



Community Service Implementation: Religion, Economy, Social, and Environmental Aspects in Puloerang

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Abstract

Background: Community Service is part of the Tri Dharma of Higher Education, specifically focusing on the implementation of community engagement. This activity provides students with opportunities to learn directly by interacting and actively contributing to community dynamics.

Methods: This study was conducted in Puloerang Village, Lakbok Subdistrict, using a training approach in several fields, including education, religion, socio-culture, economy and entrepreneurship, health and



environment, as well as infrastructure. The methods involved field observations and active participation in community service programs.

Results: The results showed a positive response from the village government and high community participation in the programs. However, challenges were identified such as low active participation from some residents and limited resources affecting program effectiveness.

Discussion: The findings highlight the importance of strengthening communication and collaboration between students and the community to overcome existing obstacles. Adjusting programs according to the specific needs of the village is also crucial to improve the success of the community service activities.

Conclusion: The implementation of community service in Puloerang Village has yielded significant positive impacts, but strategic improvements are needed to address challenges related to participation and resources. Thus, community service programs can be more effective in supporting sustainable village development.

Novelty: This study contributes new insights into developing community service strategies based on adaptive and responsive collaboration tailored to local village needs, enhancing the sustainability of community engagement programs.

Keywords: Community Service, Puloerang Village, Education, Economy, Socio-Culture, Health, Environment.

INTRODUCTION

Puloerang Village is located in Lakbok Subdistrict, Ciamis Regency, West Java, Indonesia. Covering an area of approximately 710.10 hectares, this village is home to about 7,234 residents (Ahyani et al., 2022). Administratively, Puloerang consists of five hamlets (dusun) and 43 neighborhood units (RT). The livelihoods of the villagers are diverse, including farmers, traders, laborers, private employees, civil servants, and others (Sofiati et al., 2024). The village is bordered by Kujangsari Langensari Village in Banjar City to the north, Padaringan Village in Purwodadi Subdistrict, Ciamis Regency to the south, Karyamukti Village in Pataruman Subdistrict, Banjar City to the west, and Sukamulya Village in Purwodadi Subdistrict to the east. Like many rural communities, Puloerang faces a range of challenges that affect its development and the welfare of its people. Addressing these issues requires active community engagement and development efforts, which can be facilitated through the implementation of community service programs. In this context, community service serves as a practical embodiment of one of the pillars of the Tri Dharma of Higher Education — the commitment to community service. For students, participating in community service offers a valuable experiential learning opportunity. It allows them to directly engage with the community, understand its dynamics, and contribute creatively and proactively to solving real-world problems. Meanwhile, the presence of students in the village also aims to motivate and innovate in various social and economic sectors within the community.

Based on field observations, discussions with village officials, and guidance from supervisors, several key areas of concern in Puloerang have been identified. These areas include education, religion, socio-culture, economy and entrepreneurship, health and environment, and infrastructure. Each of these fields presents specific problems and challenges that hinder the village's progress and require targeted community service interventions. In the field of education, Puloerang can be considered relatively advanced, supported by the presence of

numerous formal and non-formal educational institutions. However, despite this progress, the village still struggles with insufficient educational infrastructure and facilities, which limit the effectiveness of the teaching and learning processes (Umiarso & Qorib, 2022; Yusuf & Mujahidin, 2022). This lack of adequate infrastructure slows down educational activities and prevents students from fully realizing their academic potential. Religious life in Puloerang is vibrant and well-established. Each neighborhood unit has at least one mosque or prayer room (mushola), and many hold more than one. The village hosts regular religious events such as weekly, monthly, and quarterly religious gatherings. Nonetheless, a major challenge in this domain is the low participation of male community members in these religious activities, despite these events being open to the public. This issue signals a potential area for improvement in fostering greater communal religious engagement (Hanafi et al., 2021).

In the social and cultural realm, Puloerang's community spirit is notably strong. Villagers often engage in collective activities like gotong royong (mutual cooperation), which reflect their deep-rooted tradition of solidarity and mutual aid (Ahyani, 2024). However, the efficiency of such activities is sometimes compromised because not all residents arrive on time, affecting the smooth execution of these events. Additionally, the distribution of social aid at the village office has been criticized for not being entirely transparent or well-managed, resulting in social tensions that could undermine community cohesion. The economic and entrepreneurial sector in Puloerang demonstrates significant potential. The village's strategic location has spurred the growth of numerous micro, small, and medium enterprises (UMKM), contributing to the local economy. Despite this growth, the management and registration of these enterprises remain inadequate. The lack of comprehensive data hampers the ability of local authorities to provide appropriate financial assistance or development support to active entrepreneurs. This challenge calls for better organization and monitoring to maximize economic development (Aminullah et al., 2020; Abdul Halim et al., 2024).

Health and environmental conditions in Puloerang are supported by several community health programs, including POSYANDU (integrated health service posts for mothers and children), POSBINDU (community-based health efforts), supplemental feeding programs (PMT), and morning exercise routines organized by women's groups (PKK) (Efendi et al., 2022; Basori et al., 2023). However, the morning exercise activity, which used to be regularly attended by many women, has recently become inactive due to certain obstacles. Moreover, the supplemental feeding program faces criticism as its menu, determined by the local health center, lacks variety, leading to disinterest among its beneficiaries. Regarding infrastructure, Puloerang is equipped with basic facilities that generally facilitate daily activities. Yet, some hamlets still suffer from poor road conditions, which make transportation and access difficult for residents, especially during the rainy season. Improving these infrastructural challenges is essential to support social and economic activities and to enhance the overall quality of life in the village.

Given these challenges and potentials, community service programs conducted by students from Institut Miftahul Huda Al-Azhar in Kota Banjar have been implemented in Puloerang. These programs aim not only to address specific issues in each sector but also to foster a collaborative spirit between students and local residents, empowering the community to take



charge of its own development. Through direct engagement, students gain practical experience while contributing meaningfully to the village's progress. Community service serves as a bridge linking academic knowledge with real-world problems, enriching students' educational experiences and providing communities like Puloerang with valuable resources and fresh perspectives. This dual benefit aligns with the broader goals of higher education institutions to produce graduates who are not only academically competent but also socially responsible and empathetic to the needs of society.

The success of these programs depends on continuous communication and collaboration between all stakeholders—students, village officials, community leaders, and residents. Tailoring interventions to the specific cultural, economic, and social contexts of the village enhances program relevance and effectiveness. Furthermore, addressing resource limitations and encouraging greater community participation are essential for sustainable development. In summary, Puloerang Village represents a typical rural community with both challenges and opportunities across multiple sectors. Community service interventions designed around the fields of education, religion, socio-culture, economy and entrepreneurship, health and environment, and infrastructure have great potential to uplift the community. By integrating academic learning with community needs, these programs contribute to building a more prosperous and resilient village. The lessons learned from Puloerang can also inform similar initiatives in other rural settings, promoting sustainable and inclusive rural development across Indonesia.

LITERATURE REVIEW

Community service is a vital component in bridging academic institutions and rural communities, providing practical benefits to society while enriching students' educational experiences (Fatchurrohman et al., 2024). The implementation of community service programs that focus on religion, economy, social, and environmental aspects reflects a holistic approach toward sustainable rural development. This literature review explores key themes related to the religious and cultural dimensions, economic empowerment through MSMEs, social dynamics, environmental sustainability, and the integration of these domains in community service initiatives, drawing insights from studies relevant to the context of Puloerang Village, Ciamis Regency. Religious values and cultural identity play a crucial role in shaping community life in many Indonesian villages, including Puloerang. Basori et al. (2023) highlight the importance of maintaining Salafi Islamic values through innovative management practices in pesantrens (Islamic boarding schools), underscoring how religious institutions can foster community cohesion and moral guidance (Ali & Musliem, 2024). These values influence social behavior, participation in communal activities, and overall village stability. The role of religious engagement in community development is further reinforced by the findings of Sofiati et al. (2024), who describe how community service projects in Puloerang incorporate religious education and activities to motivate residents and promote active participation.

The presence of mosques and religious activities in Puloerang, as noted by Sofiati et al. (2024), mirrors similar observations in other studies, where the integration of religion in development programs increases acceptance and sustainability. Ahyani (2024) stresses the significance of

halal practices and religious legal frameworks in supporting Indonesia's halal industry, which also extends to the potential of developing halal tourism as an economic driver in rural areas like Lakbok District, where Puloerang is located. This suggests that religious and legal principles can be leveraged not only for spiritual development but also as a foundation for economic innovation, especially in regions with strong Islamic cultural identities (Budiono & Toja, 2022; Azhari et al., 2024).

The economic dimension of community service programs often focuses on empowering local economies by supporting MSMEs. Aminullah et al. (2020) emphasize the critical role of MSMEs in absorbing manpower in Ciamis District, highlighting their potential to reduce unemployment and improve livelihoods. This finding aligns with the economic profile of Puloerang, where many residents are engaged in small-scale trading and entrepreneurship. However, challenges such as inadequate data management and limited access to capital impede the full development of MSMEs, as noted by Sofiati et al. (2024). The literature suggests that structured support programs, including capacity building, access to finance, and market linkage, are essential for the sustainable growth of MSMEs. Abdul Halim et al. (2024) provide insights from Malaysia, where halal certification processes for small-scale food enterprises pose compliance challenges but also offer opportunities to penetrate niche markets (Abitolkha, 2022; Hakim, 2023; Sugirman et al., 2024). Although from a different national context, their study underscores the need for regulatory support and quality assurance in developing MSMEs that can compete in broader markets, which is relevant for community service initiatives aiming to bolster local entrepreneurs in Puloerang.

Effective community service depends on active social participation and strong communal bonds. Sofiati et al. (2024) report positive community engagement in Puloerang's social activities, such as gotong royong (mutual cooperation), though with some issues around punctuality and efficiency. This reflects a broader social dynamic observed in Indonesian rural societies, where traditional social structures coexist with modern challenges, including governance transparency and equitable resource distribution. The social aspect also includes health and welfare programs that engage community members in collective activities. Efendi et al. (2022) discuss the social realities faced by Indonesian workers abroad but highlight the importance of community support networks at home for their families. Although focused on a different demographic (Yin et al., 2019; Fitriyah et al., 2021; Hariyani et al., 2023), this study underscores the broader significance of social cohesion and support systems, which are also relevant to rural community development initiatives like those in Puloerang.

Furthermore, Hidayat (2024), in personal communications, draws attention to the role of waqf (Islamic endowment) in community welfare in the neighboring Langensari area, which could serve as a model for social financing and charitable activities in Puloerang. This indicates that religious-based social finance mechanisms can complement community service programs, enhancing social capital and welfare. The environmental and health sectors are integral to sustainable rural development. Sofiati et al. (2024) highlight the presence of community health programs such as POSYANDU and POSBINDU in Puloerang, which contribute to public health awareness and preventive care. However, challenges like inactivity in routine activities and lack of menu variety in supplemental feeding programs indicate areas for improvement.

Environmental sustainability is increasingly recognized as a key pillar in community service. The integration of environmental care with social and economic programs ensures a comprehensive development approach. While the current literature reviewed here does not provide extensive direct references to environmental programs in Puloerang, the village's infrastructure issues and health initiatives suggest a need for integrated community-based environmental management (Lubis et al., 2024; Qorib & Afandi, 2024). The literature encourages the adoption of participatory approaches where local knowledge and practices are incorporated into environmental planning. The holistic approach to community service as practiced in Puloerang, incorporating religious, economic, social, and environmental aspects, resonates with the contemporary discourse on sustainable community development. Sofiati et al. (2024) demonstrate how simultaneous interventions across these sectors lead to more effective community empowerment.

Ahyani et al. (2022) explore the potential for halal tourism in Lakbok Subdistrict, including Puloerang, which can synergize religious values, economic growth, and cultural preservation. Such multidimensional programs exemplify how community service can transcend sectoral boundaries and promote comprehensive village development. This interdisciplinary integration aligns with the principles of the Tri Dharma of Higher Education in Indonesia, emphasizing not only education and research but also dedicated community service as a core university responsibility. Through active collaboration between academic institutions and village communities, development programs gain legitimacy, contextual relevance, and sustainability.

The reviewed literature suggests several important points for the effective design and implementation of community service programs in Puloerang:

1. **Religious and Cultural Relevance:** Incorporating local religious values and practices ensures higher community acceptance and involvement. Leveraging Islamic institutions and principles, such as halal certification and waqf, can promote moral and economic welfare simultaneously.
2. **Economic Empowerment via MSMEs:** Support for local entrepreneurship should focus on capacity building, market access, and regulatory compliance. Accurate data collection and financial assistance mechanisms are critical for MSME development.
3. **Social Cohesion and Participation:** Strengthening social bonds through cooperative activities and transparent governance enhances community trust and program efficiency. Addressing social issues like timely participation and aid distribution is essential.
4. **Health and Environmental Sustainability:** Community health programs need continuous revitalization and diversification to maintain engagement. Integrating environmental care with social and economic activities promotes sustainable development.
5. **Holistic and Collaborative Approach:** Multidimensional community service that addresses interconnected issues provides comprehensive benefits. Cooperation among students, local leaders, and residents enhances the relevance and sustainability of interventions.

In conclusion, the literature underscores that community service in villages like Puloerang requires a nuanced, culturally sensitive, and integrated approach. By considering religious,



economic, social, and environmental dimensions collectively, community service can foster sustainable rural development and improve the quality of life for villagers. This theoretical foundation supports and enriches the practical community service efforts conducted by students and academic institutions, ensuring they meet the real needs and potentials of rural communities.

METHODOLOGY

This study was conducted using a field research approach, based on observations and direct engagement carried out by participants from Institut Miftahul Huda Al-Azhar during their community service program in Puloerang Village, Lakbok Subdistrict, Ciamis Regency. The community service activities were carried out over a period from August 5 to September 10, 2024, aiming to identify the potentials and challenges within the village and to design programs that contribute to the welfare of the local community. The research began with systematic observations and visits to various locations within Puloerang Village to gather information about the existing conditions, needs, and problems faced by the residents. These observations were complemented by structured interviews conducted with key informants, including the village head, community leaders, youth representatives, and school-aged children attending various educational institutions such as MI, SD, MTS, and MA. Through these interactions, several critical issues were identified across multiple sectors, including education, religion, social and cultural activities, economy and entrepreneurship, health and environment, and infrastructure.

In the educational sector, it was found that despite the availability of formal and non-formal educational institutions, the lack of adequate facilities and infrastructure hinders the effectiveness of the learning process. Meanwhile, in the religious domain, although there are many mosques and religious gatherings, male participation in communal religious activities remains low, limiting the inclusiveness of these events. Socially and culturally, while community activities like mutual cooperation (gotong royong) are generally supported, the punctuality and full attendance of residents are challenges that reduce the efficiency of such events. Additionally, issues in the distribution of social assistance at the village office were reported to disrupt social harmony. Economically, Puloerang benefits from a strategic location which supports the growth of numerous micro, small, and medium enterprises (MSMEs). However, managing accurate data on these businesses has proven difficult, obstructing effective support and capital assistance for active entrepreneurs. Health and environmental programs such as community exercise groups and supplemental feeding initiatives are in place but suffer from reduced activity and lack of menu variation, leading to decreased enthusiasm among participants. Infrastructure challenges were also observed, particularly in some hamlets where damaged roads make daily activities and access difficult for residents.

To collect the necessary data, several qualitative techniques were employed. The primary method was observation, which involved intentional and systematic monitoring of social phenomena and the daily lives of the community members. Over approximately forty days, the research team actively engaged in the village's activities, documenting the social, economic, educational, religious, and environmental conditions. This allowed a comprehensive

understanding of the community's dynamics and needs. Complementing the observations, structured interviews were conducted using pre-prepared questionnaires to gather detailed information from key stakeholders. This method ensured that the data collected were specific, consistent, and relevant to the study's objectives. The interviews focused on gaining insights into the community's perceptions, challenges, and expectations related to the various development fields. Additionally, document analysis was utilized to support and triangulate findings. This involved reviewing relevant documents produced by the community or external sources, such as village reports, educational data, and records of social assistance distribution. This method enriched the research by providing contextual background and confirming information obtained through observations and interviews.

Data analysis followed a qualitative approach characterized by an iterative process of organizing, categorizing, and synthesizing the collected information. The initial step was data reduction, where irrelevant or redundant data were filtered out, focusing on core themes and patterns related to the study's objectives. Both primary data from interviews and observations, as well as secondary data from documents, were carefully selected to build a coherent dataset. Next, the data were presented in a narrative form, linking various findings into an organized text that explains the relationships between different aspects of community life in Puloerang. This textual presentation enabled a clear and comprehensive understanding of the community's situation and facilitated the identification of potential solutions. Finally, verification and conclusion drawing were conducted to confirm the validity of the findings. This involved revisiting data to ensure consistency and accuracy, and interpreting the results to highlight significant insights. The analysis aimed to transform unclear or partial information into a clear and meaningful description of the community's challenges and potentials, which could inform future community service interventions. The study was carried out entirely in Puloerang Village, located in the Lakbok Subdistrict of Ciamis Regency, West Java, Indonesia, during the timeframe from August 5 to September 10, 2024. This period allowed for sufficient interaction with the community and thorough data collection to ensure the reliability of the research outcomes.

RESULTS

The community service program carried out in Puloerang Village, Lakbok Subdistrict, Ciamis Regency, produced several tangible outcomes and initiatives aimed at addressing the various issues identified through field observations and direct engagement with the local community. These activities were designed based on the problems faced by the residents, spanning education, religion, social and cultural life, economy and entrepreneurship, health and environment, as well as infrastructure. Below is a detailed description of the results achieved in each sector.

Education is the fundamental pillar of human development, serving as the foundation for intellectual growth and future readiness. A strong educational system is crucial for any nation's progress, as it directly shapes the quality of human resources who will eventually take responsibility for the country's development. In Puloerang Village, observations revealed significant gaps, especially within non-formal education institutions. Several educational

facilities, such as the DTA (Taman Pendidikan Al-Qur'an) branches—specifically DTA Al-Abidin, DTA Nurul Huda, and DTA Sabilurrohman—suffer from inadequate learning tools. For instance, the lack of sufficient whiteboards or blackboards severely limits effective teaching and learning activities. In response to this critical need, the community service team from Institut Miftahul Huda Al-Azhar took the initiative to provide one whiteboard to each DTA. Although this contribution might seem modest, it is hoped that these resources will support the continuous development of educational institutions in the village and inspire further improvement efforts. This intervention highlights the importance of providing adequate educational infrastructure to foster learning environments that stimulate student growth and community advancement.

Puloerang Village, often referred to as a “santri village” due to its strong Islamic tradition, hosts a variety of religious gatherings throughout the year. These include daily, weekly, monthly, quarterly, and annual Islamic study sessions (pengajian). Despite the abundance of such activities, a notable challenge remains in encouraging the active participation of men in these religious events. The community service team observed that male attendance at religious gatherings is generally low, which undermines the collective spirit and inclusivity of these religious forums. To address this, the team suggested continuous encouragement from local religious leaders and community figures to increase male participation in pengajian. By fostering a more active and engaged male congregation, these gatherings could enhance their role in promoting spiritual growth and social cohesion within the village.

Humans are inherently social beings, and community life in Puloerang reflects this truth. Social activities such as gotong royong (mutual cooperation) play an essential role in fostering solidarity and collective responsibility. Overall, the village exhibits a positive social environment with good community participation. However, punctuality and time management during social events were areas identified for improvement. The team recommended that residents respect scheduled times for communal activities without relying solely on announcements, encouraging a culture where people gather promptly at agreed times. This would enhance the efficiency and productivity of social events. Moreover, in terms of social assistance distribution, the process at the village office was perceived as less orderly, causing dissatisfaction and inefficiencies. The introduction of a lottery or queue number system for distributing aid was proposed to ensure fairness and reduce confusion. Beneficiaries would receive numbers upon arrival, and assistance would be provided according to the sequence, ensuring that early arrivals are served first.

Geographically, Puloerang is situated at the border between Banjar City and Ciamis Regency, granting it a strategic advantage and resulting in a thriving micro, small, and medium enterprise (MSME) sector. However, the rapid proliferation of MSMEs across scattered hamlets poses challenges in accurate data collection and management. Existing data from 2021 showed many businesses had either changed their focus or become inactive or bankrupt, highlighting the need for continuous and updated monitoring. Responding to this need, the community service team actively participated in assisting the village administration in updating the MSME database. This updated data will be vital for future development initiatives and ensuring that government aid programs are precisely targeted to active entrepreneurs. The team emphasized the

importance of annual data collection to maintain accurate records, thereby facilitating better planning, monitoring, and support for the village's economic actors. Physical activities such as community exercise (senam) are vital for promoting healthy lifestyles. In Puloerang, this activity had become inactive, particularly among the PKK (Family Welfare Movement) mothers group, which traditionally serves as a cornerstone for community health initiatives. Additionally, the village implemented PMT (supplementary feeding programs) for toddlers and pregnant women, though the menu offerings were monotonous and dictated by the local health center, leading to decreased enthusiasm among recipients. To revitalize community exercise, the service team reintroduced organized sessions by inviting professional instructors. This approach successfully renewed interest and participation among the mothers, showcasing the positive impact of structured guidance. Regarding the PMT program, the team encouraged collaboration between the PKK and local health authorities to diversify meal options. Varied menus could enhance the nutritional value and reduce recipient boredom, increasing the program's effectiveness and acceptance.

Puloerang Village covers approximately 710 hectares, with dispersed hamlets separated by considerable distances. This geographical layout requires well-maintained transportation infrastructure to facilitate smooth movement and economic activities. However, several roads connecting the hamlets are damaged, impeding the daily routines and mobility of residents. The community service team recommended prioritizing equitable infrastructure development by the local government. Repairing and improving connecting roads will significantly improve accessibility, reduce travel time, and support the economic and social welfare of the community. Although the team faced constraints such as limited funding, time, and manpower, no significant obstacles were encountered in implementing the various programs during their service period. The community service initiative from Institut Miftahul Huda Al-Azhar made a meaningful contribution by addressing multiple dimensions of village life in Puloerang. Each program was carefully aligned with issues identified through fieldwork, ensuring relevance and responsiveness to the community's real needs. The educational support, religious encouragement, social organization, economic data management, health promotion, and infrastructure advocacy collectively enhanced the village's capacity to develop sustainably.

To further advance these efforts, the team recommends that the local government pays increased attention to educational infrastructure, particularly in providing learning materials such as whiteboards and textbooks. Religious activities could benefit from more inclusive programs aimed at boosting male engagement in community worship and study sessions. Social programs should continue fostering community spirit while improving operational efficiency in aid distribution. Economically, regular MSME data updates will be crucial in tailoring government assistance to active entrepreneurs. Health initiatives should sustain and expand exercise programs while collaborating with healthcare providers to diversify supplementary nutrition for vulnerable groups. Finally, infrastructure development must be accelerated to ensure better connectivity and accessibility across all hamlets. The team also encourages LP2M (the Institute's Community Service and Research Institute) to support community service programs by providing resources and adapting methodologies to keep pace with evolving community needs. For future students undertaking community service at Institut Miftahul Huda



Al-Azhar, the team emphasizes the importance of viewing KKN as a platform to harness and unite diverse potentials, ultimately fostering the welfare of the communities they serve.

DISCUSSION

The community service activities carried out in Puloerang Village have provided valuable insights into the complex interplay of education, religion, social culture, economy, health, and infrastructure within a rural Indonesian context. This discussion section aims to analyze the results obtained, explore the underlying factors contributing to the identified issues, and consider the broader implications for sustainable rural development. Education is universally recognized as a cornerstone for individual empowerment and national development. The findings from Puloerang confirm the vital role that adequate educational facilities and resources play in enhancing learning outcomes. The limited availability of essential teaching tools, such as whiteboards in non-formal Islamic education institutions, reflects a common challenge faced by rural areas where resources are scarce and access to educational materials is limited.

This situation underlines the disparity between urban and rural educational infrastructure, which can perpetuate cycles of underdevelopment and limit the potential of young learners in villages like Puloerang. While the donation of whiteboards by the KKN team was a positive and meaningful gesture, it also highlights the need for ongoing support from local government, NGOs, and educational institutions to invest systematically in rural education. Beyond infrastructure, capacity building for educators and curriculum enhancement must be prioritized to ensure quality education that aligns with contemporary demands. Moreover, the prominence of non-formal religious education (such as DTA) in the village suggests the community's strong emphasis on religious values alongside general education. This dual focus provides an opportunity to integrate modern educational approaches with religious teachings, promoting well-rounded development for students.

Religion serves as a social glue in many Indonesian rural communities, and Puloerang's identity as a "kampung santri" (santri village) demonstrates this cultural characteristic. The frequent and diverse religious gatherings in the village are essential for spiritual growth and social cohesion. However, the low participation rate among men in religious activities points to gender-based differences in engagement and perhaps broader societal trends affecting male involvement in community life. This phenomenon may be influenced by several factors. Men might prioritize work or economic activities over religious attendance, or there may be a perception that religious gatherings are predominantly women's domains. Such gender dynamics merit further qualitative exploration to understand barriers to participation and develop tailored strategies to foster inclusivity. The recommendation for continuous encouragement from community and religious leaders is well-grounded. Leaders play a crucial role in mobilizing community members and setting examples for active participation. Successful religious programs can enhance not only spiritual welfare but also communal harmony and collective problem-solving.

The social fabric of Puloerang demonstrates a relatively strong sense of community, as evidenced by active participation in gotong royong and other communal events. Nevertheless,

punctuality and efficiency issues during these activities indicate room for social behavioral improvement. The importance of time management in enhancing the effectiveness of collective work is an often-overlooked social skill that directly impacts community productivity. The suggestion to develop a numbering system for social aid distribution reflects an innovative and practical approach to increase transparency and fairness. Such mechanisms can reduce conflicts and feelings of injustice, fostering trust between residents and the village administration. This point also reveals an important aspect of rural governance — the need for clear, systematic processes in social welfare management to ensure equitable resource allocation. This insight has broader implications for rural community development programs. Efficient administration and respectful social norms encourage participation and cooperation, which are vital for the success of communal projects.

Economically, the existence of numerous micro, small, and medium enterprises (MSMEs) in Puloerang is a promising sign of entrepreneurial spirit and local economic potential. However, the scattered distribution of MSMEs and inconsistent data collection create significant hurdles in providing effective government assistance and fostering business growth. This situation reflects a common rural development challenge: the difficulty of mapping and monitoring informal economic activities. Without accurate data, local governments cannot allocate resources efficiently or design policies that respond to current realities. Furthermore, business failures and shifting ventures among MSMEs underscore the volatility of the rural economy, often exposed to external shocks, limited market access, and capital constraints. The active involvement of the KKN team in updating the MSME database is a strategic intervention, offering a foundation for continuous economic planning. Nevertheless, sustained collaboration among government officials, business actors, and community groups is necessary to maintain data accuracy and ensure that MSMEs receive timely support. Capacity-building programs to enhance business skills, marketing, and financial management would complement data efforts and empower entrepreneurs.

Health-related initiatives, such as the revitalization of community exercise and the improvement of supplementary feeding programs (PMT), demonstrate the significance of promoting preventive health and nutrition in rural settings. The temporary inactivity of the exercise program among PKK mothers highlights common challenges in maintaining sustained health promotion activities, which often rely heavily on community motivation and leadership. The successful reactivation of the exercise program through professional instructors points to the effectiveness of structured, external facilitation in generating enthusiasm and participation. This finding aligns with public health theories emphasizing the role of social support and organized activities in behavior change. Similarly, the monotonous menu for supplementary feeding reveals the need to consider cultural preferences and nutritional diversity to enhance program acceptance. Collaboration between the PKK and health centers is crucial to introduce variety and innovation in nutrition programs, which can improve health outcomes for vulnerable groups like pregnant women and young children. These health interventions are vital not only for individual well-being but also for community resilience, reducing disease burden and enhancing productivity.

Infrastructure remains a critical determinant of rural quality of life and economic development. Puloerang's large geographical area and dispersed settlements make road connectivity a top priority. Poor road conditions limit mobility, access to markets, health services, and educational institutions, thus affecting almost every aspect of daily life. The team's recommendation for increased investment in infrastructure reflects a universal challenge in rural development: balancing limited budgets with extensive needs. Ensuring equitable distribution of infrastructure development helps prevent marginalization of remote hamlets and promotes inclusive growth. Moreover, infrastructure improvement has multiplier effects, stimulating economic activities, facilitating social services, and enabling better governance. Advocacy for infrastructure improvements should be sustained, involving community participation to prioritize projects and monitor progress.

While the programs achieved meaningful outcomes, the limitations faced—particularly funding, time, and human resources—highlight the realities of community service projects. Financial constraints restrict the scale and scope of interventions, while limited timeframes can challenge the depth of engagement and sustainability of programs. These challenges underscore the importance of strategic planning, collaboration with local stakeholders, and leveraging existing community resources to maximize impact. Building local capacity ensures that programs continue after the departure of student volunteers. Additionally, the experience points to the value of adaptive program design, where feedback from the community guides adjustments, ensuring relevance and ownership.

The Puloerang case exemplifies the multi-dimensional nature of rural development, requiring integrated approaches that consider education, health, economy, social culture, religion, and infrastructure simultaneously. It demonstrates that piecemeal interventions may have limited effect unless connected within a comprehensive development framework. The role of higher education institutions, through programs like KKN, is pivotal in bridging gaps between academic knowledge and real-world application. These programs not only contribute to community welfare but also enrich students' understanding of rural challenges and develop their problem-solving skills. To maximize effectiveness, future community service initiatives should emphasize participatory approaches that empower villagers as active agents of change. Partnerships with local government, NGOs, and private sectors can provide necessary resources and expertise, fostering sustainable development. Moreover, continuous monitoring and evaluation of programs will help identify successes and areas needing improvement, enabling iterative learning and better outcomes.

Building on the discussion, several recommendations emerge to support sustainable progress in Puloerang and similar rural contexts:

1. Education: Increase investment in rural educational infrastructure and teacher training. Encourage integration of religious and secular education to address community values and future readiness.
2. Religion: Develop gender-inclusive religious programs to enhance male participation, possibly through tailored schedules or activities appealing to men.
3. Social Services: Implement transparent, systematic social aid distribution methods and cultivate community values around punctuality and cooperation.

4. Economy: Institutionalize regular MSME data collection and provide entrepreneurship training to support business viability and growth.
5. Health: Sustain exercise programs with professional facilitation and innovate nutrition programs through collaboration with health providers.
6. Infrastructure: Prioritize road maintenance and development projects based on community input and equitable access principles.
7. Community Engagement: Foster participatory planning and capacity building to ensure ownership and sustainability beyond temporary interventions.

In conclusion, the community service activities in Puloerang Village have successfully identified and begun addressing critical development issues. The integrated approach and active involvement of students have produced meaningful improvements and valuable lessons for rural development. Continued commitment from all stakeholders will be essential to build on this foundation and create a thriving, resilient rural community.

CONCLUSION

The community service program conducted in Puloerang Village has successfully addressed several key issues across various sectors including education, religion, social culture, economy, health, and infrastructure. The targeted interventions, such as providing educational facilities, revitalizing health activities, and updating MSME data, have contributed positively to improving the quality of life and strengthening community participation. These efforts highlight the importance of a holistic approach in rural development. Despite the positive outcomes, the program also revealed ongoing challenges such as limited resources, time constraints, and the need for sustainable management of programs. The uneven participation in religious activities and the lack of adequate infrastructure emphasize that continuous support from local government and community leaders is crucial. Moreover, the active involvement of all community members, especially men, is essential for achieving long-term progress. Overall, the KKN program demonstrates the valuable role of student engagement in bridging academic knowledge and community needs. It is recommended that future initiatives maintain a participatory approach, involve diverse stakeholders, and prioritize sustainable solutions to ensure ongoing development in Puloerang Village. The experience gained through this program can serve as a model for similar rural communities aiming to foster inclusive and sustainable growth.

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