the use of consultation to determine priorities. If the final article claims that social solidarity increased, the claim should be supported by actual evidence, such as documented collective activities, participant interviews, or observations collected during the program. Solidarity should not be equated with the absence of disagreement. Communities can maintain different perspectives while developing respectful and constructive relationships. The objective of religious community engagement is not to eliminate all differences but to strengthen the capacity to address them through communication, ethical reflection, and cooperation. The intended contribution of this component is to connect religious learning with visible forms of community responsibility. When participants have opportunities to work together, the values discussed in religious sessions can become part of collective practice. Whether such changes occur in Bonder Village, however, must be established through evidence gathered during and after the actual program.

3.4. Ensuring Program Sustainability and Strengthening Community Participation

The fourth outcome area concerns the sustainability of religious development activities beyond the initial engagement period. Changes in knowledge, habits, and social relationships cannot be assumed to occur through a single meeting or short-term intervention. Sustainable community engagement requires leadership support, local organizational capacity, continuing participation, and periodic evaluation. An initial step is to develop a follow-up plan collaboratively. The plan may specify schedules for religious study, topics for subsequent learning sessions, youth activities, social initiatives, and simple evaluation procedures. Responsibilities should be distributed among Tuan Guru, religious institution administrators, community volunteers, and other participants according to their capacities and agreed roles.

Sustainability also depends on the ability to identify emerging needs. Topics that are relevant at the beginning of a program may not address all future concerns. Periodic discussions can help participants identify difficult concepts, underrepresented groups, barriers to attendance, and activities that require improvement. These discussions need not involve complex administrative procedures. Short reflections after sessions, attendance records, and regular meetings among organizers can provide useful information. Participatory planning is particularly important in this context. Chambers (1994) emphasizes approaches that recognize local knowledge and allow community members to express their priorities. Applied to religious development, this principle means that residents should contribute to decisions about the subjects, schedules, and forms of learning that best fit their circumstances. Activities developed collaboratively may be more relevant than programs determined entirely by external facilitators.

Participation, however, should not be measured only by the number of people who attend. Residents need meaningful opportunities to influence decisions, communicate concerns, and take responsibility for implementation. Arnstein (1969) cautions that participation can remain symbolic when people are invited to attend activities without having influence over decisions. In the present model, participants should therefore contribute to planning and evaluation as well as attend religious sessions. Local institutional capacity can be strengthened by supporting an existing committee or establishing a small coordination group where appropriate. Its responsibilities may include maintaining activity schedules, coordinating volunteers, collecting participant feedback, and reviewing follow-up commitments. A locally managed calendar can combine religious education, youth engagement, and social activities, provided that its demands remain realistic for the available resources.

Partnerships with village authorities, educational institutions, youth organizations, and community groups may provide additional support. Such cooperation should preserve the integrity of

religious learning while clarifying each partner's responsibilities. The program should also avoid excessive dependence on external funding or a single individual. Activities that use available local resources and distribute responsibilities are more likely to remain manageable after external assistance ends. Sustainability evaluation should consider three dimensions. The first is activity continuity, assessed by whether agreed activities continue after the initial program. The second is participatory continuity, assessed by whether residents remain involved in planning and implementation. The third is perceived usefulness, assessed by whether participants and organizers consider the activities relevant to community needs. Records, interviews, and periodic group discussions can contribute to this assessment.

It is essential to distinguish planned sustainability from demonstrated long-term impact. When a program has only recently been conducted, researchers cannot legitimately conclude that it has produced enduring behavioral or institutional change. Such conclusions require follow-up observations and evidence collected over an appropriate period. A jointly developed follow-up plan is valuable, but it should be reported as a planned output rather than proof of long-term success. The central contribution of this component is to position community members as active participants in maintaining religious development. Tuan Guru provide religious guidance and leadership, while local organizers and residents sustain activities through shared responsibility. This model can help religious engagement develop beyond occasional events into an ongoing process of learning, cooperation, and community capacity-building. Its actual effectiveness in Bonder Village must be assessed through documented implementation and follow-up evaluation.

4. Conclusion

Strengthening community religious life through the role of Tuan Guru offers a relevant approach to community engagement in Bonder Village, West Praya District, Central Lombok Regency. The proposed model integrates religious education, worship practices, moral development, social solidarity, and institutional sustainability. Its central premise is that religious development should connect the transmission of Islamic knowledge with practical opportunities for community members to apply religious values in their daily lives.

The four outcome areas emphasize complementary dimensions of the program: strengthening religious understanding, encouraging consistent worship practices, developing moral responsibility and social solidarity, and sustaining community-based religious activities. Tuan Guru serve as religious educators and community leaders, while residents contribute their experiences, identify local priorities, and participate in the continuation of activities. The integration of religious authority and participatory learning may help strengthen both individual religious development and collective responsibility.

However, the effectiveness of this model cannot be established through conceptual discussion

alone. A completed community engagement report must include verified implementation details, participant characteristics, documentation of activities, evaluation findings, and evidence supporting any claims of change. Future implementation should assess learning outcomes, continuity of participation, and the capacity of local institutions to sustain activities after the initial program. These measures would provide a stronger empirical basis for understanding how Tuan Guru-led community engagement can contribute to religious development and social empowerment in the Sasak community.

Recommendations

Community religious development initiatives in Bonder Village should combine Tuan Guru-led religious instruction with participatory learning, practical moral education, and collective social activities. Local religious institutions are encouraged to establish regular learning schedules, involve youth and community volunteers, and develop shared responsibilities for program management. Evaluation should document participant engagement, learning outcomes, and follow-up activities rather than relying solely on attendance. Collaboration with village authorities and educational institutions may strengthen institutional support and continuity. Future studies should examine the program's long-term contribution to religious understanding, social solidarity, and community participation using transparent qualitative and quantitative evidence.

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