

Tahsin Online as Economic Empowerment for Marginal Society in Dukuhwaringin Village

Novian Uticha Sally¹, Nuril Maghfirah²

¹Universitas Islam Negeri Sunan Kudus, Kudus

²Universitas Islam Negeri Sunan Kudus, Kudus

E-mail: ¹uticha@uinsuku.ac.id ²nuril.maghfirah@uinsuku.ac.id

Abstract

The location of Dukuhwaringin Village which is far from the center of city in Kudus, has an impact on social inequality and development. As a result, the Dukuhwaringin village community, especially women, have limited social access and development. In addition, the women of Dukuhwaringin village prefer to marry young rather than continue their education to the next level because economic problems have caused them to become marginalized. This raised a research question of how to empower women as marginal society in Dukuhwaringin. Community service as part of academic work is responsible for solving this problem through the program, "Tahsin Online as Economic Empowerment for Marginalized People in Dukuhwaringin Village in 2022". The community service done in Dukuhwaringin follows the asset-based community development (ABCD) method. This research uses a field research approach, the implementation of which is divided into several stages consisting of observation, interviews, focus group discussions (FGD), and training. There are 13 women from the assisted community in Dukuhwaringin village who are willing to participate in the program. The results of the community service program are in the form of forming a community, website, and online tahsin instagram. The online tahsin community consists of 13 women from Dukuhwaringin village who carry out their duties and functions according to their potential as teachers, administration, and marketing. The online tahsin community offers several paid online tahsin packages to the wider community through website and Instagram promotional media. Assistance is carried out by academician so that the assisted communities become empowered and independent. Through this program, the community is expected to earn their own income and continue to be able to help improve the economy of their families and communities.

Keyword: *Community Service, Dukuhwaringin Village, Economic Empowerment, Marginalized Society, Tahsin Online*

INTRODUCTION

Kudus Regency has the jargon 'Gusjigang' which means good, good at reciting and good at trading. Unfortunately, in Dukuhwaringin Village, the northern part of Kudus Regency, the gusjigang jargon is not really internalized by the people. Many young people in Dukuhwaringin Village are not fluent in reciting the Koran. Most of the people's economic conditions are still lacking, where they depend on farming or working as farm labourers. Moreover, with the Covid-19 pandemic, people's income has decreased while inflation in prices for basic commodities continues to increase.

The focus of this community service is the economic empowerment of the marginalized in Dukuhwaringin Village. The means that will be used to carry out economic empowerment is to use Tahsin Online. The reason for choosing the locus which is Dukuhwaringin Village community is because of the location of the service is in Kudus Regency, which geographically is the main yet remote concentric circle of Kudus Regency. Based on the consideration of its location which is quite far from the city center, as well as the difficulty of the terrain to reach the location, it is only natural that this area experiences social inequality and development when compared to the downtown area. Social inequality and development are mostly also felt by women in Dukuhwaringin village.

A quick search from research database, such as google scholar, about Dukuhwaringin only shows what the government has done to develop the village. There are some articles that discusses the development of tourism village in Dukuhwaringin by the government (Ekawaty and Kayko, 2023, Fawaida and Rahmawati, 2023). Nevertheless, during the pandemic Covid-19, the tourism village was in halt. Hardly anyone visits tourism village in the Covid era due to movement restriction order by government. Preliminary observations done by the researchers also confirmed the finding of (AP et al., 2020) that states the challenges of tourism village during the Covid. A thorough search from previous study shows that the problem of depleting options for community development during the Covid-19 in Dukuhwaringin, has not been addressed yet. It becomes the research gap and novelty of this article, which is using tahsin online for community development.

The result of preliminary observations in the Dukuhwaringin Village Community shows that it is rare for Dukuhwaringin Village women to continue their education and prefer to marry at a young age. This causes the women of Dukuhwaringin village to have limitations in various aspects. Limited access to explore their own potential, improve their abilities, generate income, and other access in the public sphere and cause them to become marginalized (Adisasmita, 2006, Alakhunova et al., 2015, Greenwood, 2014). In addition, in general the people of Dukuhwaringin village have not optimally implemented the slogan 'Gusjigang' in their daily lives yet as not many works as trader nor able to read Al Qur'an properly. Yet, it is worth noted that the villagers in Dukuhwaringin have a strong community sense. Moreover, some of them have the ability to read Al-Qur'an properly that can be seen as assets for community development.

The current condition of assistance shows that there are economic problems for women in Dukuhwaringin Village. This condition is getting worse due to Covid-19. Preliminary observations show that their economic condition is still on the verge of difficulty meeting their daily needs. On the other hand, they have the ability to recite Al-Qur'an as a personal skill. The ability to recite the Koran is only used for the routine of worshipping mahdah both for oneself and for teaching children (Fathah, 2021). This recitation ability can help the assisted economy if they can make good use of technology. This condition raises a research question of how to empower the women as marginalized society in Dukuhwaringin.

One of the efforts made by community servants (researchers) to free the Dukuhwaringin village women from the shackles of marginalization is to seek for economic empowerment programs. Starting from the equalization of perceptions between civil servants and assisted communities to introducing and teaching the use of appropriate technology. The expected condition after the program is running is the improving condition of the assisted community in Dukuhwaringin Village. Improvement of this condition can be interpreted from several aspects. In the aspect of knowledge, use of technology, to independent society.

Departing from the potential of the assisted communities and utilizing existing technology, the program initiated by researchers together with the assisted communities

has the theme, "Tahsin Online as Economic Empowerment for Marginalized Society in Dukuhwaringin Village in 2022". This program is expected to provide additional income for assisted communities. In addition, it is hoped that women will realize their own potential and be able to develop their skills to become a source of income so that this program can run sustainably.

METHODS

Community Servants (researchers) carry out community service activities in several stages using the field research method. Field research means a type of research in which data is collected or implemented directly in the field (Sudarmanto et al., 2020). This approach is very suitable for community service because it can know firsthand the real condition of the target community (Zubaedi, 2013). The steps taken to employ community service activities include:

1. Interview

The interview method is used to collect information from sources. An interview is a meeting between two or more people face to face and a question-and-answer process occurs to obtain information or statements directly. This study will use in-depth interview techniques (Indepth Interview), researchers will ask several questions in depth related to the condition of the community around the area where the research is conducted (Maryani and Nainggolan, 2020). So that the data can be obtained as much as possible through this in-depth interview.

As for the type, the researcher used a type of semi-structured interview, in which the researcher was freer and more open in finding problems by asking for opinions and ideas from the interviewees and being used as informants (Arikunto, 2010). During the interview process, researchers must listen and pay close attention, even if it is necessary to record important things that have been explained.

2. Focused Group Discussions

Focus Group Discussion/FGD or focus group discussion is a data collection method commonly used in qualitative social research. This method relies on obtaining data or information from an interaction of informants or respondents based on the results of discussions in a group that focuses on conducting discussions in

solving certain problems (Afiyanti, 2008). Data or information obtained through this technique, apart from being group information, is also an opinion and decision of the group. The initial definition of the FGD method according to (Kitzinger and Barbour, 1999) is to explore a specific issue/phenomenon from the discussion of a group of individuals that focuses on joint activities among the individuals involved in it to produce a mutual agreement. The activities of the individuals/participants involved in the discussion group include talking and interacting with each other in asking questions, and giving comments to each other about their experiences or opinions on a social problem/issue to be defined or resolved in the discussion group. The main objective of the FGD method is to obtain data interaction resulting from a discussion of a group of participants/respondents in terms of increasing the depth of information revealing various aspects of a life phenomenon, so that the phenomenon can be defined and given an explanation. Data from the results of interactions in group discussions can focus or emphasize the similarities and differences in experiences and provide solid information/data about a perspective resulting from the results of the group discussions.

3. Training

The lecture method is used in delivering materials about online tahsin. This training activity is aimed at increasing the skills of the community in using social media Instagram and websites to market the expertise of the assisted community in expediting/improving/enhancing al-Qur'an reading and reciting the Koran (Annuri, 2020). The training that will be provided covers how to create effective digital marketing media as well as provide assistance regarding the structuring of online tahsin communities in the region.

The participants in this community development are acquired using random sampling. There are 13 women from the village who participated in this community development. The assisted group appointed as online tahsin administrators will become trainers for other groups to develop their business. This aims to ensure continuity in the online tahsin business carried out by marginal groups in Dukuhwaringin village. Assisted communities who have qualifications as teachers will temporarily focus on teaching according to their expertise. While the assisted

communities who are relatively young (under 25 years old) have better skills in the field of technology which will be focused on administration, marketing and operators. The data analysis is done by using strength weakness opportunity threat (SWOT) techniques to map out the measurements that can be taken to assist the community. The evaluation of the program is analyzed using most significance change (MSC) technique. This technique uses development of stories about the significance change that the program brought to the community (Simister, 2017). This technique allows researchers to catch the impact of the program for the community and explore the possible evaluation of the program.

RESULT AND DISCUSSION

The place for this service to take place is in Dukuhwaringin Village. The geographical location of Dukuhwaringin village with an area of 2.54 ha (2.96% of the area of Dawe sub-district) is in Dawe sub-district, Kudus Regency, Central Java province, Indonesia. In the geographical profile of the village area, it is bordered by the north of Colo Village and Japan Village. Meanwhile, to the east of Dukuhwaringin Village it borders Plukaran Village, Gembong District, Pati Regency. The southern boundary of Dukuhwaringin is Tergo Village. To the west of Dukuhwaringin Village, it is directly adjacent to Kuwukan Village and Cranggang Village. Dukuh Waringin Village consists of 10 RTs and two RWs with the following details: RW one consists of five RTs and RW two consists of five RTs. The geographical location of Dukuhwaringin village can be seen in Figure 1.

According to data from the Central Statistics Agency (BPS) for Kudus Regency, in 2020 the population of Dukuhwaringin village is 1,572 people consisting of 785 men and 787 women. The sex ratio of Dukuhwaringin village is 99.75. Data on the population of Dukuhwaringin village can be seen in Table 1. The potential that exists in Dukuhwaringin Village is natural wealth in the form of several natural tourism objects. In addition, there are several micro, small and medium enterprises (MSMEs). These SMEs include hand-drawn batik, upper centers, teak wood carvings and handicrafts. In

this service, researchers focused on the potential of human resources, especially women who have the ability to read and teach the Koran, administration, and use technology.

Table 1. Total Population by Gender and Sex Ratio by Village in Dawe District, 2020

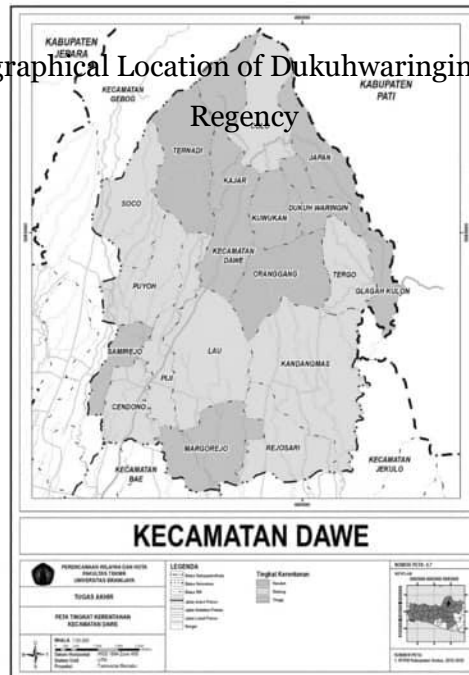
Village	Men	Women	Total	Ratio of Gender
(1)	(2)	(3)	(4)	(5)
1. Samirejo	2.376	2.451	4.827	96,94
2. Cendono	5.939	5.927	11.866	100,20
3. Margorejo	5.430	5.249	10.679	103,45
4. Rejosari	2.270	2.335	4.605	97,22
5. Kandang Mas	6.555	6.523	13.078	100,49
6. Lau	5.675	5.648	11.323	100,48
7. Piji	4.168	4.184	8.352	99,62
8. Puyoh	3.665	3.585	7.250	102,23
9. Soco	2.383	2.333	4.716	102,14
10. Ternadi	1.569	1.604	3.173	97,82
11. Kajar	2.239	2.248	4.487	99,60
12. Cranggang	2.705	2.661	5.366	101,65
13. Tergo	1.755	1.876	3.631	93,55
14. Glagah Kulon	934	943	1.877	99,05
15. Dukuh Waringin	785	787	1.572	99,75
16. Kuwukan	886	884	1.770	100,23
17. Colo	2.106	2.152	4.258	97,86
18. Japan	1.934	1.921	3.855	100,68
Total	53.374	53.311	106.685	100,12

Source: Statistic Bureau Center, 2020

The table shown that there are 1.572 total of population living in Dukuhwaringin. It also explains how women population over power men population in Dukuhwaringin. This fact highlights the pivotal of this research's goal to empower women in Dukuhwaringin area. While in some area in Java, there is a cultural practice of misogyny that see women merely a liability to men (Van Bemmelen and Grijns, 2005), the data shown above challenges the long-standing social construct. As demographically

women population is greater, they have to be empowered to be able to sustain their own life.

Figure 1. Geographical Location of Dukuhwaringin, Dawe District, Kudus Regency



Source: Pradhita dkk, 2022

Geographically, Dukuhwaringin village is a remote area on the northern part of Muria mount. The access to the village is hilly and challenging, but the infrastructure is well built. The road is quite smooth with few bumps and the internet connection in the area is quite well for some providers. There are some Tahsin boarding house (Islamic education) around the village, but the mosques around the area is reportedly often only have few visitor due to Covid-19 pandemic.

A. Stages of Community Service Activities

In order to run the program, there are five stages of community service activities.

Table 2. Stages of Community Service Activities

No	Activities	Year 2022							
		Apr	May	Jun	Jul	Agt	Sep	Oct	Nov
1.	Preliminary Observation								
2.	Broad Observation and Data Collection Activities								
3.	Program Training								
4.	Evaluation and Report								

Source: Researchers

The first stage is preliminary observation. This activity was carried out to provide initial information regarding the phenomenon that is symptomatic in marginalized communities, the location of the service, and an overview of the service that will be carried out in answering the problems caused by this phenomenon. Second stage is broad observation and data collection activities. At this stage, there are several activities such as surveying the location of the service, data collection, and community assistance. The location survey is intended to convince community servants (researchers) about the location that will be used as a place of service by observing geographical conditions, conditions of the local community, and phenomena that are symptomatic, especially of marginalized people. In this activity, researchers needed to observe the facilities and infrastructure and also planned for the implementation of community service activities later. The location survey activities can be seen in Figure 2. Figure 2 showed the researchers activity which are location survey and information gathering as well as a friendly gathering of Dukuhwaringin village officials.

Figure 2. Location Survey and Observation

Source: Researchers' Personal Documentation

Data collection activities. This activity was carried out in the form of a Focus Group Discussion (FGD) intended to gather deeper and specific information about marginalized people who are the target of community service. Both in terms of quantity, a simple understanding of the phenomena of the marginalized at the service location, exploring the capabilities possessed by the marginalized, especially the ability regarding tahsin and the use of technology as well as the use of social media. In addition, in this activity the community servant determines the number of participants who are willing to be participatory targets for community service. Data collection activities can be seen in figure 3.

Figure 3. FGD Data Collection



Source: Researchers' Personal Documentation

The next stage is program training. The activities which were held in two Focus Group Discussions (FGD) took place in July and August 2022 in the form of training and assistance to marginalized people who are targeted by community service. The training started with brainstorming about the marginalized, online tahsin, and community empowerment. Motivate the marginalized to be empowered or empower what they have both in the form of abilities within themselves and external factors such as the environment and technology. The next step is to form an online tahsin community consisting of 13 members consisting of tahsin teachers who are certified/graduates of Islamic boarding schools, administration, online marketing. This activity also formulated the tahsin method used, the packages offered, the chosen marketing strategy, the selected social media in the form of Instagram and websites, as well as the flow of communication and a simple form of sharing the

rights and obligations of each person who is a member of the community. Training and mentoring activities for assisted communities can be seen in Figure 4.

Figure 4. Training and Assistance



Source: Researchers' Personal Documentation

The second FGD in mentoring began with the creation of social media in the form of Instagram and websites; training using Instagram and websites; create promotional flyers; to carry out an initial online tahsin simulation with participants obtained by the community service target community from local residents. The next stage, monitoring and evaluation. At this stage, researchers monitor the online tahsin community which is used as a service target. Through field assistants in the Whatsapp group monitoring the use of social media in the form of Instagram and websites as well as directly monitoring the social media that is created. Researchers together with the online tahsin community also conducted an evaluation of the online tahsin program which was sought as a form of empowering marginalized communities. Including evaluating the supporting and inhibiting factors for the implementation of online tahsin as the economic empowerment of the marginalized. The online tahsin flyer that will be published via Instagram and the website can be seen in Figure 5.

Figure 5. Online Tahsin Promotion Flyer



Source: Researchers' Personal Documentation

The last stage is the evaluation stage. At this stage, researchers asked the participants about their experience in joining the training and any comment about the program. Their opinions are collected and become the source of evaluation for the program.

B. Supporting Factor

The community service program with the theme, "Tahsin Online as Economic Empowerment for Marginalized People in Dukuhwaringin Village in 2022" can run smoothly. This is due to the supporting factors in the implementation of the program. The main thing that supports the smooth running of the whole series of community service activities is the active participation of program participants or assisted communities.

The supporting factor for this whole series of community service activities is the active participation of the assisted communities in exploring their own potential. Assisted communities also contribute in formulating ideas to form an online tahsin community. In addition, the Dukuhwaringin village community accepts the presence of researchers in the sense that no one opposes the activities organized by researchers in order to realize community service programs. Village apparatus met by

researchers also supported by not opposing/dissolving the activities that researchers were holding.

C. Obstacle Factor

The smooth implementation of the entire series of community service program activities with the theme, "Tahsin Online as Economic Empowerment for Marginalized People in Dukuhwaringin Village in 2022" was not without obstacles. It's just that the obstacles are not too significant. In general, the main obstacle in the whole series of activities was that some participants withdrew midway through the training and focus group discussion stages. This obstacle can be overcome properly by the researchers and the assisted community so that it can continue according to the initial plan.

The importance of the commitment formed between the researchers and the assisted community and the strong desire of both parties to mutually succeed in the entire series of community service programs. This is the basic capital to overcome various obstacles in the implementation of community service program activities. Even if there are assisted people who resign in the middle of the process for one reason or another, the assisted communities are still looking for replacements and transferring knowledge.

D. Process of Initiating Tahsin Online Training Program

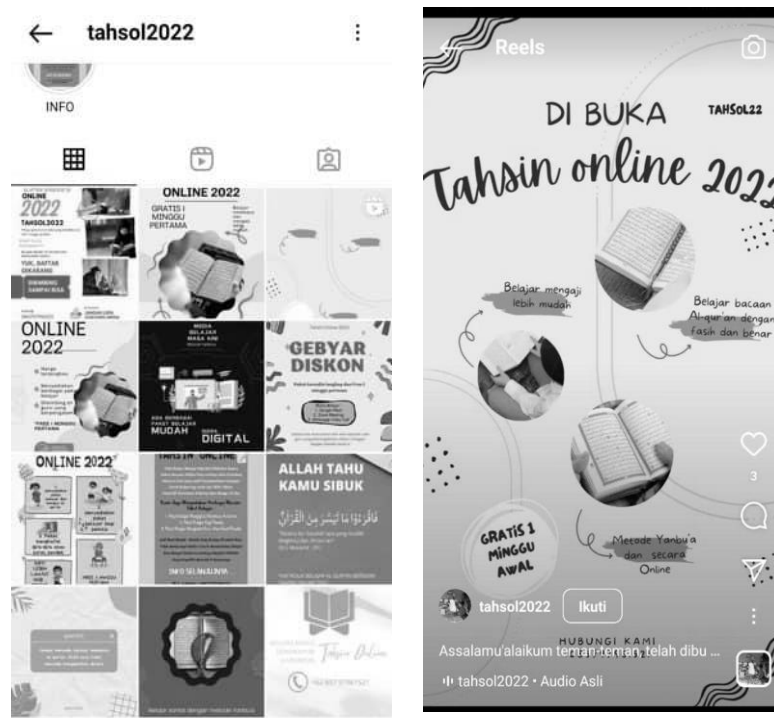
The community service program with the theme, "Tahsin Online as Economic Empowerment for Marginalized People in Dukuhwaringin Village in 2022" resulted in the Tahsin Online community being managed by women. Women who consciously want to change the paradigm of society in general about women as part of the weak/powerless to become women who have power. In addition, this community service program also produces an online tahsin website and Instagram as promotional media; also makes tahsin online as a means of empowering the community's economy, especially women (Farizki, 2021). The display of the online tahsin website can be seen in Figure 6 and the display of the tahsin online instagram can be seen in Figure 7.

Figure 6. Website Display of Online Tahsin



Source: Researchers' Personal Documentation

Figure 7. Instagram Display of Online Tahsin



Source: Researchers' Personal Documentation

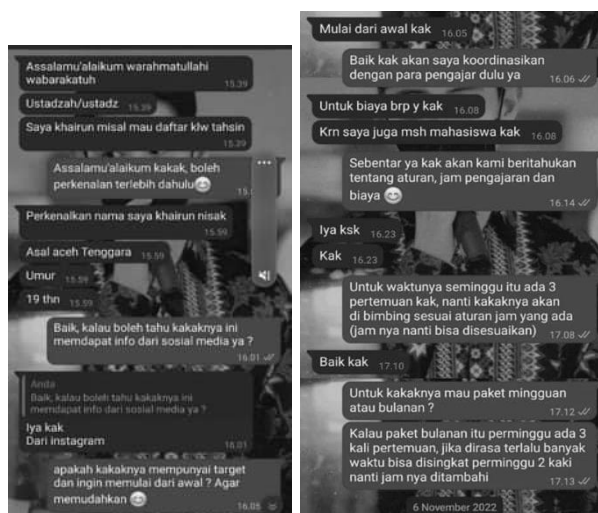
The community service program, "Tahsin Online as Economic Empowerment for Marginalized People in Dukuhwaringin Village in 2022" was carried out from April 2022 to November 2022. All stages of the activities held were attended by 13 participants who actively participated. Participants looked enthusiastic about this community service program. Starting from brainstorming, training, simulations, to mentoring carried out by community servants (researchers). All participants

contribute according to their respective duties and functions based on the initial formation of the community to date.

The material presented by the researchers started with exposing the facts that women in Dukuhwaringin village are marginalized and must have the awareness/desire to change these conditions; the weak economy of women and getting worse since the Covid-19 pandemic; technological changes accompanied by changing times and changes in behavior; technology utilization; explore their own potential; organizational management; to the use of technology as part of a self-potential support system that will later be able to improve the educational, social and economic aspects of society, especially women in Dukuhwaringin village. All of these materials are delivered periodically, starting from the preparatory stage, continuing with training to mentoring. The majority were delivered in the form of group discussion forums (FGD), interspersed with lecture methods and role playing.

Based on a series of activities and results of community service entitled, "Tahsin Online as Economic Empowerment for Marginalized People in Dukuhwaringin Village in 2022" until now, there are already prospective customers who have registered. This can be seen in the screenshot of the incoming WhatsApp (WA) message to the Tahsin Online Community admin as shown in Figure 9.

Figure 8. WA Customer and Online Tahsin Admin



Source: Researchers' Personal Documentation

Discussion

Community service program with the theme, "Tahsin Online as Economic Empowerment of Marginalized People in Dukuhwaringin Village in 2022" with a series of activities in the form of Focus Group Discussions, Training which includes Role Playing runs smoothly and produces something very useful for women in the Village Dukuhwaringin especially those who are members of the Tahsin Online Community. The community service program is really needed by the women in Dukuhwaringin village. Due to the social conditions of the Dukuhwaringin village community which positions women as marginal people, they must have something as an alternative so that they have power that may leads to their self-sustenance. Even if they have not yet to generate significant income at the start of this community service program, they are still empowered.

In the preliminary observation, the researchers were able to map out the asset that is owned by the community. Strength Weakness Opportunity Threat (SWOT) technique is deployed to see the possible solution to the marginalized community. The table of the SWOT result can be seen as follows.

Table 3. SWOT Analysis

	Strength - The community spirit is strong in Dukuhwaringin. - The infrastructure is good. - There are some tahsin boarding school and some elderly women can recite Al Qur'an well.	Opportunity - There are many free applications to do digital marketing. - There are some civil societies in the village that welcome a new idea. - There are some grants from government and institution that can help to initiate the program.
Weakness - Some of the youngsters in the village are not familiar with digital marketing. - There are many youngsters in the village who cannot	- The elders can teach reciting Al-Qur'an to the youngsters. - Since the conventional ways of meeting in mosque is no longer possible, they can do it via video call.	

recite Al-Qur'an yet. - Parents complained about their children spending too much time playing mobile game. - The villagers' income is decreased due to pandemic. - Most women in the village do not continue to higher study and choose to marry at a young age.	- People from outside of village can access the paid-service and it can generate income for the villagers. - Women can still stay at home and generate income at the same time.	
Threat - Covid-19 pandemic made the income from tourism village dropped. - Villagers are not familiar with technology; they are very prone to scam. - Some of the youngsters prefer playing with mobile phone than sitting and reciting in mosque		- Assistance will be given to ensure the program runs well. - There will be training about digital marketing as well. - Local mentor will ensure the sustainability of the program.

Source: Researchers

From the SWOT table, there are some assets possessed by the Dukuhwaringin villagers. This research uses asset-based community development to gain useful information about the existing potential of the villagers and realize it so that it can benefit their life. The term ABCD was first used by John McKnight and Jody Kretzmann from Institute for Policy Research in Northwestern University di Illinois, United States. It was invented as their effort to increase the economy of the society. Some of the unique characters of ABCD technique are it reduces dependency; it is reciprocal; it builds trust; and it is socially sustainable (Harrison et al., 2019). The latter character is of no wonder, because the asset is already in the community, and it is usually hereditary that it ensures its sustainability. In this case, the mechanism of asset mapping was done in the preliminary observation. The engagement with the community

resulted in the acquired information of the collective and personal asset of Dukuhwaringin villagers as mapped out in the previous SWOT table. The personal asset is that most elderly women in the Dukuhwaringin village are able to recite Al-Qur'an well. The collective asset is that the internet connection in the village is stable and there are already some civil societies that can help with the program. The collective goal of the villagers is to improve the skill of tahsin (Al-Qur'an recitation) for broader society and generate more income.

The marginalized community is empowered because they have been able to explore their abilities or potentials. As the concept of empowerment as all efforts to empower the community in various ways such as encouraging, motivating, increasing awareness, and developing their potential. The majority of participants who are assisted by researchers and are currently members of the Tahsin Online community really feel the enthusiasm to continue developing themselves and cannot wait to realize their dreams which are the goal of community service, namely economic empowerment.

Further assistance or follow-up plans are required, even though currently researchers are offering to continue providing assistance through the Whatsapp Group with the online tahsin community coordinator until the assisted community becomes truly independent. This concept is also in line with the concept of empowerment, where the role of community service at the start of the program is quite large and will decrease over time until an empowered community is formed. This community service program can be said to be quite successful when it comes to the formation of an empowered online tahsin community, and it is said to be successful if the online tahsin community gains economic benefits in the form of significant additional income.

It takes consistency, motivation, and full self-awareness from the assisted communities to continue to maintain the communities that have been formed. Promotion consistency is also needed using the website and Instagram that have been made. Solid cooperation is also needed between online tahsin community administrators. researchers as a companion will not be able to realize this community

service program, without support from various parties, especially the assisted community.

CONCLUSION

Dukuhwaringin village is an area in Kudus Regency which has more female population than the male. Using asset-based community development, it can be mapped out that some women in the village has the ability to recite Al-Qur'an properly. This is an asset that can be used to develop their community and so researchers formulated tahsin online as a way to further realize this goal. This is a novel idea, there is none previous research nor article that combine the reciting skill of the community into a job that can benefit the community.

The community service program in general has four stages and several activities. Starting from the stage of preliminary observation, broad observation and data collection activities, program training to evaluation and report. The results obtained from the community service program are the formation of an online tahsin community managed by women in Dukuhwaringin village. The management of online tahsin is adjusted to the potential of the villagers, both as teaching, administration and marketing.

In addition, a community service program entitled, "Tahsin Online as Economic Empowerment for Marginalized People in Dukuhwaringin Village in 2022" was able to change the paradigm of women and motivate women to be independent and empowered. Exploring one's own potential using ABCD method and utilizing this potential optimally in accordance with the concept of empowerment. The output of this community service program also produces a website and Instagram which are managed by the online tahsin community. The most significance change (MSC) as an evaluation technique, showed that most participants of this program are satisfied with the program. Some of the reasons are it is a new thing for them, it helps them generate more money, it improves their skills, and it strengthens their social circle. This study is the first in its field that using asset-based community development method to solve research question of how to empower the marginalized community in Dukuhwaringin. Moreover, the

asset that is developed is more than the physical aspect but more to the skill of the participants, which makes it a breakthrough in the academia. The limitation of the program is that the span of the program is quite short, so proper evaluation of the program with the third party has not been done yet. Further research can examine the program of tahsin online from the third party (the customers) or using this research as initial research for research themed 'evaluating economic improvement of tahsin online'. The latter can measure the economic development of the community, should the program be run in a longer term.

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