



SEKARSARI HILL AS A SPIRITUAL SYMBOL OF RELIGIOUS MODERATION IN KEDUNGSUMUR VILLAGE

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Abstract:

The Asset-Based Community Development (ABCD) approach is a community development strategy that places humans as the main goal in development. ABCD focuses on utilizing the assets and potential of society to create sustainable change. In the context of community service. This report discusses the implementation of the ABCD approach in Real Work Lectures (KKN) in Kedungsumur Village, with a focus on assisting religious tourism assets, namely Sekar Sari Hill. Through Discovery, Dream, Design, and Destiny. KKN students explore the potential that exists in the village, build synergy with the community, and design work programs that suit the community's needs. The methods used in asset mobilization include inculturation, asset mapping, area tracing, and reflection on programs that have been implemented. The results of this activity show that the ABCD approach is able to strengthen the role of communities in managing and developing their local assets independently. The active participation of the community in supporting the development of village assets to become a religious tourism destination and natural beauty tourism is proof that community-based development can create a significant long-term impact.

Keywords: Empowerment, Yellow Book Reading Skills, Al-Miftah Sidogiri Method.

INTRODUCTION

Situation Analysis

Every year Zainul Hasan Islamic University holds a Real Work Lecture (KKN), this KKN is one of the requirements for stepping into the graduation stage, all students and female students on average participate in these activities (KKN). KKN is a form of service from students and female students to the community, usually KKN is placed in various sub-districts and now one of them is located in Kedungsumur village.

Kedungsumur village is known for its beautiful nature. Almost every corner in the village is flanked by hills because the location of Kedungsumur village itself is under the slopes of Kedungsumur village, besides being part of the natural environment. In the village of Kedungsumur there is a hill that has become a spiritual place by the villagers themselves and from outside the area. The hill is called Bukit Sekar Sari which is located on the slopes of the Argopuro mountains, the Sekarsari hill has become a symbol of religious modernization that supports spiritual development and tolerance and diversity.

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Pakuniran Village is one of 17 villages or sub-districts in Pakuniran District, Probolinggo Regency which is the place for KKN or PKM activities at Zainul Hasan Genggong Islamic University. Based on administrative data from the village government in 2023, the population of Kedungsumur Village consists of 1067 people. And consists of five hamlets, namely kalianyar Hamlet, krajan Hamlet, tanian lanjeng Hamlet, kedung sumur Hamlet, and koh tengah Hamlet which is currently the focal point of our KKN or PKM activities at this time only two hamlets namely Kalianyar Hamlet and Krajan Hamlet.

Kedungsumur Village is located in Pakuniran District, Probolinggo Regency, East Java Province. Geographically, the village is located in an area dominated by hilly land and has a tropical climate that supports various types of plants, including coffee plants in Pakuniran District, which together form a rural area with agrarian community life. The geographical position of Kedungsumur Village is the most remote in Probolinggo District with difficult access, which makes community mobility in carrying out daily activities, both in agriculture, trade, and other social activities difficult.

The village is surrounded by very fertile hills as well as rivers which are also one of the assets owned by Kedungsumur Village to be able to drain water to the rice fields owned by local residents in Kedungsumur Village. The people live in harmony with nature and the religious culture that is very thick in the community, making Kedungsumur Village a research center for community life from time to time is quite organized and maintained, customs and culture in Kedungsumur Village still maintain the tradition of mutual cooperation and community service, especially for religious activities which are almost often carried out in Kedungsumur Village, the Kedungsumur Village community itself is one of the villages that still preserves the customs and culture of its ancestors to this day.

Village assets are all assets owned by the village, whether obtained from the government budget, community self-help, or other legal sources. These assets include village treasury land, public facility buildings, irrigation, village roads, operational vehicles, office equipment, and intellectual property rights related to the village. The management of village assets must be carried out in a transparent, accountable, and sustainable manner in accordance with applicable regulations, so that it can provide maximum benefits for the village community in improving the welfare and sustainable development of the village. In Kedungsumur Village, there are several assets ranging from highlands, lowlands, and land. with these assets, Kedungsumur community members have maximum income. these assets are:

NO	Asset Name
1.	Coffee plantation
2.	Rice fields
3.	TPQ and Madin raudlatul istiqomah
4.	Sugar palm plantation
5.	Mosque
6.	Village office
7.	Ginger plantation

8.	Lorkong plantation
9.	Furniture
10.	Cattle farming

The assets above are very valuable to the community in Kedungsumur Village because with these assets the residents in Kedungsumur Village have their own income starting from rice fields, plantations and livestock.

In each region or in each hamlet, Kedungsumur Village has a culture of religious life that can be used as a variety of spiritual assets. The following are the assets owned by Kedungsumur Village: The spiritual assets of Kedungsumur Village, especially in kalianyar and krajan hamlets, are as follows:

No	Spiritual Assets
1.	Routine Sunday night kliwon every 1 month with Majlis
2.	Al- hasani
3.	Recitation of Rotibul Haddad
4.	Recitation of Yasin every Friday night
5.	Khotmil Quran sweet Friday

The KKN-PKM activities carried out by Zainul Haasan University (UNZAH) Genggong students in Kedungsumur Village are expected to have great benefits for the residents of the Kedungsumur village community, In this activity we focus on the field of spiritual assets to assist in carrying out the KKN-PKM program which is in accordance with the current year's KKN theme, namely MASJID-BASED RELIGIOUS MODERATION AND ASWAJA.

Based on the results of observations, we chose a spiritual asset, namely Bukit Sekar Sari, which is one of the spiritual assets in Kedungsumur Village, where Bukit Sekar Sari is a spiritual facility for the village community and those outside Probolinggo, which every sweet Friday many visitors make pilgrimages to Bukit Sekar Sari.

There are 2 caves located on Sekarsari Hill called Semajid Cave and Selajing Cave which are used as meditation places by local residents and outsiders. Semajid cave itself is the place where it is considered that kiai hasan genggong received his rank of guardianship for the first time after previously receiving bai'at from his murshid, namely sheikh jazuli al-maduri in the naqshabandiyah thariqah. The cave is where kiai hasan genggong uzlah or seclude himself or withdraw from the crowd, this place is used as a place of uzlah for kiai hasan genggong because the place is far from the hustle and bustle of the crowd because the semajid cave is on a hill far from residential areas in order to focus on worship practices to get closer to the creator. (Umar, 1998).



Figure 2. Inculturation on village assets (Bukit Sekar Sari)

In social life, diversity is a necessity that must be maintained with tolerance and mutual respect. However, challenges such as intolerance and extreme religious understanding are still problems faced. Therefore, efforts are needed to instill the values of religious moderation from an early age so that people can coexist harmoniously.

Based on this urgency, this research raises the title “Bukit Sekar Sari as a spiritual symbol of religious moderation in Kedungsumur village” This title was chosen because it is relevant to current social conditions and is expected to provide insight into how religious moderation is practiced. provide insight into how religious moderation is perceived by the surrounding community.

Program Formulation and Activity Design

In program selection, not all identified problems are used as KKN work programs. From the exposure of data and the main problems that exist in the kedungsumur village community, a series of programs are formulated. This series of programs is in accordance with the problems faced and then arranged based on function and use, namely by improving existing or refinement (Renovation), role, participation (Participation), development of aspects that are not yet developed and the most important thing is that these programs are adjusted to the ability of funds and time.

Based on the situation analysis of the observation results, our group tried to design a Friday bermunajad work program which is expected to be a stimulation for the people of Kedungsumur village to get closer to the creator in a place far from the crowd, this work program is expected to optimize the enthusiasm of local residents and outside the area for pilgrimage at Bukit Sekar Sari.

To optimize this work program, we have a breakthrough in the development of Bukit Sekar Sari, namely by working with village officials and also the community related to religious tourism destinations in the village of Kedungsumur so that they can be popular and become a busy tourist asset in the village, therefore we facilitate the Koran and all facilities that support public interest in making pilgrimages at Bukit Sekar Sari, while for infrastructure access to Bukit Sekar Sari we work with the village government of Kesungsumur to provide good facilities to attract pilgrims.

This work program activity is expected to foster the economic sector and also spiritual in the surrounding community towards Bukit Sekar Sari assets.

Benefits of the Activity Program

The benefits of the Religious Moderation KKN-PKM Activity program with the Asset Baset Comunity Development (ABCD) approach in general are students' understanding of the Tri Dharma of higher education, especially in community service, and as a whole. With the optimization of Bukit Sekar Sari branding and environmental preservation, we formulate the benefits that will be obtained from the work program, namely:

1. Increase the income of local residents due to the number of pilgrims who visit
2. Facilitating reading materials that are useful for pilgrims
3. Providing facilities to make it easier for pilgrims to place the Quran.

RESEARCH METHOD

This report uses the Asset-Based Community Development (ABCD) approach which emphasizes the importance of utilizing the assets and potential that already exist in the Community, ABCD is a sustainable empowerment method that is based on the assets, strengths, and potential of the community. As a result, the community is responsible for development in this regard. Capacity building enables development Ivis García (2020) The ABCD approach is built on four principles namely:

1. ABCD is an approach that is important in the assets and potential of citizens from cases and needs. Many of the approaches used previously started with a needs analysis in the case at hand.
2. A method that aims to recognize and optimize the interests, potential, and skills of individuals and communities.
3. An approach developed by actively involving the community focusing on empowerment from within. This principle emphasizes that The main driving force in the utilization of community assets is the residents themselves, not institutions or external parties who act as leaders.
4. The Asset-Based Community Development (ABCD) approach to community development is based on interactions built by the residents themselves. Communication and social networks within the community are considered valuable assets and are the right of the residents. This concept is known as social capital because it utilizes information networks and community strengths as a means to empower and mobilize communities.

The Asset-Based Community Development (ABCD) approach developed in North America as an innovation in development strategies that focused on the needs of communities, both urban and rural. The approach attracted attention because it emerged from the disillusionment of some activist groups with the needs-based methods that had long been applied in public and private services. As a method of community empowerment, the ABCD approach emphasizes the strengths and assets of the community, in contrast to traditional approaches that often focus on problems and shortcomings. With great potential in optimizing local resources, this approach is able to strengthen the economic and social aspects of the community in a more sustainable manner. Wawan Herry Setyawan (2020).

PKM Steps

The steps in mentoring are as follows:

1. Inculturation (introduction)

This stage is carried out in the first week, through the inculturation path the companion immerses in the daily life of the community, this stage provides an opportunity to make observations. 4 Kharisma Derilla (2022)

On the first day of KKN activities, we visited the Kedungsumur Village Head to meet and ask permission to take part in activities in Kedungsumur village for 1 month, the village head welcomed us warmly, and gave full support to the implementation of tasks, as well as contributing to existing activities, besides that we also made silaturahmi to ustadz ustadzah. While in Kedungsumur village we also had the opportunity to chat directly with community leaders, besides that we also made silaturahmi to the people who live in Bukit Sekar Sari, namely Mr. Jupri and Mr. Yatim who are the caretakers of the hill, this interaction gave us a lot of insight into the social and religious life in this village.

2. Area Exploration

At this stage, KKN participants explore the area covering hilly areas, riverbanks, rice fields, fields, and residential areas, the results of the search in Kedungsumur village show that this village has a variety of assets spread across high and lowlands, In the highlands there are settlements scattered in various locations with fertile rice fields and a number of important facilities that support, some of which are TPQ and Madin raudlatul istiqomah which play a role in education, as well as mosques used for worship activities, besides that there are also coffee plantations that are the income of Kedungsumur residents. (UNZAHKKN-PKM Guidebook, n.d.)

3. Asset Mapping

An asset is something that has value and can be utilized to improve welfare. The use of the term “asset” aims to foster awareness in the community that it actually already has various potentials that can be optimized. By identifying existing assets, the community can begin to accumulate and utilize them more effectively to achieve individual goals as well as a shared vision. Asset mapping aims to help communities realize the strengths they have as a group. The process allows them to recognize their available skills and resources, and engage individuals with particular expertise to contribute to their collective progress.

4. Prioritization

In asset-based community development action planning, the planning stage plays a very important role. After knowing the assets owned by the village, the next step is to determine which assets can be developed into an ABCD-based KKN-PKM program. The main goal is for KKN participants to choose and realize one of their dreams by utilizing the potential of the local community without dependence on external assistance. The priority scale taken is Bukit Sekar Sari, which has its own potential to be developed.

5. Appreciative Discovery

At this stage, the interview process takes into account the Discovery, Dream, Design, and Destiny approaches, where KKN participants need to identify and connect positive things that can reinforce change towards a better future for the asset. The main purpose of asset clustering and mobilization is to create a clear pathway to achieve the vision or picture of the village's future.

Once the village assets are identified, it is important for the community to be informed about the assets they have. By doing so, they can realize the positive potential that they may not have previously realized. Therefore, asset socialization is an important step by emphasizing the principles of transparency and accountability in the management of village assets.

6. Define (supporting the implementation of the work program)

The stage that will be carried out at the sixth stage of the abcd method in KKN is devine, at this stage it contains the process of planning the work program that has been made, the activities of the implementation of the KKN work program that have been made, namely: Ainol (2023)

a. Cleaning up the former landslide material

This activity is carried out with the surrounding community and the village government of Kedungsumur village, to maintain the sense of mutual cooperation that is still lingering and foster a sense of caring, togetherness, and strengthen mutual friendship with the community.

b. Mutual cooperation to build a bridge to the location of Bukit Sekar Sari

This mutual cooperation activity is one of the proofs that the community of Kedungsumur Village is still strong. that the people of Kedungsumur Village are still attached to existing traditions and also proof that the Kedungsumur Village Government wants to advance village assets, namely Bukit Sekar Sari as one of the religious tourism assets in Kedungsumur Village.

Selection of Assisted Subjects

Community service activities use an ABCD approach that emphasizes the importance of utilizing assets and potentials that already exist in the community, the assisted subject that has been carried out is the selection of assisted subjects in the development of Bukit Sekar Sari which is still very relevant, but also requires support and assistance from various parties. Since its inception, the development of Bukit Sekar Sari community has faced various challenges, such as limited facilities, funding difficulties, and land issues. Under these conditions, support from the forestry company, the community, and external parties was instrumental in maintaining their enthusiasm to continue developing spirituality in Bukit Sekar Sari. In addition, assistance is also needed in the development process, because it used to be branded but did not run.

This development assistance does not only come in the form of materials, but also through community involvement, as well as regular assemblies held in homes or mosques. The system of assemblies that move from one house to another is an example of how development assistance can strengthen social relations, build

togetherness, and create a sense of kinship. This kind of assistance plays an important role in the development of Bukit Sekar Sari in terms of usage. Thus, this effort also strengthens the sustainability and success of the development of Bukit Sekar Sari, which has become an icon of religious tourism destinations in Kedungsumur village.

RESULTS AND DISCUSSION

ANALYSIS OF THE RESULTS OF THE IMPLEMENTATION OF PKM

Zainul Hasan Genggong Islamic University students carry out KKN which coincides in the village of kedungsumur Krajan Hamlet from January 11 to February 9, 2025, where students gain experience and insight into how social life such as how to interact with older people, children and young people. In addition, students also learn how to develop a program, implement and report the results of the implementation of the program.

In Kedungsumur village, there are several assets ranging from highlands, lowlands, and land. with these assets, Kedungsumur community members have maximum income. these assets are: coffee plantations, rice fields, TPQ and Madin Raudlatul Istiqomah, mosques, lorkong plantations, Sekar Sari Hill, village offices, furniture and cattle farming. These assets are very valuable to the community members in Kedungsumur Village because with these assets the community members in Kedungsumur Village have their own income starting from plantations, rice fields and livestock.

The activities carried out every day are carrying out morning prayers in congregation, reading rotibul haddad and tadarusan then teaching madin and TPQ Raudlatul Istiqomah, maghrib prayers in congregation, teaching the recitation of Nurul Yasin mosque students and praying isya' in congregation along with conducting evaluations every day. While the weekly activities are the Friday night istighasah routine, and the Al-hasani majlis routine. The work program carried out is a competition to enliven Isra' Mi'raj day, cleaning public graves, clean Friday, and healthy gymnastics with MI Nurul Hasan. The main work program is the development of Bukit Sekar Sari as a religious tourism destination in Kedungsumur village.

Based on the results of the observation, we chose the spiritual asset, Bukit Sekar Sari, which is a village asset that must be developed so that it becomes a religious tourist destination for local and outside residents and can also grow economic assets for the surrounding community.

The development of Bukit Sekar Sari is not only the improvement of facilities but also the branding that needs to be done by carrying out Friday munajad activities that can introduce Bukit Sekar Sari in the national and international arena. The application of religious moderation in Bukit Sekarsari shows that strong spirituality can still be in harmony with modernization values. The religious rituals performed in this place still maintain traditional values, but also accommodate the times to remain relevant to the current conditions of society. Thus, Bukit Sekarsari is not only a place of worship but also a symbol of togetherness in diversity.

With religious moderation, the people of Kedungsumur Village can continue to develop without losing their identity and long-held religious values. The

awareness of the importance of respecting differences and upholding human values is the main foundation in building a harmonious and sustainable social life.

The routine Sunday night activities in the form of *Majlis Al-hasani* from house to house of the students in turn is one good way to strengthen friendship and build community among the students and their families. By carrying out *Majlis Al-hasani* regularly, it is hoped that the community can grow into individuals who are knowledgeable, have good morals, and have a strong sense of togetherness in their community. This activity can also be a way to instill Islamic values in everyday life.

One example of a symbol of religious moderation in Kedungsumur Village is Sekarsari Hill. This hill is not only a place of worship and religious rituals, but also represents the values of togetherness and inter-religious harmony. Its existence teaches the community that spirituality can grow in harmony with the values of modernization without having to abandon the traditional roots that have long been inherited.

Bukit Sekarsari is also proof of how symbols can transform with the times. Initially, this hill was only known as a place of hermitage and worship for the local community. However, along with modernization, this place also functions as an educational and religious tourism location that accommodates various community groups. Thus, this symbol not only maintains its essence, but also evolves to remain relevant in modern life.

In addition, the existence of Bukit Sekarsari also teaches the value of openness in religion. By being an inclusive spiritual center, the hill provides space for everyone to experience spirituality without any barriers. This shows that symbols are not only static, but also dynamic and can adjust to the needs of the times.

The utilization of symbols in social and religious life is also supported by technology. For example, through digital documentation and social media, the meaning of symbols can be more easily disseminated to the wider community. This further strengthens the role of symbols in spreading the values of religious moderation and building awareness of the importance of diversity and tolerance.

Thus, spiritual symbols such as Bukit Sekarsari are not just places of worship, but also means of education and community unification. Through a deeper understanding of the symbol and its meaning, people can continue to develop an attitude of religious moderation and create a more harmonious and peaceful life in the midst of the dynamics of the times.

Bukit Sekarsari is a clear example of how modernization does not always conflict with spirituality. By maintaining religious values while adopting the times, the people of Kedungsumur Village show that spirituality can continue to develop without losing its essence.

IMPACT OF PKM CHANGES

Based on the results of the field analysis resulting in several programs that have been carried out by Zainul Hasan Genggong University students together with the community, we have several work programs with an impact on Bukit Sekar Sari. The main program implemented is the development of Bukit Sekar Sari as a village

asset that must be developed and preserved and the mindset of the community must be changed.

No	Before PKM	After PKM
1.	Lack of awareness: the subject subject has less awareness about the importance of religious moderation in Kedungsumur Village.	Increased awareness: the subject subject has an increased awareness of the importance of religious moderation in Kedungsumur Village
2.	Limited knowledge: Subjects had limited knowledge about bukit sekarsari as a symbol of religious moderation.	Increased knowledge: the subject have broader knowledge about Bukit Sekar Sari as a symbol of religious moderation
3.	Less open attitude: the subject subject has a less open attitude towards religious change and moderation	A more open attitude: the subject subjects have a more open attitude towards change and religious moderation.
4.	Lack of participation: subject has less participation in religious activities and religious moderation in Kedungsumur Village.	Increased participation: the subject has increased participation in religious activities and religious moderation in Kedungsumur Village.

SCHOLARLY DISCUSSION

In this report, the scholarly discussion that we will take is religious moderation. Moderation is a word taken from the word moderate. Moderate is an adjective, derived from the word moderation which means not excessive, moderate or middle. In Indonesian, this word is then absorbed into moderation, which in the Big Indonesian Dictionary (KBBI) is defined as the reduction of violence, or the avoidance of extremism. The Dictionary of Indonesian has explained the word moderation which comes from the Latin moderatio, which means moderation (neither excess nor deficiency). MHD. ABROR (2020).

Religious is embracing or adhering to a religion. Meanwhile, in the Big Indonesian Dictionary (KBBI) religion itself means a system, the principle of belief in god with devotional teachings and obligations related to that belief. In terms of religion, it is

spread peace, spread love anytime anywhere and to anyone. Religion is present in our midst so that our human dignity is always guaranteed and protected. Therefore, do not use religion as a tool to negate and demean each other and negate one another. Fauziah Nurdin (2021).

So, when the word moderation is juxtaposed with the word religion, it becomes religious moderation. Religious moderation is our perspective on religion in

a moderate manner, namely understanding and practicing religious teachings without being extreme, either extreme right or extreme left. Religious moderation is actually the key to creating tolerance and harmony, both at the local, national and global levels for the sake of maintaining civilization and creating peace. In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony.

Bukit Sekar Sari is not just a beautiful stretch of nature, but also has a deep meaning as a symbol of local identity. Its existence reflects the values of togetherness, moderation and tolerance that have long been upheld by the surrounding community.

Aside from being a symbol of moderation, Bukit Sekar Sari is also a space for the expression of local culture and traditions. Various traditional events, art performances and religious celebrations are often held here, showcasing how the community values and preserves their cultural heritage. In the midst of growing modernization, the existence of this hill reminds people of their cultural roots, as well as being a place for positive interactions between various groups. Thus, Bukit Sekar Sari plays a role in maintaining a balance between tradition and changing times.

More than just a gathering place, the hill also serves as an inspiration for the community in building a more harmonious life. The values embodied by its existence teach the importance of mutual respect and prioritizing togetherness over differences. Community leaders often use the hill as a symbol to convey messages about the importance of maintaining peace and strengthening social ties. With a place like this, awareness of the importance of living in harmony is growing in people's daily lives.

As part of the local identity, Bukit Sekar Sari is expected to continue to be a symbol that strengthens unity in a diverse society. Preserving this hill is not just about preserving its natural beauty, but also about maintaining the noble values that have been inherent in it. By continuing to serve as a platform for positive and inclusive

activities, Bukit Sekar Sari will remain a symbol of tolerance and moderation that satisfies the surrounding community and future generations.

On the other hand, Bukit Sekar Sari is also a place for various communities to gather and organize social activities. Activities such as social services, tree planting, and cultural discussions are routine agendas carried out in this place. This shows that the value of moderation is not only applied in a religious context, but also in social life more broadly. Awareness of the importance of protecting nature and strengthening social relations is growing in the community.

With all the benefits that have been felt, the people of Kedungsumur Village are committed to maintaining the values of diverse moderation that have been implemented. Religious leaders and community leaders play an active role in ensuring that the values of tolerance and mutual respect are maintained. They regularly hold meetings and discussions to respond to various social challenges that may arise, ensuring that any differences can be resolved in a peaceful manner. Thus, Kedungsumur Village remains an example for other areas in building a harmonious and inclusive life.

The successful implementation of diverse moderation in this village through the symbol of Bukit Sekar Sari proves that harmony can be achieved when people are willing to respect differences. Kedungsumur Village has shown that a peaceful life does not only depend on government policies, but also on the awareness and active participation of each individual. If values like these are maintained, it is not impossible that the model of diversity and tolerance in this village can inspire other areas to create a harmonious and stable environment.

CONCLUSION

The implementation of the Community Service Program (KKN) in Kedungsumur Village, Pakuniran District, has provided valuable experience for students of Zainul Hasan Islamic University Genggong in understanding the social life of the community, interacting with various age groups, and implementing community empowerment-based programs. This KKN adopts the Asset-Based Community Development (ABCD) approach, which focuses on utilizing local assets as the main capital in community development. In this case, Bukit Sekar Sari was chosen as the spiritual asset that became the main focus of the KKN work program. The main programs include:

Development of Bukit Sekar Sari as a village asset as a religious tourism destination Overall, KKN benefits both students and the community. Students gain experience in designing, managing, and evaluating community-based programs, while the community feels the positive impact of the program. With this KKN, it is hoped that the contribution of students in community development will continue to grow and have a long-term impact on the sustainability of religious education and social welfare in Kedungsumur Village.

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