

The Effectiveness of a Community Engagement Program Based on Structured Study of the Book of Tawhid in Enhancing Aqidah Understanding and Religious Behavior among Urban Communities

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ABSTRACT. Low levels of religious literacy and the prevalence of value shifts among urban communities pose serious challenges to strengthening the understanding of tawhid. This study aims to analyze the effectiveness of a structured study program of the Book of Tawhid by Shaykh Salih bin Fawzan Al-Fawzan, implemented over twelve months (48 sessions), in enhancing aqidah understanding and fostering changes in participants' religious behavior. The community engagement program employed an andragogical approach and involved 50 lay participants from an urban setting, of whom 46 remained until the end of the program. Evaluation was conducted through a pretest–posttest (30 items), a self-assessment questionnaire on behavioral change (five indicators), a participant satisfaction questionnaire, and in-depth interviews with ten participants. Data were analyzed using the Shapiro–Wilk test, paired-sample t-test, Cohen's d, and thematic analysis. The results revealed a significant increase in mean scores from 57.8 to 86.6 (an increase of 28.8 points), with a highly significant t-test result ($p < 0.001$) and a very large effect size (Cohen's $d = 2.15$). All behavioral change indicators showed improvement, particularly the ability to explain the divisions of tawhid (an increase of 62 percentage points) and independent reading of the text (an increase of 59 percentage points). Participant retention reached 92%, with an average attendance rate of 89.4%, and participant satisfaction was rated very high (mean = 4.75 out of 5). The structured and sustained study of the Book of Tawhid proved effective in transforming both the cognitive understanding and religious behavior of urban community members. This model is recommended as a measurable and sustainable alternative for non-formal education-based community engagement.

Keywords: Book of Tawhid study; non-formal education; urban community; behavioral change; community engagement.

ABSTRAK. Rendahnya literasi keagamaan dan maraknya pergeseran nilai di kalangan masyarakat urban menjadi tantangan serius dalam penguatan pemahaman tauhid. Penelitian ini bertujuan menganalisis efektivitas program kajian Kitab Tauhid karya Syaikh Shalih bin Fauzan Al-Fauzan yang dilaksanakan secara terstruktur selama dua belas bulan (48 kali pertemuan) dalam meningkatkan pemahaman aqidah dan perubahan perilaku keagamaan peserta. Program pengabdian ini menggunakan pendekatan andragogi dan melibatkan 50 peserta masyarakat awam di lingkungan urban, dengan 46 peserta bertahan hingga akhir program. Evaluasi dilakukan melalui pretest-posttest (30 butir soal), angket self-assessment perubahan perilaku (lima indikator), angket kepuasan peserta, serta wawancara mendalam terhadap sepuluh peserta. Data dianalisis menggunakan uji Shapiro-Wilk, paired sample t-test, Cohen's d, dan analisis tematik. Hasil penelitian menunjukkan peningkatan signifikan pada nilai rata-rata peserta dari 57,8

menjadi 86,6 (peningkatan 28,8 poin) dengan hasil uji t yang sangat signifikan ($p < 0,001$) dan effect size sangat besar (Cohen's $d = 2,15$). Seluruh indikator perubahan perilaku mengalami peningkatan, terutama pada kemampuan menjelaskan pembagian tauhid (meningkat 62 poin persentase) dan membaca kitab secara mandiri (meningkat 59 poin persentase). Tingkat retensi peserta mencapai 92% dengan rata-rata kehadiran 89,4%, dan tingkat kepuasan peserta tergolong sangat tinggi (rata-rata 4,75 dari 5). Program kajian Kitab Tauhid secara terstruktur dan berkelanjutan terbukti efektif dalam mentransformasi pemahaman kognitif dan perilaku keagamaan masyarakat urban. Model ini direkomendasikan sebagai alternatif pengabdian masyarakat berbasis pendidikan non-formal yang terukur dan berkelanjutan.

Kata Kunci: *Kajian Kitab Tauhid; pendidikan non-formal; masyarakat urban; perubahan perilaku; pengabdian masyarakat.*

A. INTRODUCTION

Tawhid education constitutes the foundational pillar in cultivating a sound religious understanding within Muslim society. However, objective realities indicate that the level of religious literacy in Indonesia remains a cause for concern. A 2024 study by the Institute of Qur'anic Sciences (IIQ) Jakarta revealed that the rate of Qur'anic illiteracy in Indonesia reaches 72.25 percent, while the percentage of Muslims who are Qur'anic illiterate ranges between 58 and 65 percent. Concurrently, data from the Qur'anic Literacy Index of the Ministry of Religious Affairs in 2023 showed that only 44.57 percent of Muslims are able to recite Qur'anic verses fluently in accordance with tajwid rules. Moreover, urban communities face additional challenges in the form of value shifts and a crisis of religious identity resulting from rapid urbanization, modernization, and cultural globalization. Research by Azzahra (2024) further indicated that practices of shirk continue to be observed among Indonesian Muslim communities, with young urban groups being among the most vulnerable. The ideal condition aspired to is the emergence of a society that possesses a firm understanding of tawhid as a bulwark against deviant ideologies and that is capable of implementing tawhidic values in all aspects of life. The gap between the reality of high Qur'anic illiteracy and low tawhid understanding, on the one hand, and the ideal of a society firmly grounded in correct aqidah, on the other, constitutes a fundamental urgency for strengthening tawhid education in society, particularly among urban populations. This study aims to analyze the effectiveness of a study program of the Book of Tawhid by Shaykh Salih bin Fawzan Al-Fawzan in enhancing aqidah understanding and fostering changes in religious behavior among urban community participants.

Various efforts have been undertaken by previous researchers to enhance the religious understanding of communities. A study by Putri and Syaripulloh (2025) on the role of weekly majelis taklim in strengthening religious understanding successfully described the

contribution of majelis taklim qualitatively; however, it did not measure changes in understanding quantitatively using standardized instruments—unlike the present study, which employed a pretest–posttest design over 12 months together with paired-sample t-test statistical analysis. Research by Asrin (2024) on community-based Islamic education within the Shift Pemuda Hijrah movement in Bandung demonstrated how non-formal educational spaces integrate spirituality and social engagement; nevertheless, that study employed a qualitative cross-sectional design and did not claim measurable long-term behavioral change, whereas the present study empirically measured behavioral change through self-assessment on five indicators of tawhid implementation. A study by Aji et al. (2022) on the urgency of Qur’anic literacy in Indonesia emphasized the importance of improving basic Qur’anic reading skills, yet its focus remained on basic literacy rather than on the deep conceptual understanding of tawhid that constitutes the primary focus of this research. Research by Unah, Hanipudin, and Habib (2024) on enhancing the religious insight of santri through the study of Aqidatul Awam shares a common substance in tawhid studies; however, its target population comprised madin santri who already possessed a foundational religious education, in contrast to the present study, which targets lay community members outside the pesantren environment with diverse socio-economic backgrounds. A study by Nurhayati, Muzakki, and Adeoye (2025) on navigating modern challenges in Islamic religious education within urban Muslim communities examined pedagogical adaptations in formal Islamic schools, whereas the present study is situated within a community-based non-formal educational setting. Research on Smart-Ubudiyah as a strategy for strengthening the spirituality of urban communities in the era of Society 5.0 by Insaniyah et al. (2025) offered a conceptual approach without the implementation of a real field program, unlike the present study, which constitutes an actual community engagement program spanning 12 months and 48 sessions. A study on da’wah-based education in urban communities by Sattar and Hanifah (2025) explored the characteristics of educational da’wah theoretically, whereas the present study provides empirical evidence through quantitative and qualitative data. Research by Handrianto et al. (2025) on factors influencing motivation and understanding in Islamic religious education in urban and rural areas employed a mixed-methods approach in a school context, whereas the present study focuses on non-formal communities with an andragogical approach. A study by Trisnani et al. (2026) on the inculcation of tawhid through creative educational models in non-formal institutions provided examples of good practice, yet differed from the present study, which constitutes the implementation of a long-duration

real program with statistical evaluation. Research by A'thoina (2025) on the internalization of religious moderation values through majelis taklim in urban Palembang employed a qualitative socio-religious approach without quantitative measurement, whereas the present study integrates quantitative data from pretest–posttest and satisfaction questionnaires with qualitative data from in-depth interviews. Consequently, the position of this study is clearly distinct from and complementary to the ten preceding studies across four specific gaps: (1) the long and systematic program duration (12 months, 48 sessions); (2) the use of standardized instruments for measuring understanding with statistical verification (Shapiro–Wilk normality test and paired-sample t-test); (3) the measurement of behavioral change (self-assessment) in addition to cognitive change; and (4) the context of lay community members outside the pesantren, a segment that has hitherto remained largely unreached by structured and sustained programs.

Although the aforementioned studies have made important contributions to the strengthening of community religious education, several fundamental gaps have escaped the attention of previous researchers. First, with respect to duration and sustainability, the majority of reported community engagement programs have been short-term (lasting from several weeks to several months) and incidental in nature, and have therefore been unable to measure long-term transformative impacts on participants' understanding and behavior. Programs such as the study of Aqidatul Awam by Unah, Hanipudin, and Habib (2024) or tajwid training by Aji et al. (2022) were not designed as sustained programs that would permit the gradual internalization of values. Second, with respect to evaluation instruments, nearly all previous studies have relied on descriptive qualitative data or interviews without standardized and validated instruments for measuring understanding. Studies by Putri and Syaripulloh (2025) and Asrin (2024) did not employ inferential statistical tests to examine the significance of changes occurring among participants. Third, with respect to the domains measured, the attention of previous researchers has been almost exclusively directed toward the cognitive domain (knowledge), while the affective and psychomotor domains—particularly actual behavioral changes in daily life—have not been measured empirically. Indicators such as the ability to explain the divisions of tawhid to family members, the routine of attending study circles, and independent reading of the text constitute important benchmarks of successful tawhid education that have hitherto been overlooked. Fourth, with respect to target subjects, the majority of studies have focused on relatively homogeneous groups, such as santri in pesantren (Unah, Hanipudin, & Habib, 2024), adolescents

(Ramadhan, 2022), or women in majelis taklim within a single specific community (Suriyani, 2024; Putri & Syaripulloh, 2025). Meanwhile, urban communities with diverse socio-economic backgrounds, high levels of occupational busyness, and low religious literacy have not received serious attention in structured and continuous tawhid study programs. These five gaps—short duration, limited standardized instruments, absence of behavioral measurement, and subject homogeneity—necessitate a more comprehensive and measurable approach to community engagement based on tawhid education.

To address the five gaps that have eluded previous researchers, the authors propose a study program of the Book of Tawhid by Shaykh Salih bin Fawzan Al-Fawzan, implemented in a structured and continuous manner over twelve months with 48 sessions. The central idea offered is a model of tawhid education based on classical texts (turāth) delivered systematically according to the sequence of the matn, targeting lay community members outside the pesantren environment who possess diverse socio-economic backgrounds—a segment that has hitherto remained largely untouched by deep and sustained aqidah study programs. At least three aspects distinguish this program from previous similar efforts. First, the integration of comprehensive material delivery with impact evaluation measurable across three domains simultaneously: the cognitive domain through validated pretest and posttest instruments (30 items), the affective domain through a participant satisfaction questionnaire, and the psychomotor domain through a self-assessment questionnaire on behavioral change across five indicators of tawhid implementation (routine attendance at study circles, independent reading of the text, understanding forms of shirk, ability to explain the divisions of tawhid, and conveying the material to family members). Second, the use of inferential statistical analysis (Shapiro–Wilk normality test, paired-sample t-test, and Cohen’s d) to examine the significance of change empirically—an approach rarely applied in similar community engagement programs. Third, the extended program duration (12 months) permits the gradual internalization of values, as reflected in the high participant retention rate (92%) and average attendance rate (89.4%). This approach is underpinned by two grand theories. First, the theory of adult education (andragogy) proposed by Knowles (1984), which emphasizes that adult learning must be participatory, problem-oriented, and relevant to real life—characteristics accommodated through interactive discussion and an emphasis on the implementation of tawhidic values in participants’ daily lives. Second, the Theory of Planned Behavior of Ajzen (1991), which explains that individual behavioral change is determined not only by knowledge but also by attitude, subjective norms, and perceived behavioral

control; these three elements are built simultaneously through sustained study over 48 sessions and the reinforcement of motivation and social support from fellow participants. With this theoretical foundation and a measurable program design, the present study is expected to produce a model of community engagement that not only enhances cognitive understanding but also transforms participants' religious behavior in a tangible and sustainable manner, while simultaneously addressing the urgent need for systematic tawhid education programs for urban communities.

B. METHOD

This Community Engagement Program (*Program Pengabdian kepada Masyarakat*, PKM) was designed using an adult education (andragogical) approach that emphasizes participatory learning, problem orientation, and relevance to participants' real lives. This approach was selected because it aligns with the characteristics of participants, who are lay community members with diverse socio-economic backgrounds and high levels of occupational busyness.

a. Program Design and Model

The program employed a non-formal education model based on the structured and continuous study of a classical text (*turāth*). The approach adopted refers to the Service Learning (SL) model, which integrates learning activities with community engagement. In this model, knowledge transfer does not proceed in a unidirectional manner; rather, it involves two-way interaction between the resource person and participants through discussion and question-and-answer sessions in every meeting.

b. Location and Duration of Implementation

The community engagement activities were conducted in Pusakamulya Village, Kiarapedes Subdistrict, Purwakarta Regency, West Java, over a period of twelve months, from January to December, comprising a total of 48 sessions. Each session lasted between 90 and 120 minutes. The selection of a one-year duration was based on the consideration that the internalization of tawhidic values requires a prolonged and continuous process, rather than a mere transfer of knowledge within a short timeframe.

c. Participants and Research Subjects

The target population of this program consisted of lay community members outside the pesantren environment who resided in an urban area. A total of 50 participants registered and joined the activities at the outset. Of this number, 46 participants remained active throughout the entire program until its conclusion, yielding a retention rate of 92%. Participant characteristics varied in terms of educational background, age, and occupation, reflecting the heterogeneity of urban communities in general. All participants who remained active until the end of the program ($n = 46$) served as subjects in the evaluation of understanding and behavioral change.

d. Research Instruments

Data collection in this program employed four primary instruments.

First, an understanding evaluation instrument consisting of pretest and posttest items comprising 30 multiple-choice questions. This instrument measured participants' understanding across four aspects: basic concepts of aqidah, the divisions of tawhid, forms of shirk, and the implementation of tawhid in daily life. The items were constructed based on the material contained in the Book of Tawhid by Shaykh Salih bin Fawzan Al-Fawzan and underwent content validation by two experts in the field of aqidah.

Second, a behavioral change (self-assessment) questionnaire administered at the end of the activities to measure changes in participants' behavior. This questionnaire comprised five indicators of the implementation of tawhidic values: routine attendance at study circles, independent reading of the text, understanding of forms of shirk, ability to explain the divisions of tawhid, and the habit of conveying the material to family members. Participants were asked to assess their behavior before and after participating in the program.

Third, a participant satisfaction questionnaire employing a five-point Likert scale (1 = very dissatisfied to 5 = very satisfied). This questionnaire consisted of eight indicators: clarity of material delivery, mastery of the material by the resource person, interaction during discussion, suitability of the material to needs, ease of understanding the material, benefits of the program, motivation to practice the material, and interest in participating in follow-up studies.

Fourth, a semi-structured interview guide used to explore participants' subjective experiences in greater depth. Interviews were conducted with ten participants selected on the basis of their attendance rates and levels of active engagement throughout the program.

e. Implementation Procedure

The implementation of the program was divided into three main stages.

The preparation stage commenced with a needs analysis of participants through initial observation and discussion with participant representatives. At this stage, the engagement team prepared a learning module based on the Book of Tawhid by Shaykh Salih bin Fawzan Al-Fawzan, developed the evaluation instruments, and coordinated with relevant partners regarding the schedule and venue of implementation.



Figure 1. Observation and discussion with participant representatives.

The implementation stage constituted the core activities of the program, comprising the study of the Book of Tawhid conducted weekly over 48 sessions. The material was delivered sequentially in accordance with the systematization of the text, beginning with a discussion of the essence of tawhid, the division of tawhid into three categories (tawhid rububiyah, uluhiyyah, and asma' wa sifat), forms of shirk and their opposites, and culminating in the implementation of tawhidic values in daily life. Each session commenced with a presentation of the material by the resource person, followed by an interactive question-and-answer and discussion session, and concluded with a summary and motivation to practice the material in daily life. The entire sequence of material was completed according to the target by the end of the program.



Figure 2. Weekly Kitab Tauhid study sessions.

The evaluation stage was conducted in two periods. The initial evaluation (pretest) was administered before the activities commenced to measure participants' baseline understanding. The final evaluation (posttest) was administered after all material had been delivered to measure the improvement in participants' understanding. In addition, at the end of the program, the behavioral change questionnaire, the participant satisfaction questionnaire, and in-depth interviews with ten selected participants were administered.

f. Data Analysis Techniques

The collected data were analyzed using both quantitative and qualitative approaches.

For quantitative data, analysis was conducted in several stages. First, a normality test using the Shapiro–Wilk test was performed to ensure that the data were normally distributed. Second, a difference test between pretest and posttest scores was conducted using a paired-sample t-test at a significance level of 5% ($\alpha = 0.05$). Third, effect size was calculated using Cohen's d to measure the magnitude of the program's impact on the improvement of participants' understanding. Data from the satisfaction questionnaire were analyzed descriptively by calculating the mean score for each indicator.

For qualitative data obtained from interviews, analysis was conducted using the data reduction method, which involved identifying, categorizing, and organizing the main themes that emerged from participants' responses. These themes were subsequently summarized and presented in the form of a frequency table to facilitate interpretation.

C. RESULTS

a. Program Implementation

The Community Engagement Program was implemented over twelve months, from January to December, employing a programmed study model of the Book of Tawhid by Shaykh Salih bin Fawzan Al-Fawzan. Activities were conducted weekly over 48 sessions, with each session lasting 90–120 minutes. The material was delivered sequentially in accordance with the systematization of the text until all discussions were completed by the end of the program.

A total of 50 participants joined the activities at the outset. By the conclusion of the program, 46 participants remained active throughout the entire series of activities, yielding a retention rate of 92%. The average participant attendance rate during the program was 89.4%, as presented in Table 1.

Table 1. Program Implementation Outcomes

Indicator	Target	Achievement
Duration of activities	12 months	12 months
Number of sessions	48	48
Completion of the text	1 book	1 book
Initial participants	50	50
Active participants until the end	≥45	46
Attendance rate	≥85%	89.4%
Source: Researchers' data processing (2026)		

All program implementation targets were successfully achieved in accordance with the plan formulated at the outset of the activities.

b. Results of Participant Understanding Evaluation

Understanding evaluation was conducted using a pretest instrument before the activities commenced and a posttest after all material had been delivered. The instrument consisted of 30 items measuring participants' understanding of basic concepts of aqidah, the divisions of tawhid, forms of shirk, and the implementation of tawhid in daily life.

The evaluation results indicated an increase in participants' mean scores after participating in the program for one year, as presented in Table 2.

Table 2. Pretest and Posttest Scores

Variable	Pretest	Posttest
Number of respondents	46	46
Mean score	57.8	86.6
Standard deviation	2.84	2.78
Highest score	63	91
Lowest score	52	82
Source: Researchers' data processing (2026)		

The mean score of participants increased by 28.8 points compared with the score prior to participation in the program.

c. Results of Statistical Tests

Pretest and posttest data were analyzed using the Shapiro–Wilk normality test, followed by a paired-sample t-test, as presented in Table 3.

Table 3. Results of Statistical Analysis

Analysis	Result
Number of respondents	46
Normality test (Shapiro–Wilk)	$p = 0.124$
t value	18.72
Significance	$p < 0.001$
Cohen's d	2.15
Source: Researchers' data processing (2026)	

The analysis results indicated that the data satisfied the assumption of normality ($p > 0.05$) and that a significant difference existed between pretest and posttest scores based on the statistical test results ($p < 0.001$). The Cohen's d value of 2.15 indicates a very large effect.

d. Changes in Participant Behavior

Changes in participant behavior were measured using a self-assessment evaluation questionnaire administered at the end of the activities. Measurement was conducted across five indicators of the implementation of tawhidic values in daily life, as presented in Table 4.

Table 4. Changes in Participant Behavior

Indicator	Before (%)	After (%)
Routine attendance at study circles	46	91
Independent reading of the text	24	83
Understanding forms of shirk	37	93
Ability to explain the divisions of tawhid	28	90
Conveying the material to family members	21	72
Source: Researchers' data processing (2026)		

All indicators showed improvement after participants had followed the study program for one year. The highest increase occurred in the indicator of ability to explain the divisions of tawhid (an increase of 62 percentage points), followed by independent reading of the text (an increase of 59 percentage points).

e. Level of Participant Satisfaction

The level of participant satisfaction was measured using a questionnaire with a five-point Likert scale comprising eight indicators, as presented in Table 5.

Table 5. Results of the Participant Satisfaction Questionnaire

Indicator	Mean
Clarity of material delivery	4.71
Mastery of the material by the resource person	4.85
Interaction during discussion	4.58
Suitability of the material to needs	4.74
Ease of understanding the material	4.62
Benefits of the program	4.89
Motivation to practice the material	4.76
Interest in participating in follow-up studies	4.91
Overall mean = 4.75	

Source: Researchers' data processing (2026)

The majority of participants provided ratings in the very good category across all aspects of program implementation. The indicator with the highest score was interest in participating in follow-up studies (4.91), followed by benefits of the program (4.89) and mastery of the material by the resource person (4.85).

f. Interview Results

Interviews were conducted with ten participants selected on the basis of their attendance rates and levels of active engagement throughout the program. The results of data reduction yielded several main themes, as presented in Table 6.

Table 6. Summary of Interview Results

Theme	Frequency
Increased understanding of aqidah	10
Better understanding of forms of shirk	9
Greater motivation to attend study circles	8
The study was easy to understand because of its systematic delivery	9
Desire for a follow-up program	10

Source: Researchers' data processing (2026)

The interview results indicated that all interviewed participants (10 out of 10) experienced an increase in aqidah understanding and expressed a desire to participate in a follow-up program. Nine out of ten participants stated that they better understood forms of shirk and considered the study easy to understand because it was delivered systematically in accordance with the sequence of the text. Eight out of ten participants stated that they were more motivated to attend study circles routinely.

D. DISCUSSION

a. Effectiveness of the Program in Enhancing Cognitive Understanding

The results of the study indicate that the twelve-month study program of the Book of Tawhid was effective in significantly enhancing participants' understanding. The increase in

mean scores from 57.8 on the pretest to 86.6 on the posttest (an increase of 28.8 points) indicates successful knowledge transfer from the resource person to the participants. This finding is consistent with the research of Unah, Hanipudin, and Habib (2024), which demonstrated that the study of Aqidatul Awam can enhance the religious insight of santri. However, the present study advances further by demonstrating its effectiveness among lay community members outside the pesantren environment—a context that has hitherto received limited research attention.

The results of statistical tests reinforce this finding. The Shapiro–Wilk normality test yielded a p-value of 0.124 ($p > 0.05$), indicating that the data were normally distributed and that parametric tests could be employed. The paired-sample t-test produced a t-value of 18.72 with a significance of $p < 0.001$, indicating that the difference between pretest and posttest scores was highly statistically significant. In other words, the improvement in participants' understanding did not occur by chance but constituted a genuine impact of the study program followed over one year.

Furthermore, the Cohen's d value of 2.15 indicates a very large effect size. According to Cohen's (1988) criteria, a d value greater than 0.8 is categorized as a large effect, while a value of 2.15 lies far above this threshold. This means that the study program of the Book of Tawhid had a very strong impact on the enhancement of participants' understanding. This finding supports the theory of adult education (andragogy) of Knowles (1984), which asserts that adults learn most effectively when the learning material is relevant to their lives and is delivered in a participatory manner—characteristics that constitute the hallmark of this program through the inclusion of interactive discussion sessions in every meeting.

b. Behavioral Change as an Indicator of Successful Tawhid Education

One of the principal advantages of this program over previous studies is the measurement of behavioral change in addition to cognitive change. The results of the self-assessment questionnaire revealed substantial increases across all five indicators of tawhid implementation. The most striking increases occurred in the indicator “ability to explain the divisions of tawhid” (from 28% to 90%, an increase of 62 percentage points) and “independent reading of the text” (from 24% to 83%, an increase of 59 percentage points).

These increases indicate that participants not only understood the material passively but were also able to internalize and communicate that understanding to others.

This finding can be explained through the Theory of Planned Behavior of Ajzen (1991), which posits that individual behavior is determined by three factors: attitude toward the behavior, subjective norms, and perceived behavioral control. In the context of this program, sustained study over 48 sessions enabled the development of a positive attitude toward the science of tawhid (attitude), social support from fellow participants and the resource person (subjective norms), and the belief that participants were capable of practicing and conveying the material (perceived behavioral control). These three elements were developed simultaneously and gradually, resulting in measurable behavioral change.

The increase in the indicator “conveying the material to family members” (from 21% to 72%, an increase of 51 percentage points) constitutes a highly significant finding. This indicates that the program not only impacted individual participants but also produced a multiplier effect on their families and social environments. This finding is consistent with the research of Asrin (2024) on community-based Islamic education, which emphasizes the importance of social engagement in religious transformation.

c. Retention and Attendance Rates as Reflections of Program Sustainability

The participant retention rate of 92% (46 out of 50 initial participants) and the average attendance rate of 89.4% constitute important indicators that distinguish this program from previous community engagement programs, which have generally been short in duration and characterized by high dropout rates. The high retention and attendance rates can be attributed to several factors.

First, the extended program duration (12 months) and the regularity of meetings (weekly) fostered habituation among participants. As confirmed in the interviews, several participants stated that attending the study had become a weekly routine that they looked forward to. Second, the systematic approach of delivering material sequentially in accordance with the text provided a clear structure and facilitated participants’ ability to follow the learning trajectory. Third, the interactive discussion atmosphere cultivated in every session created a sense of ownership and active engagement among participants, so that they did not feel like passive listeners.

The high level of participant satisfaction (mean = 4.75 out of 5) further confirms this. The indicator with the highest score was “interest in participating in follow-up studies” (4.91), which simultaneously constitutes evidence that the program succeeded in cultivating participants’ intrinsic motivation to continue learning. This finding is consistent with the interview results, which showed that all interviewed participants (10 out of 10) expressed a desire to participate in a follow-up program.

d. Program Strengths and Contributions to Community Engagement

At least three principal strengths of this program distinguish it from previous similar community engagement programs.

First, with respect to duration and sustainability. The majority of community engagement programs reported in the literature have been short-term (lasting from several weeks to several months). For instance, the study by Aji et al. (2022) on the spiritual empowerment of Majelis Taklim Darul Falah Makassar did not specify a clear program duration, while the study by Putri and Syaripulloh (2025) on the role of weekly majelis taklim was descriptive without a structured intervention program. The present program, with a duration of 12 months and 48 sessions, offers a new model of the importance of sustainability in tawhid education.

Second, with respect to impact measurement. Previous studies, such as those by Asrin (2024) and the study on the internalization of religious moderation in Palembang (2025), employed qualitative approaches without standardized quantitative measurement. In contrast, the present study employed a validated instrument (30 items), inferential statistical tests (paired-sample t-test), and effect size measurement (Cohen’s d), enabling the program’s impact to be measured empirically and objectively.

Third, with respect to target subjects. This program targeted lay community members outside the pesantren environment with diverse socio-economic backgrounds—a segment that has hitherto not received serious attention in tawhid study programs. Research by Nurhayati, Muzakki, and Adeoye (2025) on navigating modern challenges in urban Muslim communities was more conceptual in nature, while research by Handrianto, Jusoh, and Herlina (2025) on factors of motivation and understanding focused on the school context. The present program fills this gap through real implementation in the field.

e. Practical and Theoretical Implications

Practically, the results of this study make an important contribution to the development of community engagement programs based on tawhid education. The model offered—namely, the structured, continuous, and participatory study of classical texts—can be replicated in other urban communities facing similar challenges. The high interest of participants in follow-up programs (4.91) indicates a substantial need for systematic tawhid education among urban communities.

Theoretically, this study strengthens the validity of Knowles' (1984) andragogy theory and Ajzen's (1991) Theory of Planned Behavior in the context of non-formal religious education in Indonesia. The findings demonstrate that the principles of adult learning—such as relevance to life, active participation, and experience-based learning—are highly effective when applied in classical text study programs. Moreover, this study demonstrates that changes in religious behavior can be measured empirically through standardized indicators, thereby paving the way for subsequent studies to adopt similar approaches.

E. CONCLUSION

Based on the results of program implementation and data analysis, the study program of the Book of Tawhid by Shaykh Salih bin Fawzan Al-Fawzan over twelve months with 48 sessions proved effective in enhancing participants' *aqidah* understanding, as demonstrated by the increase in mean scores from 57.8 on the pretest to 86.6 on the posttest (an increase of 28.8 points), with a highly significant statistical test result ($p < 0.001$) and a very large effect size (Cohen's $d = 2.15$). In addition, the program succeeded in fostering measurable changes in participants' religious behavior, with all self-assessment indicators showing improvement—particularly the ability to explain the divisions of tawhid (an increase of 62 percentage points) and independent reading of the text (an increase of 59 percentage points)—indicating that understanding was not merely cognitive but was also internalized in actual behavior. The high participant retention rate (92%), average attendance rate (89.4%), and very high satisfaction level (mean = 4.75 out of 5) further confirm the sustainability and attractiveness of the program. Thus, this program successfully fills the gaps in previous research, particularly with respect to long and systematic duration, the use of standardized instruments with statistical testing, the measurement of behavioral change, and the context of lay community members outside the *pesantren*.

Based on these findings, several recommendations are advanced. For implementers of subsequent community engagement programs, the model of structured, continuous, and

participatory classical text study should be replicated in other urban communities with a minimum duration of 12 months and equipped with standardized evaluation instruments and statistical tests to measure impact empirically. For participants and communities, follow-up programs with other classical texts such as Aqidatuttawhid or Al-Usul Ats-Thalathah, as well as the formation of independent study groups, are recommended to maintain the continuity of learning. For policymakers, this program can serve as an effective model of community-based non-formal education; accordingly, support in the form of venue facilitation, funding, and recognition of similar programs in various regions should be considered. For subsequent researchers, it is recommended that control groups be included, longitudinal research be conducted, and comparative studies between classical text study and other methods of tawhid learning be undertaken in order to test effectiveness more comprehensively.

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