

# Strengthening PAI Learning to Improve Islamic Values at Sungai Mulia 5 Gombak Guidance Studio Kuala Lumpur Malaysia

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## ABSTRACT

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The purpose of this community service program is to strengthen Islamic Religious Education (PAI) learning to improve the understanding, practice, and internalization of Islamic values among students at the Sungai Mulia 5 Guidance Center in Gombak, Kuala Lumpur, Malaysia. This community service method utilizes the Asset-Based Community Development (ABCD) approach, which focuses on exploring, utilizing, and developing community assets through the stages of Discovery, Dream, Design, and Destiny. The success of the PAI strengthening program at the Sungai Mulia 5 Guidance Center is supported by the active involvement of the center's management, teachers, volunteers, students, parents, and community leaders who play their roles according to their respective capacities. This participatory collaboration makes the center a community capable of developing meaningful and sustainable Islamic Religious Education (PAI) learning. The results of the community service program using the ABCD approach at the Sungai Mulia 5 Guidance Center demonstrate an increase in students' understanding, participation, and enthusiasm in PAI learning. Islamic extracurricular activities have successfully fostered a spirit of togetherness and strengthened the practice of Islamic values in daily life. Islamic character traits such as discipline, responsibility, and respect are increasingly evident in the students' behavior. Furthermore, the studio environment has become more religious, orderly, and conducive thanks to the full support of teachers, parents, and the surrounding community.

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## 1. INTRODUCTION

Strengthening PAI Learning is directed at efforts to deepen students' understanding of Islamic teachings, both in the beliefs, worship, and morals (Arifin & Nurhakim, 2025; Nuha & Maulidin, 2024). The material is arranged in a simple but contextual manner, so that it is easy to understand by students with diverse backgrounds. Emphasis is placed on hands-on practice, such as the habit of congregational prayers, reciting the Qur'an, memorizing daily prayers, and discussions about the exemplary stories of the Prophet and his companions (Kgs Budi Prasetio et al., 2025; Salsabila, n.d.). With this approach,

students not only gain theoretical knowledge, but also real experience in practicing Islamic teachings. The strengthening of PAI material also touches the dimension Applicable Islamic values in everyday life. The values of discipline, responsibility, honesty, and social care are instilled through learning activities and routine habituation in the studio. Teachers and volunteers play the role of role models, while students are directed to internalize these values through attitudes and behaviors. Thus, PAI learning not only enriches religious insights, but also forms Islamic character which is an important provision in facing the dynamics of life in a multicultural society.

Islamic Religious Education (PAI) has a very important role in shaping the personality, character, and morals of the younger generation (Hidayat, 2025; Judrah et al., 2024; Munawir et al., 2024). In the midst of the rapid flow of globalization, technological developments, and diverse social environments, Islamic values often face serious challenges, especially in maintaining the religious and moral identity of students (AS et al., 2025; Rahmayanti et al., 2025). This condition demands an educational strategy that not only emphasizes the cognitive aspect, but also touches the affective and psychomotor dimensions, so that Islamic values can be internalized in daily life.

Sanggar Guidance Sungai Mulia 5 located in Gombak, Kuala Lumpur, Malaysia, is present as one of the non-formal educational institutions that is committed to strengthening PAI learning among children and adolescents. Even though it has simple facilities, this studio is an alternative learning space that is able to foster the spirit of Islam through various religious activities, routine learning, and worship habits. The existence of teachers, volunteers, and the support of parents and the surrounding community are important assets that support the sustainability of educational activities in this studio.

In practice, there are still several challenges that need to be overcome, such as the limitations of contextual teaching materials, varied learning methods, and continuous Islamic extracurricular activities. In addition, the strengthening of the Islamic character and morals of students needs to continue to be pursued so that they not only understand the teachings of Islam theoretically, but also practice it in real behavior. To answer these challenges, a service program was carried out with an Asset Based Community Development (ABCD) approach that emphasizes the use of community-owned assets as a basis for development. This approach was chosen because it is believed to be able to explore the potential that exists in the studio, formulate common expectations, design programs that suit needs, and realize sustainable implementation.

Through this PAI learning strengthening program, it is hoped that there will be a significant increase in the understanding of religious materials, strengthening learning methods, developing Islamic extracurricular activities, cultivating Islamic character and morals, and creating a religious and conducive learning environment. Thus, Sanggar Bimbingan Sungai Mulia 5 not only functions as a place of learning, but also as a center for the development of Islamic values that are able to produce a generation of faithful, knowledgeable, and noble character in the midst of Kuala Lumpur's multicultural society.

## 2. METHOD

This service uses the Asset Based Community Development (ABCD) approach, which is an empowerment model that focuses on excavating, utilizing, and developing assets that have been owned by the community. In this context, the Sungai Mulia 5 Guidance Studio is positioned not as an object of deficiencies, but as a community rich in potential to develop Islamic Religious Education (PAI) learning in a more meaningful way. The main stages taken in the ABCD approach are Discovery (Finding Assets), Dream (Formulating Expectations), Design (Designing Programs), and Destiny (Implementation and Sustainability).

In the implementation of the Asset Based Community Development (ABCD) method, the success of the PAI learning strengthening program at the Sungai Mulia 5 Gombak Guidance Studio in Kuala Lumpur is inseparable from the involvement of various parties who have an important role. This approach emphasizes the principle of participation, so that each component of the community participates in contributing according to their capacity and assets. Studio managers are at the forefront

of designing, coordinating, and ensuring that all activities run well. They act as facilitators, liaisons between parties, and decision-makers in various stages ranging from planning to evaluation.

PAI teachers and volunteers have a very strategic position because they are the direct implementers of the learning program. They not only convey religious material, but also present an example in daily behavior. With their experience and religious knowledge, teachers are able to utilize assets in the form of teaching skills to create an interactive and fun learning atmosphere. Students as students are the center of the entire process. Their enthusiasm, enthusiasm for learning, and active involvement in learning and extracurricular activities are the keys to success. Students are not only beneficiaries, but also assets that can be developed, for example through their role as movers in joint prayer activities, Islamic competitions, and social activities.

The parents of the students also provide moral and material support. Their support can be seen in the form of motivation for children to study diligently, participation in maintaining discipline, and involvement in joint activities held by the studio. Parental involvement also strengthens the synergy between education in the studio and education in the family. Religious leaders and the surrounding community are an important part in supporting the sustainability of the program. Their presence gives legitimacy while strengthening the Islamic values that are instilled. Religious leaders are often invited to fill in studies or give lectures, while the surrounding community helps to maintain a conducive and religious environment.

### 3. FINDINGS AND DISCUSSION

#### Discovery

The initial stage of the implementation of community service at the Sungai Mulia 5 Gombak Guidance Studio in Kuala Lumpur is to identify assets owned by the institution. This approach is seen as important because every community basically has internal potential and strength that can be empowered to improve the quality of learning, especially in Islamic Religious Education (PAI). Through direct observation, interviews with teachers and administrators, and active involvement with the students, the service team found a number of assets that became the foundation in efforts to strengthen Islamic values in the studio environment. The first asset that seems obvious is a human asset. This studio has PAI teachers who are competent and highly dedicated in guiding the students. In addition, there were also volunteers who volunteered to contribute energy and thoughts to the smooth learning process. The students are also an important asset because they show an extraordinary spirit for learning. Enthusiasm can be seen from regular attendance, active participation in activities, and perseverance in absorbing religious materials. The potential of human resources is a great capital that must continue to be nurtured so that the learning strengthening process runs optimally.

There are social assets that are a strong support in studio activities. The support of the students' parents is evident, both in the form of direct involvement and through moral and material encouragement. The studio management also showed a high commitment in maintaining the continuity of the activity. The togetherness between teachers, volunteers, parents, and administrators creates a harmonious social climate, so that the studio is not only a place to learn, but also a space for social interaction that is full of the value of togetherness. Sanggar Guidance Sungai Mulia 5 also has cultural and religious assets that are firmly rooted in daily life. Long-standing Islamic traditions, such as congregational prayers, recitals of the Qur'an, and the commemoration of Islamic holidays, provide a very conducive religious atmosphere. This tradition not only strengthens the spiritual aspect of the students, but also fosters a sense of togetherness and a strong Islamic identity. A well-maintained religious life is one of the main carrying capacities in efforts to strengthen PAI.

Environmental assets owned by the studio. Although the facilities available are relatively simple, the learning atmosphere created is very conducive. The well-organized study room, clean area, and relatively quiet surrounding environment make the studio a comfortable place for students to gain knowledge. This simple facility actually trains the students to appreciate every available facility, as well as form an attitude of gratitude and simplicity. Based on the results of the identification of these assets,

it can be concluded that the Sungai Mulia 5 Guidance Studio has great potential to be further developed. The human, social, cultural-religious, and environmental assets owned by the studio are strengths that can be directed to strengthen various aspects of PAI learning, both in terms of religious materials, learning methods, Islamic extracurricular activities, character and moral development, and the creation of an Islamic environment. With this capital, the strengthening of PAI learning is expected to be able to run more effectively, touch all dimensions of student development, and bring a sustainable positive impact to the studio community.

### **Dream**

After identifying the various assets owned by the Sungai Mulia 5 Guidance Studio, the next step is to formulate dreams and common goals. This stage is carried out through discussions between teachers, volunteers, administrators, parents, and students as learning citizens. The process of formulating this common hope is very important because it will be the direction of the development of the program to strengthen Islamic Religious Education (PAI) in the future. Each party is encouraged to convey their views, desires, and ideal picture of the expected condition of the studio, so that a strong collective commitment is formed. The main hope that arises is the realization of interactive, fun, and in-depth PAI learning. So far, religious learning is often perceived as a monotonous activity and only centered on memorization. Therefore, teachers and volunteers dream that learning in the studio can be more lively, with methods that encourage the active participation of students, the use of varied learning media, and the delivery of materials related to daily life. Thus, PAI is not only understood cognitively, but can also be internalized in the attitudes and real behaviors of students.

The second goal is the creation of a generation of students with Islamic character, discipline, and noble character. The Islamic values instilled in the studio are expected to be able to give birth to individuals who are honest, responsible, polite, and have social concerns. Students are not only equipped with the ability to read and understand the Qur'an or master fiqh material, but also their character is formed to become Muslims who are able to set an example in the community. This hope is in line with the grand vision of Islamic education, which is to form a kamil human being who is balanced between spiritual, moral, and intellectual aspects. Furthermore, the residents of the studio also have a dream to present creative and consistent Islamic extracurricular activities. This kind of activity is considered very important to complement formal learning in the classroom. Through various activities such as adhan competitions, prayer memorization, thematic studies, Islamic arts, and religious-based social actions, students are expected to develop their potential while strengthening their understanding and practice of Islamic values. Creativity is the key word so that students do not feel bored, while consistency is needed so that these activities have a real impact in a sustainable manner.

Another hope that is very prominent is the creation of a studio environment that becomes a miniature Islamic society that is friendly, clean, and religious. The learning environment is not only seen as a place to study knowledge, but also as a space for habituating Islamic values. Therefore, the studio is dreamed of becoming a center of activities that instills the culture of congregational prayer, maintains cleanliness, habits daily greetings and prayers, and presents Islamic symbols such as calligraphy or Islamic motivational posters. In this way, students from an early age feel the real atmosphere of Islamic life, which they can later bring into their household and community life.

### **Design**

The next stage in the ABCD approach is to design a program based on the assets that have been found and dreams that have been formulated together. This design process was carried out by involving all related elements, ranging from PAI teachers, volunteers, studio administrators, to representatives of students' parents. This participatory approach is important so that program designs are truly relevant to the needs and expectations of the community, as well as realistic to be implemented with available resources. The results of this design process gave birth to a number of concrete programs

in order to strengthen PAI learning at the Sungai Mulia 5 Guidance Studio, which is formulated in five main focuses.

Strengthening religious materials is designed by emphasizing the creation of simple modules containing material on the basics of belief, worship, and morals. This module not only contains theoretical descriptions, but also emphasizes hands-on practical aspects in everyday life. For example, students are not only taught the procedure of prayer in theory, but also guided to practice prayer correctly and in an orderly manner. Thus, religious material can be easier to understand, internalize, and practice. Strengthening learning methods is focused on the application of an active learning approach that encourages the active involvement of students. The methods chosen include group discussions to train critical thinking and cooperation skills, role play to revive the learning of Islamic values through role simulations, and Islamic project-based learning that provides opportunities for students to learn applicatively. For example, students can make small projects in the form of Islamic cleanliness campaigns in the studio environment. With this variety of methods, learning becomes more interesting and less boring.

The strengthening of Islamic extracurricular activities is designed to complement the formal learning process. Some of the activities formulated include thematic routine studies, adhan competitions, memorization of daily prayers, and Islamic social service. Routine studies function to deepen students' understanding of Islamic values, adhan competitions and prayer memorization can improve practical religious skills, while Islamic social service is a means of fostering social awareness. With this extracurricular activity, students are expected not only to be knowledgeable, but also charitable and to have concern for others. Strengthening Islamic character and morals is an inseparable focus. In the design of the program, it is formulated that character formation is carried out through the integration of Islamic values into daily activities. The example of teachers and volunteers is the main pillar, coupled with simple but meaningful habits such as greetings, praying before and after studying, and instilling respect for teachers. Through this habit, the values of honesty, discipline, responsibility, and manners can grow naturally in students.

Strengthening the Islamic environment is also an important part of program design. The studio environment is designed to further reflect the Islamic atmosphere by strengthening the culture of congregational prayer, maintaining the cleanliness of the room and courtyard, and increasing Islamic symbols such as calligraphy, Islamic motivational posters, or inspiring slogans. This aims to ensure that students can feel the religious atmosphere consistently every time they are in the studio environment, so that Islamic values are not only taught but also practiced and lived in the learning room.

## **Destiny**

The last stage in the ABCD (Asset Based Community Development) approach is the destiny stage, which is the implementation of the program while ensuring its sustainability. At this stage, the design that has been prepared with the residents of the Sungai Mulia 5 Guidance Studio is realized in the form of real actions that can be directly felt by the students, teachers, and the surrounding community. Implementation is carried out in a gradual, structured, and continuous manner, involving all previously identified assets. The implementation of the PAI strengthening program has shown encouraging results. The students are increasingly enthusiastic in participating in learning. This is reflected in their increased participation in group discussions, courage to ask questions, and seriousness in participating in worship activities. If previously PAI learning tended to be monotonous, now the classroom atmosphere has become more lively and interactive. The enthusiasm of the students can also be seen from the increase in their attendance and involvement in studio activities, both formal and non-formal.

Religious material is easier for students to understand because it is delivered through varied and contextual methods. Teachers and volunteers use a more applicable approach, by relating the material of beliefs, worship, and morals to the daily experience of the students. For example, in the discussion about cleanliness as part of faith, students not only read the postulates, but were also invited directly

to maintain the cleanliness of the studio environment. This method makes learning not stop at the cognitive aspect, but enters the affective and psychomotor realm. Another result that seems to be real is the success of Islamic extracurricular activities that are held regularly. Various activities such as thematic studies, adhan competitions, prayer memorization, and Islamic social service have been proven to be able to foster the spirit of togetherness while strengthening the practice of Islamic values. Students not only learn in the classroom, but also gain meaningful experiences through activities outside of formal learning. These activities strengthen solidarity, foster confidence, and form Islamic social skills.

A significant impact can also be seen on the aspect of the character and Islamic morals of the students. Values such as discipline, responsibility, honesty, and respect for teachers are increasingly prominent in daily behavior. Students are used to arriving on time, completing tasks with full responsibility, and showing good manners in interacting. The habit of greetings, prayers, and the example of teachers succeeded in forming an Islamic pattern of behavior that was inherent in their lives. This is proof that PAI-based character education is able to cultivate noble morals in a sustainable manner. Transformation is also seen in the studio environment. The learning atmosphere became more religious, orderly, and fun. The culture of congregational prayer is becoming more entrenched, the cleanliness of rooms and courtyards is more maintained, and Islamic symbols such as calligraphy and religious motivational posters provide a strong spiritual feel. This environment is not only a place to study knowledge, but also forms positive habits that are inherent in students. Thus, the studio serves as a miniature of Islamic society that can be emulated.

The success of this implementation is inseparable from the full support of teachers, parents, and the surrounding community. Teachers and volunteers consistently carry out their roles as educators as well as role models, parents provide moral and material encouragement, while the community supports the sustainability of the studio as a center for Islamic learning. This synergy makes the PAI strengthening program not only stop as a temporary activity, but develop into a joint movement that has long-term durability. With the ABCD approach, strengthening PAI learning at the Sungai Mulia 5 Guidance Studio has been proven to not only improve the aspects of students' knowledge, but also strengthen their Islamic character. The implementation of this program presents real changes that can continue to be maintained and developed. Sustainability is an important point, because with the support of all elements of the community, the dream formulated together is not only a vision, but turns into a reality that takes root and provides wide benefits for future generations.



Documentation of Dhuha Prayer in congregation as applied PAI learning about Worship



Classroom Learning Documentation



Documentation of reciting and memorizing surah



Display Documentation of the extra banjari prayer

#### 4. CONCLUSION

The implementation of community service with the Asset Based Community Development (ABCD) approach at the Sungai Mulia 5 Gombak Guidance Studio, Kuala Lumpur, resulted in significant findings and achievements in strengthening the learning of Islamic Religious Education (PAI). Each stage in the ABCD model runs in harmony and strengthens each other so that it is able to bring real changes both in terms of knowledge, attitudes, and the learning environment of students. In the Discovery stage, it was found that the studio has rich assets in the form of dedicated teachers and volunteers, students with a high enthusiasm for learning, solid support from parents and administrators, preserved religious traditions, and a conducive learning environment even though it is simple. This potential is the main foundation for developing PAI learning more effectively. Furthermore, in the Dream stage, the studio residents agreed on a common vision, namely presenting interactive and in-depth PAI learning, producing a generation of students with Islamic characters and noble character, developing creative Islamic extracurricular activities, and creating a studio environment that functions as a miniature Islamic society. The formulation of this dream shows the existence of a collective consciousness to build a religious learning system that touches all dimensions of student development. The Design stage produces a concrete strategic plan. Some of the main programs formulated include strengthening religious materials through simple practice-based modules, the application of participatory active learning methods, the implementation of Islamic extracurricular activities on a regular basis, the development of Islamic character through example and habituation, and the creation of a religious, clean, and inspiring learning environment. This design is formulated in a participatory manner so that it is in accordance with the real needs of the community. In the final stage, Destiny (Implementation and Sustainability), the program that has been designed is successfully implemented with tangible results. Students show increased enthusiasm and participation in learning, a deeper understanding of religious material because it is presented with contextual methods, Islamic extracurricular activities are able to strengthen togetherness and the practice of Islamic values, and Islamic characters such as discipline, responsibility, and respect begin to form in the daily lives of students. The studio environment was also transformed into a more religious, orderly, and fun learning space. This success is strengthened by the full support of teachers, parents, and the surrounding community who ensure the sustainability of the program.

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