

STRENGTHENING FAMILY RESILIENCE THROUGH SUSTAINABLE ECONOMIC DEVELOPMENT BASED ON RELIGIOUS MODERATION

Syufa'at¹, Enjen Zaenal Mutaqin^{2*}, Angga Nugraha³, Rifa Dhatut Diana⁴, Dhiya Roiha Anah⁵, Umi Qoniatal Mubarokah⁶, Maulidha Tri Kurnia⁷

^{1,2,3,4,5,6,7}Department Of Sharia Banking Faculty Of Sharia Economics And Business, UIN Prof. K.H. Saifuddin Zuhri

[*zaenalmutaqin@uinsaizu.ac.id](mailto:zaenalmutaqin@uinsaizu.ac.id),

Article History:

Received: 04-07-2025

Revised: 16-08-2025

Accepted: 22-08-2025

Keywords: *Strengthening, Family Resilience, Religious Moderation.*

Abstract:

The aim of this service is to increase community awareness about family resilience, religious moderation and a sustainable economy, as well as empowering the community to develop local economic potential based on local wisdom. The method used is Asset Based Community Development (ABCD), which consists of five stages: Discovery, Dream, Design, Define, and Destiny. This approach focuses on utilizing the assets and potential of society, not on problems or shortcomings. The results of the service show a significant increase in community understanding about family resilience, religious moderation, and sustainable economics. The development of food processing MSMEs based on local potential, especially oyster mushrooms, has been successful. This activity succeeded in encouraging the formation of an entrepreneurial community based on local wisdom. Increasing production and sales of processed oyster mushroom products has achieved significant results. Intensive assistance via WhatsApp groups for one month helps strengthen understanding and application of religious moderation values in the MSME business context.

INTRODUCTION

The family is a social entity which in its position and position has a strategic element in the formation and improvement of the quality of Human Resources. Including the ability to face all challenges and risks that have the potential to arise in personal and social life. The importance of increasing family resilience is of concern because it influences the national development process and describes the dynamics of social life in society (News.Ge, 2016). The important role of the family is stated in Law 21/1994 which states that the family has an important role in national development (PP 21/1994).

According to Law 10/1992, family resilience is the dynamic condition of a family that has the strength and perseverance as well as the physical-material, psychological-mental and spiritual abilities to live independently and develop themselves and their families to live in harmony, increasing physical well-being and inner happiness (UU 10/1992). In Law 52/2009, a quality family is defined as a family formed through a valid marriage. Such a family must be prosperous, healthy, advanced, independent, have the ideal number of children, forward-looking, responsible and harmonious. They must also be devoted to God Almighty (UU 52/2009).

The development of a frame of religious moderation in social life today requires the family as the smallest entity in social life in society to foster a spirit of inclusiveness. To achieve the concept of religious moderation which is implemented in family and community life to achieve family resilience by implementing sustainable economic activities so that one of the elements in the concept of family resilience, namely economic resilience, can be achieved (Fatmawati, 2023).

Building a just and prosperous society based on economic democracy is one of Indonesia's national development goals. For a society to be just and prosperous, its economic system must reflect the ideals of justice, community, equity, and benefit. This shows that the creation of justice in all domains and the desire to be treated equally is a concern for everyone, regardless of background. In an economic context, justice refers to equal access to opportunities and facilities and recognition of variations in the capacity of individuals and groups to utilize these opportunities and facilities (Nasution, 2023).

With a large Muslim population, it is important to understand and apply the values of religious moderation in community economic activities. Empowerment of the people (religious and social organizations or communities) is related to religious moderation both in the social, cultural, religious and economic fields. The concept of empowering people through a socio-cultural context is an effort to strengthen community groups through strengthening and implementing values, rules, norms and encouraging the creation of community organizations or communities that have control over extreme treatments that are far from morality.

Religious moderation in empowering people/society (religious and social organizations or communities) must have strategic value, in this case all activities carried out by the community must always be based on the values and rules of the customs and beliefs they adhere to. Likewise, group decisions are based on cooperation and shared responsibility and their implementation must be in accordance with the group's own resources.

Trikarso Village is a village in Sruweng subdistrict, Kebumen Regency, Central Java Province. It is located in the southernmost part of Sruweng sub-district. Trikarso village is famous for its historical village name "Trikarso" which means three hamlets, namely Sangkeh hamlet, Kepuh hamlet, Jatingarang hamlet. In the past, these three hamlets had diverse characters. Sangkeh Hamlet is famous for its slogan "Bengseng Sangkeh" which means that the majority of the people of Sangkeh Hamlet did not really understand religion at that time. At that time, the people liked to drink and gamble. Meanwhile, Kepuh Hamlet is famous for its slogan "Umuk Kepuh" which means that the people in Kepuh Hamlet are famous for being pious people and many religious figures. Finally, Jatingaran Hamlet has the slogan "Kemplang Jatingarang" which means the majority of the people are hard workers (Khoerudin, personal communication, Senin 20 Agustus 2023).

Geographically, Trikarso Village has an area of 2.26 ha, which is divided into 4 hamlets. The population is 4,148 people. Trikarso Village has abundant natural resources, the economy in Trikarso Village is still dominated by agriculture, but not all of the people are farmers, but it is very diverse as seen from the sources of individual livelihoods, which creates striking differences in the lives of residents seen from jobs which include private nurses, self-employed goods grocer, farmer, barber, bricklayer.

Trikarso Village has various kinds of plants with high economic value but which are less popular, including plantation crops, medicinal plants (ginger, galangal, aloe vera, green beans, etc.), food crops (eggplant, cucumber, shallots, and so on). other). Trikarso Village also has promising potential in the field of small and medium businesses, namely oyster mushroom cultivation.

Aspect	Superiority	Hope	Program strategy
Man	Skilled at work, communicative, painstaking, dominated by the workforce of productive age 18-56, farmers (rice, green beans, mushrooms, medicinal plants, food crops), livestock breeders (cattle, goats), medical personnel (nurses).	Becoming an entrepreneurial society based on natural wisdom	<ul style="list-style-type: none"> a. Increasing awareness about Family Resilience b. Increasing awareness about Religious Moderation and its implementation c. Sustainable Economic Strengthening <ul style="list-style-type: none"> - Understanding of the Marketing Mix - Digital Marketing Training: creating accounts on digital platforms/Instagram and Whatsapp Business and Marketplace/ Shopee
know	Rice farming, horticultural plantations, medicinal plants (ginger, galangal, aloe vera, green beans, etc.), plantation crops, food crops (onions, eggplant, cucumbers, etc.), oyster mushrooms, cattle and goat breeders, catfish fisheries, forest products (teak wood and sengon wood).	Increasing agricultural and plantation yields to support food-processed MSMEs	<ul style="list-style-type: none"> a. Training to increase the economic value of oyster mushrooms which have sales value as a form of sustainable economic empowerment b. Effective plantation maintenance training
Infrastructure	Adequate road access, close to the main (provincial) highway, close to the Menganti beach tourist attraction, adequate irrigation channels, adequate religious facilities, adequate education and health facilities, access to clean water, adequate sanitation and waste management.	Road access and transportation are easier	<ul style="list-style-type: none"> a. Networking with Regency Pokdarwis b. Proposing and budgeting to the district government
Institutional Social	Citizens' Association; GAPOKTAN (Association of Farmer Groups), Pokdarwis Residents, Bumdes, BPD, UMKM, BPP (Agricultural Extension Center), PKK, Siskamling.	Strengthening farmer groups, synergy between Gapoktan, Pokdarwis, BPD and MSMEs.	<ul style="list-style-type: none"> a. Gapoktan Development b. Form a cooperative

Financial	food processing MSMEs, restaurants and restaurants,	Having food-processed MSMEs that can improve community welfare	<ul style="list-style-type: none"> a. Strengthening cooperation between Gapoktan, Pokdarwis, BPD, MSMEs, companions in the TPHP Division of the Agriculture and Food Service b. Planning for the bazaar event involves Gapoktan, Pokdarwis, BPD, MSMEs, companions to the TPHP Division of the Agriculture and Food Service
-----------	---	--	---

Table Asset Development Program Strategy Analysis Matrix

Based on observations, discussions and problem identification processes carried out with related partners. That there is limited information, knowledge and public awareness regarding family resilience based on religious moderation through sustainable economic activities, then taking these reasons into account, community service activities are: Strengthening Family Resilience through Sustainable Economic Development Based on Religious Moderation which will be implemented in Trikarso Village, Sruweng District Kebumen Regency.

METHOD

The community empowerment approach called ABCD (Asset-Based Community-driven Development) is a model of community assistance and empowerment. The style of this model no longer starts from the existence of a problem for which a solution is then sought, but rather focuses on the advantages or assets possessed by a group. Then try to empower the potential you have in order to increase and maximize the existing potential (Rahman, 2018).

According to Edi Suharto, in previous research he described that the main aim of a community empowerment activity is to empower individuals and groups through strengthening capacity, including; awareness, knowledge and skills needed to change the quality of life of communities (Suharto, 2016). In this process, the community is helped to identify problems, needs and life opportunities, and is provided with facilities to be able to have the capacity to access internal and external resources. This is in line with the ABCD concept in the process of community empowerment if seen substantively, namely how society can gradually rise from a state of not knowing, not wanting and being unable to create knowledge, desires and abilities. The community development implementation approach model known as ABCD shows the process of building community development which emphasizes an inventory of community assets that support community empowerment activities (Widjajanti, 2011).

According to Michael, assets can be grouped as follows: first, real assets (*tangible Asset*) namely legal ownership of a concrete or real asset such as ownership of an item. Second, assets that are not real (*intangible asset*), namely an asset that is not actually owned by a person or group, such as educational, cultural, religious and character assets. The various assets owned by the community are the objects of empowerment (Sherraden, 2006). According to Aziz, empowerment is an effort to socialize the community regarding the various problems they face and try to find solutions. This effort can be carried out with various approaches such as participatory, motivative or transformative and sustainable (Muslim, 2008). Those who play an important role in this development are the community itself by looking at the shared potential that exists (Widjajanti, 2011).

ABCD pays particular attention to the assets embedded in social relationships, as seen in formal and informal networks and associations. ABCD's community-based approach is consistent with a participatory approach, where active participation and empowerment (and prevention of harassment) are the basis of practice. It is a strategy aimed at community-driven sustainable, economic and social development. In carrying out asset-based empowerment, there are several stages of implementation, namely Discovery, Dream, Design, Define and Destiny. Discovery is the process of mapping the potential possessed by society. This stage is the initial process that must be gone through in the ABCD (Asset Based Community Development) concept, by mapping the assets owned, whether natural resource assets or assets owned by HR. Next, Dream, is a further step in the form of hopes that you want to achieve with existing assets. After having a dream, the next stage is to design or plan the procedures that must be carried out to achieve the desired dream. And the last one is strengthening the plans that have been prepared to achieve the dream that is the destiny of this empowerment (Widyaningsih, 2019).

The empowerment of Trikarso Village, Sruweng District, Kebumen Regency as a location for strengthening family resilience through sustainable economic development is based on the assets owned by the village which can still be empowered, both HR assets and natural resource assets which are the main capital for empowerment. In carrying out this model of empowerment, it will be carried out by discovering what assets the village has, especially those that are closely related to family resilience, sustainable economics and religious moderation. Next, Dream, Design, Define and realize Trikarso Village, Sruweng District, Kebumen Regency as a village with family resilience through sustainable economic development based on religious moderation.

RESULTS AND DISCUSSION

Conditions of Assisted Communities

Trikarso Village has an area of 2.26 ha, which is divided into 4 hamlets. The population is 4,148 people. The economic situation in Trikarso Village is still dominated by the agricultural sector, but the people are not absolute farmers. The economy of the residents of Trikarso Village is very diverse looking at the income background from individual sources of livelihood, so that there are very striking differences in the living patterns and lives of the residents seen from their occupational backgrounds which include private nurses, grocery traders, farmers, barbers, bricklayers. From the types of work above, Trikarso Village has many plants with high economic value but which are less popular, including medicinal plants (ginger, galangal, aloe vera, green beans, etc.), plantation crops, food crops (shallots, eggplant, cucumber, etc.). Very promising potential is cattle and goat farming, but few people run this business because it requires a lot of capital.

The labor force is part of the workforce which includes the working or productive age population aged 15-64 years who already have a job, are looking for work, or are preparing for a new business. The size of the workforce depends on the composition of the population. If the working age group increases, the number of the workforce will also increase. It is hoped that a large workforce will be able to trigger an increase in economic activity which will in turn improve community welfare.

Table Stakeholder Analysis Matrix (Mas)

Mitra Institution Name	Partner Criteria			
	Characteristics	Expertise resources	Service program needs	Steps to obtain cooperation
Oyster mushroom	This is one of the activity	Expertise resources: 1. Oyster mushroom	Service program needs for oyster mushroom	Become a service partner

production house in Trikarso Village	programs of the Directorate of Processing and Marketing of Horticultural Products, namely Oyster mushroom cultivation business in Trikarso Village	<p>cultivation skills, from start to preparation planting media, sterilization of materials and baglogs, planting oyster mushrooms, maintaining and harvesting oyster mushrooms.</p> <p>2. A small number of innovations in processing mushroom harvests into crispy mushrooms and mushroom nuggets.</p>	<p>production houses, which require, among others: Training to increase the economic value of oyster mushrooms which have sales value as a form of sustainable economic empowerment.</p> <p>Management with renewable systems and tools. Upgrade the packaging to make it more attractive and expand the sales system so that the marketing reach is wider.</p>	
TPHP Field Companion (Food Crops, Horticulture and Plantations) Department of Agriculture and Food	Has the task of carrying out planning, general and/or technical guidance as well as facilitating increased production, protection efforts in the fields of food crops, horticulture and plantations	<p>Expertise resources:</p> <ol style="list-style-type: none"> 1. Formulation of food crop production, horticulture and plantation policies 2. Planning the needs and supply of seeds in the fields of food crops, horticulture and plantations 3. Supervision of distribution and certification of seeds in the fields of food crops, horticulture and plantations 4. Providing guidance on implementing increased production in the fields of food crops, horticulture and plantations 5. Control and management of pests and diseases, natural disaster management, and the impact of climate change on food crops, horticulture and plantations 6. Overcoming business disruptions and preventing fires 	<p>The need for a service program for the oyster mushroom business sector, which requires, among other things:</p> <ol style="list-style-type: none"> 1. Farmer welfare improvement program. 2. Program to increase agricultural/plantation food security). 3. Program to increase marketing of agricultural/plantation products 4. Program to increase agricultural/plantation production. 5. Agricultural/plantation field instructor empowerment program 	Become a service partner

		<p>in the fields of food crops, horticulture and plantations</p> <p>7. Providing post-harvest, processing and marketing guidance in the fields of food crops, horticulture and plantations</p> <p>8. Providing business permits/technical recommendations in the fields of food crops, horticulture and plantations</p> <p>9. Monitoring and evaluation in the fields of food crops, horticulture and plantations</p> <p>10. Executing other official functions assigned by the head of service in accordance with their functions.</p>		
UIN Prof. K.H. Saifuddin Zuhri Purwokerto	State Islamic Religious College which provides education, research and community service	<p>Expertise resources:</p> <p>1. Organizer of community service programs</p> <p>2. Supporting a community service program based on religious moderation in Trikarso Ke Village. Sruweng District. Kebumen</p> <p>3. Collaborate with the community as partners to build knowledge, formulate policies and carry out social transformation in a participatory manner.</p>	<p>1. Helping lecturers and students improve their ability to learn together with the community, applying moderate religious knowledge that is integrated with other knowledge.</p> <p>2. Helping solve several problems in people's lives by carrying out various activities with Islamic and Indonesian insights, both theoretical and practical.</p> <p>3. Developing the professionalism of lecturers in community empowerment efforts that are oriented towards</p>	Establish collaboration with lecturers, students and the community

			<p>improving the quality of life of the community.</p> <p>4. Help motivate the community to play a more active role in national development.</p>	
Trikarso Village Government	Village level government in Sruweng District, Kebumen Regency	<p>Expertise resources:</p> <ol style="list-style-type: none"> 1. Facilitate and allow the implementation of community service programs organized by UIN Saizu Purwokerto. 2. Supporting a community service program based on religious moderation in Trikarso Ke Village. Sruweng District. Kebumen 	<ol style="list-style-type: none"> 1. Get help with thought, energy, knowledge, technology and art in planning and implementing community development based on the values of community empowerment. 2. Providing people with ways of thinking, behaving and acting will increase in line with the dynamics of social development and be based on the values of community empowerment. 3. Empowering social institutions in the village towards a society that is self-sufficient, and based on the values of community empowerment. 4. Providing experience in exploring and growing the potential of community self-reliance so that the community is able to actively participate in the development of rural communities based on the values of community 	Become a service partner

			empowerment.	
--	--	--	--------------	--

UMKM in Trikarso Village, Sruweng District, Kebumen Regency

1. Sock Production

The production of these socks started in 2012, initially still using manual or not using machines until they finally developed in 2018 and marketing has also started to improve. In the beginning, the producers worked with Taiwanese people in Jakarta. Then, after he returned from Jakarta, he opened his own sock business in Trikarso village because no one had started this business. Before he left work, he learned things he didn't know. He studied sock production for quite a long time, namely around 12 years in Jakarta and 3 to 4 years in Bandung and Jombang. The machines currently used in this production house come from Jakarta and Bandung, but are imported from abroad such as Japan and Korea.

Currently, sock materials are also imported, previously I bought them locally but after the monetary crisis the price was much more expensive even though the quality could be said to be better. Usually imports from China and India, always stocking ingredients and checking which ones will run out and having to contact a few days beforehand. The employees who work here are the result of offers from producers who are neighbors, there is no recruitment process. Employees are paid what they produce. If there are results that are not suitable, they will be returned to the employee for correction. Socks can be sold individually or individually, prices vary depending on the model and size. Usually marketed in schools. Apart from that, producers also often become resellers for their friends (helping each other).

2. Ginger Cake Production

The production of Ginger Cakes started in 2004. Previously, the manufacturer had produced mats and matting but he was more suited to the production of Ginger Cakes and finally developed to the present. The marketing of ginger cake production is entrusted to nearby shops, but most of them are orders from consumers, usually as souvenirs for going on Umrah and some are even souvenirs to the Netherlands. He never received personal production assistance, but in 2024 he received assistance from the Joint Business Group (KUBE) from the Social Service and finally he and the TPQ teachers carried out this production activity approximately once every half month.

3. Oyster Mushroom Cultivation

The oyster mushroom cultivation business in Trikarso Village was first established by Mr. Syamsul. He said, before running an oyster mushroom cultivation business, he first worked as a traveling salesman. Then while carrying out this profession, he observed many mushroom cultivation businesses which made him interested in switching businesses.

The oyster mushroom cultivation business was founded in 2012, at that time and until now in Trikarso Village no one has run an oyster mushroom cultivation business, because the oyster mushroom cultivation process is relatively complicated, so many people are not interested in trying oyster mushroom cultivation. However, Mr Syamsul is persistent in continuing his oyster mushroom cultivation business until now. As time went by, Mr Syamsul began to develop his business by not only cultivating oyster mushrooms but he tried his luck by making baglog or mushroom seeds. Until finally the oyster mushroom cultivation business developed.

Small-scale economic activities are generally easy to carry out by other individuals and groups of poor people with low levels of education and are shown to increase their income or reduce the number of unemployed. The oyster mushroom cultivation business is a platform for a small number of people who are able to grow and develop independently by providing a large contribution and occupying a strategic role in economic development in Trikarso

Village.

Trikarso Village has good potential in the small business sector, namely oyster mushroom cultivation. The number of oyster mushroom cultivation workers in Trikarso Village is 8 people. Until now, the oyster mushroom industry has become the main occupation of residents, although there are also those who use oyster mushroom cultivation as a side business.

Religious Community in Trikarso Village, Sruweng District, Kebumen Regency

1. Mosque in Trikarso Village

In Trikarso village there are 6 mosques consisting of 4 NU mosques, 1 Muhammadiyah mosque and 1 LDII mosque. The activities of the three types of mosques are different. However, the results of interviews and surveys in Trikarso Village are the majority of the Nahdliyin community and have quite active activities, including Muslimatan activities.

2. Interview with Nahdlatul Ulama Management

Even though in Trikarso village there are several religions and community organizations, harmony in this village is very good and each has its own principles but does not consider the principles of others bad. However, in one place it is more prone to social jealousy, but it can be handled wisely by each person.

Initially, TPQ, which developed in the hamlet of Jatingarang, Trikarso, was previously an Islamic boarding school whose building was connected to the At Taqwa Mosque (Wakaf) but then received a poor response from the community until it finally opened its own Islamic boarding school. However, because there were many children in Jatingarang hamlet, TPQ and Madin finally opened which then developed to this day. Apart from that, there are also Fatayat activities which are quite active in this hamlet.

3. Interview with Muhammadiyah Management

After the social moderation of religion was carried out, the Muhammadiyah community responded well, showing their attitude by enlivening mosques and studies, as well as being involved in village events in culture and religion.

4. Interview with LDII Management

The LDII community responded quite well by interacting with the general public and also enlivening the mosque and getting involved in village activities.

5. Interview with Buddhists

Mr Widhi Raharjo's family, who adheres to Buddhism, has 6 children. His children adhere to different religions, some are Muslim, Buddhist and Hindu. These religious differences certainly do not reduce harmony in this family. They still hang out together and have a pretty good brotherhood. The residents of Trikarso village also really respect these religious differences and remain in good relations and maintain harmony with each other.

Expected Conditions

1. Optimizing the role and function of families based on religious moderation as an effort to increase sustainable economic resilience in Trikarso Village, Sruweng Kebumen.
2. Strengthening a Sustainable Economy: Understanding of the Marketing Mix, Digital Marketing Training: creating accounts on digital platforms/Instagram and Whatsapp Business and Marketplace/Shopee.
3. Increasing the understanding of the people of Trikarso Village, Sruweng District, Kebumen Regency to become an entrepreneurial community based on natural wisdom

Strategy for Implementing Community Service

The strategies used in service activities are exploration and socialization (Wekke, 2022). In the context of this service, destination exploration is an effort to explore and open ways to strengthen family resilience through a sustainable economy based on religious moderation in the Trikarso Village community (Zakiyah, 2019). The process of implementing

community assistance is carried out through three main stages, namely preparation, planning, implementation and evaluation; 1) The preparation stage carried out by the team was coordinating with partners and carrying out field observations in Trikarso Village, Sruweng, Kebumen. The partners in question are Trikarso village officials, MSMEs, and religious leaders, 2) planning. At this stage the service team carries out planning as a process of working on the work program that has been formed, the service team makes a list of needs related to the tools and materials that will be used, some of the service team conducts research in the field, in order to estimate a strategic place to carry out the work program that has been created . 3) the next stage is implementing the design that was prepared in the previous process.

The implementation was carried out at the Trikarso Village Hall, Sruweng sub-district, Kebumen Regency. The work program is carried out in accordance with the division of tasks that has been determined for each group member. 4) at each stage the results obtained during the work process are evaluated. Intensive communication was carried out with group members and the village government, as well as with religious leaders so that the results of the work program could be useful for assisting in strengthening family economic resilience based on religious moderation. Apart from that, efforts were made to continue updating the data obtained during the observation period, especially regarding the study of the value of local wisdom of the Trikarso tradition as a material for compiling religious material.

Community Assistance Methods

Implementation methods include the sequence or procedures for implementing mentoring starting from the approach used, techniques for collecting, managing and analyzing data. There is still a lack of knowledge about religious moderation and its application in various social lives of society, especially among MSMEs, so that there is a lot of narrowing of knowledge, inappropriate implementation of buying and selling transactions and even compartmentalization of buying and selling transactions that are carried out. This requires that a solution be immediately developed. The approach that will be used in this activity can be seen in the following matrix:

1. Socialization about Religious Moderation. The material will be delivered directly by the activity team. The method that will be used is a lecture with the help of presentation slides.
2. Training to apply the values of Religious Moderation, the method used is training. In this training, partners will be trained to know everything about increasing the knowledge of MSME actors regarding religious moderation, the function, objectives and role of religious moderation in strengthening MSMEs. Various methods applied include lectures, simulations, group discussions, role plays, and exercises.
3. Mentoring, this activity is carried out with a mentoring approach micro sharing and teaching via the Whatsapp group.

Preparation

Preparation for community assistance with socialization, training and mentoring activities in creating MSME actors who understand the importance of applying the values of religious moderation in all matters of social life, including in terms of economic activities through MSME actors. This activity will take place from July 1 to October 2024. This activity consists of several activity stages including survey of MSME actors, initial assessment (data collection), intervention planning, implementation, evaluation and follow-up plans. In this activity, MSME actors not only carry out socialization on religious moderation but also provide a form of training and mentoring after conducting socialization via the WhatsApp group of MSME actors consisting of 3 (three) MSME communities for one week of mentoring via the WA group. MSME actors are targeted to provide an understanding of the importance of implementing religious moderation in realizing economic strengthening that

will provide prosperity for society, with the aim of MSME actors who receive education being able to provide information with fellow MSME actors both in the community and outside the existing community.

Implementation

In carrying out socialization activities, the application of the values of religious moderation to realize the economic strengthening of the people through MSME actors in Trikarso Village. This activity is carried out for one day from 09.00 to 16.00 WIB. The location of the counseling will be held at the Trikarso Sruweng Village Hall, Kebumen. Socialization begins with the division of two main parts. The first part focuses on increasing the knowledge of MSME actors regarding Religious Moderation. They were given an in-depth understanding of the concept of religious moderation, including the function, objectives and role of religious moderation in strengthening MSMEs. The participants were not only provided with information, but also invited to reflect and discuss how religious moderation could help them improve their businesses.

The second part of this event focused on increasing the application of the values of religious moderation in strengthening the community's economy. Participants are taken on a visual journey through the use of informative and inspiring presentation slides. This material covers topics related to the application of religious moderation values in everyday life. With the help of pictures and graphs, they are guided through complex concepts in an easy-to-understand manner. All of this aims to stimulate their thinking and open new horizons on how religious values can be applied in their business.

As part of this outreach, participants are encouraged to actively participate in discussions. Questions are asked and answers are sought together. This is not just a lecture, but an interactive forum where experiences and knowledge are exchanged between presenters and participants.

After a series of intensive presentations and discussions, this socialization activity reached its end. However, this is not the end of their journey in understanding religious moderation. On the other hand, MSME players are asked to commit. They were asked to continue this activity by participating in further training on applying the values of religious moderation in their daily lives as business people. It's not just about attending events, but about taking concrete action to bring the principles of religious moderation into their own business practices.

This socialization event not only provides knowledge, but also becomes a trigger for real action and positive changes in the lives and businesses of MSME players. They left the event with renewed enthusiasm, ready to apply the values of religious moderation in their efforts to achieve sustainable success. The socialization process regarding religious moderation is carefully designed, involving a series of in-depth stages to ensure maximum understanding from Micro, Small and Medium Enterprises (MSMEs) actors.

These stages are designed to guide participants through a comprehensive and in-depth learning journey. Various stages in the socialization process include: (1) Pre-Test: Measuring Prior Knowledge. Before the start of the counseling session, the educational team presented a pre-test in the form of a written exam to the participants. The purpose of this pre-test is to explore the extent of initial knowledge of MSME actors regarding religious moderation. This exam provides the extension team with an understanding of the participant's initial level of knowledge, allowing them to adapt the material according to the participant's level of understanding. (2) Post-Test: Measuring Knowledge After Socialization. After the counseling session is complete, the participants are given a post-test in the form of a written exam. This exam is designed to measure the knowledge that participants have gained after participating in the socialization. These exam questions cover material that has been presented during the

counseling session. The participants were tested to see how far they had understood and internalized the material taught.

Participants are declared to have passed if their post-test score reaches or exceeds the specified limit value, namely $\geq 75\%$. Passing this exam shows that participants have succeeded in understanding the material and concepts of religious moderation well. They have internalized this knowledge and are ready to apply the values of religious moderation in their daily lives and in managing their MSME businesses.

Through these stages, the socialization process about religious moderation is not just the delivery of information, but also a comprehensive educational journey. From measuring initial knowledge, understanding concepts, to measuring final understanding, this process ensures that participants not only hear, but also truly understand and are able to apply the values of religious moderation in their lives and businesses. Thus, this socialization creates a real and sustainable impact in the MSME community.



Picture Delivery of Religious Moderation Material

Training on the Application of Religious Moderation Values will be carried out for one day starting at 09.00 WIB and ending at 17.00 WIB. Participants in this training are MSME actors consisting of 3 MSME communities. Apart from team members, the speakers also come from other parties who are competent and collaborate with the campus. At the end of the session, participants were asked together to develop an action plan to overcome various problems in implementing religious moderation.

The method used in this training is training and mentoring aimed at MSME actors who care about the importance of implementing the values of religious moderation in social life, especially in economic activities. The training method chosen was the Edgar Dale cone method because when compared to the seminar method, this method is more informative so it is easier to absorb and remember the material provided in the form of sharing experiences, compared to oral, written or image form only. Apart from that, support for providing information through booklet media is also added which is expected to facilitate the understanding of MSME actors regarding the application of the values of religious moderation. The final activity of this training is an evaluation carried out in two stages. The first stage is an assessment of post test scores on the knowledge of MSME players through a written exam. The written knowledge post test was carried out immediately after the training. Participants are declared to have passed if the post test score is $\geq 75\%$ of the maximum score. The training is declared successful if at least 75% of all participants pass. The second stage is an evaluation of the role of MSME actors.



Picure Delivery of material on family economic resilience based on religious moderation

Mentoring and Evaluation

Mentoring will be carried out regularly for 1 (one) month, within a month there is planned to be 1 (one) direct visit and mentoring using the WA media group. The method used in the visit uses a hands-on approach micro sharing and teaching. Assistance will be carried out directly by bringing in a team of experts who will volunteer to help develop the knowledge of MSME players. Mentoring will adapt to the action plan that was prepared at the beginning when the training is completed.

The second stage of evaluation is an evaluation of the role of MSME actors during the mentoring process. If the role of MSME actors as a source of information about religious moderation is used well by MSME actors and other environments, then the training and mentoring program is considered to be running well. At the end of this intensive training and mentoring, a careful evaluation was carried out to measure the extent of the impact and success of this program in strengthening the knowledge and role of Micro, Small and Medium Enterprises (MSMEs) actors in the context of religious moderation.

The first stage of evaluation is carried out through a written post-test. In this exam, participants' knowledge after undergoing training is carefully evaluated. Participants were asked questions that tested their understanding of religious moderation. This written exam is not only a measure of individual success, but also reflects the overall success of the training. Participants are considered to have passed if they reach or exceed the predetermined score limit, namely $\geq 75\%$ of the maximum score. Training is considered successful if at least 75% of participants pass. The second stage of evaluation measures the active role of MSME actors as sources of information about religious moderation. The use of the knowledge they have acquired in their daily lives and in their business environment is assessed. If MSME actors are able to apply the values of religious moderation well in their daily interactions and if they function as a good source of information for the environment around them, this is considered a sign that the training program has been successful.

This second evaluation not only covers the individual's ability to apply their new knowledge, but also looks at the social impact of this knowledge. In this context, it is important for MSME actors not only to understand religious moderation for their personal interests, but also to share this knowledge with the environment around them. In this case, they act as agents of positive change, making a positive impact on their local communities and businesses. By conducting evaluations through these two stages, the training program not only assesses aspects of individual knowledge, but also looks at how this knowledge is reflected in their social roles. This comprehensive evaluation provides an in-depth look at the success of the training and mentoring program in strengthening understanding of religious moderation and driving positive change in local communities and businesses. The success of this program is not only measured by numbers, but also by the real changes brought by MSME actors in their daily lives and in creating a more harmonious and inclusive

environment.



Picture Focus Group Discussion Evaluation of the Implementation of Community Service

CONCLUSION

This service emphasizes the importance of strengthening family resilience through sustainable economic development based on religious moderation. With the majority of Indonesia's population being Muslim, the application of the values of religious moderation in economic activities is very relevant to creating justice and social welfare. Through methods involving training and counseling, the community succeeded in increasing their understanding of legal rights and obligations related to economic and family aspects. The results of this service show that the program implemented not only increases family economic resilience, but also strengthens social interaction and the values of religious moderation among MSME players. The evaluations carried out showed that the participants were able to apply the knowledge gained in their daily lives, functioning as agents of positive change in their environment. Overall, this service makes a significant contribution to the development of a just and prosperous society, and shows that integration between economics and religious moderation can be a solution to facing social and economic challenges in Indonesia.

Based on the results of the community service, strengthening family resilience through sustainable economic development based on religious moderation in Trikarso Village needs to be continued with a more systematic strategy. The values of religious moderation must continue to be integrated into the practices of micro, small, and medium enterprises (MSMEs) to foster a fair, ethical, and inclusive business climate. Ongoing mentoring, training, and the involvement of young people and women are key to expanding the program's impact and fostering collective community awareness. Furthermore, multi-stakeholder collaboration between village governments, educational institutions, civil society organizations, and experts is crucial to strengthening community access to necessary resources and knowledge. Religious moderation also needs to function as a preventative measure to prevent social conflict and build harmony at the local level. By implementing business ethics based on religious moderation, Trikarso Village's MSMEs are expected to increase public trust while sustainably strengthening family economic resilience.

ACKNOWLEDGEMENTS

The PKM team thanks stakeholders who have contributed to the activities. This service includes the Chancellor of UIN Saizu Purwokerto, Chair of LP2M UIN Saizu Purwokerto, Village Government, Trikarso, Sruweng, Kebumen Regency, Community, and the MSME community who have willing to take part in this training.

BIBLIOGRAPHY

Cahyaningtyas, Niken Wahyu. 2023. Penguatan Ketahanan Keluarga Melalui Pelatihan Keterampilan Produk Dari Limbah Plastik Di Kelurahan Kudaile Slawi Tegal. *Jurnal Jompa Abdi: Jurnal Pengabdian Masyarakat*. Vol. 2 no. 4

Fatmawati. 2023. Harmonisasi Keluarga dan Adopsi Nilai Moderasi Beragama dalam Upaya Pencegahan Keluarga Non-Harmoni. *Jurnal al-Qadau* vol. 10 no. 1.

Fatmawati. 2023. Penguatan Ketahanan pangan keluarga melalui kreasi Kue tradisional di masa pandemi covid 19 di Desa Punggur Kecil Kecamatan Sungai Kakap. *Jurnal Pangabdian Kepada Masyarakat Radisi*. Vol. 2. No. 2.

Feldman, M., Hadjimichael, T., Kemeny[^], T., Lanahan, L., Reamer, A., Nelson, K., Wolfe, D. 2014. Economic Development: A Definition and Model for Investment from the George Washington Institute for Public Policy. 1–25. Retrieved from <https://www.eda.gov/files/tools/researchreports/investment-definition-model.pdf>.

Fitriyah, Neka. 2023. Strategi penguatan ketahanan pangan keluarga melalui pengembangan UMKM. *Jurnal JP2N*. Vol. 1. No. 1.

Fitria & Betra, Desi. 2024. Penguatan ketahanan ekonomi dan keluarga melalui penyuluhan hukum perlindungan hukum dan anak di Kelurahan Sumur Meleleh Kota Bengkulu. *Jurnal JPKI2: Jurnal Pengabdian kolaborasi Inovasi IPTEKS*, vol. 2 no. 1.

Hasan, M., & Azis, M. 2018. Pembangunan Ekonomi & Pemberdayaan Masyarakat Strategi Pembangunan Manusia Dalam Perspektif Ekonomi Lokal (2nd ed.). Makassar: CV. Nur Lina. Retrieved from <http://eprints.unm.ac.id/id/eprint/10706>

Juwaini. 2023. Moderasi Beragama Dalam Masyarakat Multikultural. Banda Aceh: Bandar Publishing.

Kementerian Agama RI. 2019. Moderasi Beragama. Jakarta: Badan Litbang dan Diklat Kementerian Agama RI.

Muslim, Aziz. 2008. Metodologi Pengembangan Masyarakat. Yogyakarta: UIN Sunan Kalijaga.

Nasution, M. Syukri Albani. 2023. Signifikansi Penguatan Ekonomi Umat Berbasis Moderasi Beragama pada UMKM di kota Medan. *Jurnal JABB: Jurnal Abdi Bina Bangsa*, vol. 4 no. 2.

Peraturan Menteri Pemberdayaan Perempuan dan Perlindungan Anak Nomor 06 Tahun 2013 Tentang Pelaksanaan Pembangunan Keluarga.

Peraturan Pemerintah Nomor 21 Tahun 1994 Tentang Penyelenggaraan Pembangunan Keluarga Sejahtera

Rahman, Nuril Endi. 2018. Potret Pemberdayaan Masyarakat Berbasis Aset Lokal pada Kelompok Budidaya Ikan Koi di Desa Banyuglugur Kecamatan Banyuglugur Situbondo. *Jurnal PKS* Vol 17, No 3.

Sherraden, Michael. 2006. Aset Untuk Orang Miskin Perspektif Baru Usaha Pengentasan Kemiskinan. Jakarta: Pt Rajagrafindo Persada.

Statistik, B. P. 2016. Pembangunan Ketahanan keluarga 2016. In News.Ge

Sunarti, Euis. 2001. Studi Ketahanan Keluarga dan Ukurannya: Telaah Kasus Pengaruhnya terhadap Kualitas Kehamilan. [Disertasi]. Bogor : Institut Pertanian Bogor

Suharto, Edi. 2016. Membangun Masyarakat Membangun Rakyat; Kajian Strategis Pembangunan Sosial dan Pekerja Sosial, Bandung: Rafika Aditama.

Undang-undang Nomor 10 Tahun 1992 Tentang Perkembangan Kependudukan dan Pembangunan Keluarga Sejahtera

Undang-undang Nomor 52 Tahun 2009 Tentang Perkembangan Kependudukan dan Pembangunan Keluarga

Wahyudi dan Tatik, Agus. 2021. Penguatan ekonomi keluarga di masa pandemi melalui kelompok wanita tani (KWT) di Desa Weru Kabupaten Jombang. Seminar Nasional

pengabdian kepada Masyarakat perguruan tinggi menuju desa mandiri. UNUSA.

Widjajanti, Kesi. 2011. Model Pemberdayaan Masyarakat. *Jurnal Ekonomi Pembangunan* Vol 12, No 1.

Widyaningsih, Heni. 2019. Pemberdayaan Masyarakat Dalam Pengembangan Desa Wisata Dan Implikasinya Terhadap Sosial Budaya Di Desa Sendangagung, Minggir, Sleman. *Journal of Indonesian Tourism, Hospitality and Recreation* Vol 2, No 1