

# Agro Mopomulo Movement: An Integrative Thematic Community Service Model Based on Language Literacy, Islamic Values, and Community Entrepreneurship

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## Abstract

**Purpose** - This study aims to develop, implement, and evaluate the Agro Mopomulo Movement, an integrative thematic community service (KKS) model that combines language literacy, internalization of Islamic values, and community entrepreneurship, addressing the fragmentation commonly found in conventional single-disciplinary community service programs at Islamic higher education institutions.

**Design/Methodology/Approach** - The program employed a Participatory Action Research (PAR) approach through five stages: social mapping, cross-disciplinary thematic module design, implementation of the planting movement, participatory mentoring, and indicator-based evaluation. Data were collected through participatory observation, semi-structured interviews, and document analysis involving nine KKS students, five village officials, ten housewives, and ten mosque youth, then analyzed descriptively using pre- and post-intervention comparison across four success indicators.

**Findings** - Results show an increase in yard utilization from 28% to 65% of households, community participation in environmental activities from 25% to 70%, and language-learning engagement from 20% to 60%, alongside the formation of four household backyard-farming groups and an average 15% monthly saving on food expenditure. Islamic values of tafakkur, taisir, and fitrah were observed to manifest operationally through students' reflective language toward numerical and ecological patterns, reduced anxiety in adopting new practices, and voluntary learning initiative.

**Originality/Value** - This program contributes an integrative model that converges ecological activity, contextual language learning, Islamic environmental ethics, and household agropreneurship within a single community platform, offering Islamic higher education institutions a replicable alternative to the commonly fragmented, single-disciplinary thematic KKS model.

**Keywords:** thematic community service; participatory action research; Islamic environmental ethics; contextual language learning; community entrepreneurship; agro-education

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## I. INTRODUCTION

Thematic community service programs (Kuliah Kerja Sosial/KKS) are a strategic instrument through which universities transform academic knowledge into concrete solutions for society, serving simultaneously as contextual learning for students and as a vehicle for community empowerment as part of the tridharma of higher education (Creswell, 2014). However, the implementation of KKS across universities still faces recurring challenges: limited program sustainability once activities end, weak alignment between designed programs and actual community needs, and limited cross-disciplinary integration in formulating comprehensive solutions (Rochaendi et al., 2024). As a result, many thematic KKS programs remain fragmented and ceremonial rather than producing durable, cross-sectoral social change (Rochaendi et al., 2024).

Effective community empowerment requires a participatory approach that positions the community as the principal subject of development rather than a passive beneficiary, actively engaged from problem identification through evaluation (Röger-Offergeld et al., 2023). Recent evidence from community-based participatory research confirms that participatory involvement itself, not only the

intervention content, produces measurable psychological and behavioral empowerment among participants (Röger-Offergeld et al., 2023). The Participatory Action Research (PAR) approach is therefore a relevant framework for thematic KKS: it emphasizes collaboration between change agents—students and lecturers—and the community as equal partners through an iterative cycle of planning, action, observation, and reflection (Kemmis & McTaggart, 2014).

Initial mapping in the partner village revealed several interrelated problems that motivated this program. First, approximately 72% of household yards were not used productively, reflecting low awareness of the economic and ecological potential of yard land as a source of household food security (Marsh, 2005). Second, a gap persists between the religious values held by the community and everyday environmental practice: Islamic teaching on human responsibility toward nature (khalifah, amanah) has not been fully internalized into concrete ecological behavior, even though recent studies show that grounding conservation practice explicitly in Qur'anic and Hadith-based environmental ethics strengthens ecological piety more effectively than normative teaching alone (Acim & Suharti, 2023; Nasr, 1996). Third, contextual, activity-based language learning models for English and Arabic remain limited, whereas language input embedded in authentic, meaningful activity is known to be more effective for acquisition than decontextualized instruction (Coyle et al., 2010). Fourth, household economic activity remains largely conventional, underutilizing local resource potential for productive, entrepreneurship-oriented use (Mangunjaya, 2011).

Based on this analysis, the planting movement was chosen as a transformative entry point through the concept of Agro Mopomulo (an education-based planting movement); the term mopomulo derives from the local Gorontalo language meaning “to plant,” giving the movement strong cultural roots in the community. The novelty of this program lies in four aspects that distinguish it from conventional KKS models: (1) multidisciplinary integration of five fields of study—English, Arabic, Islamic Religious Education, Islamic Economics, and Qur'an-Hadith—within a single ecological activity platform; (2) the use of planting activities as a medium for contextual language learning; (3) internalization of Islamic ecological values through tadabbur (deep reflection) on Qur'anic verses about the environment, integrated directly into community practice; and (4) integration of environmental activity with household agropreneurship. This kind of integrative model has rarely been documented in conventional KKS patterns, which generally separate education, environment, and economic programs (Rochaendi et al., 2024). Building on this gap, this study aims to: (1) analyze how the integration of the Agro Mopomulo movement with PAR relates to improvement in household arithmetic-scale economic and ecological indicators; (2) examine how contextual, activity-based language learning affects community language engagement; (3) identify how Islamic values are internalized through tadabbur practice; and (4) evaluate the program's contribution to household economic empowerment through agropreneurship.

## II. METHODS

This community service program used a Participatory Action Research (PAR) approach, emphasizing active community participation at every stage from problem identification to program evaluation (Kemmis & McTaggart, 2014). PAR was selected for its alignment with the principle of community empowerment, which positions residents as agents of change rather than recipients of intervention. The program design followed the PAR cycle of four iterative phases: planning, action, observation, and reflection.

### Subjects and Activity Partners

The program involved four main target groups: 9 KKS students from various study programs as program facilitators and implementers; 5 village officials and community leaders as coordination and legitimacy partners; 10 housewives as the principal actors managing home gardens; and 10 mosque youth as environmental and religious cadres. Table I summarizes the target groups and their respective roles.

TABLE I. TARGET GROUPS AND THEIR ROLES IN THE PROGRAM

| No. | Target Groups                            | Number    | Role in the Program                   |
|-----|------------------------------------------|-----------|---------------------------------------|
| 1   | KKS students from various study programs | 9 people  | Program facilitators and implementers |
| 2   | Village officials and community leaders  | 5 people  | Coordination and legitimacy partners  |
| 3   | Housewives                               | 10 people | Main actors in home gardens           |
| 4   | Mosque youth                             | 10 people | Environmental and religious cadres    |

### Implementation Stages

The program was implemented through five systematic and continuous stages. Stage 1, social mapping and needs analysis, included observation of the community's socio-economic condition, Focus Group Discussions (FGDs) with residents and village officials, identification of potential yard land, and

compilation of a data-based social map through participatory observation, semi-structured interviews, and visual documentation. Stage 2, designing integrative modules, involved students from five study programs developing thematic modules based on the principle of experiential learning (Kolb, 1984), integrated into a single planting-activity framework. Stage 3, implementation of the Agro Mopomulo Movement, covered the five fields of study integrated into planting activities, as presented in Table II. Stage 4, participatory assistance, was carried out through weekly monitoring of home-garden development, participatory reflection with residents, and regular technical guidance on cultivation and business management. Stage 5, evaluation, was conducted comprehensively using four indicators: (1) percentage of home-garden land utilization; (2) level of community participation in activities; (3) increase in household economic activity; and (4) change in community ecological attitude.

TABLE II. AGRO MOPOMULO MOVEMENT IMPLEMENTATION MATRIX

| No. | Field of Study              | Form of Implementation                                                    | Achievement Indicators                       |
|-----|-----------------------------|---------------------------------------------------------------------------|----------------------------------------------|
| 1   | English                     | Eco-vocabulary and speaking practice based on planting activities         | Mastery of 50 ecological vocabulary words    |
| 2   | Arabic                      | Learning plant vocabulary based on Qur'anic terminology                   | Mastery of 30 environmental vocabulary words |
| 3   | Islamic Religious Education | Study of environmental ethics from an Islamic perspective                 | Change in ecological-religious attitude      |
| 4   | Islamic Economics           | Agropreneurship and family business management training                   | Formation of farmer groups                   |
| 5   | Qur'an and Hadith           | Contemplation of environmental verses (tadabbur) and spiritual reflection | Increased spiritual-ecological awareness     |

### Data Analysis

Evaluation data were collected through participatory observation, semi-structured interviews, and documentation. Percentage indicators (land utilization, participation, language-learning engagement, and food-expenditure saving) were derived from headcount-based comparison of participating households before program commencement and at the mid-2025 evaluation point, cross-checked against facilitators' field logs and FGD notes. Qualitative data from interviews and field notes were analyzed descriptively using a thematic approach: transcripts and observation notes were read repeatedly, coded manually against four a priori categories corresponding to the ecological, educational, religious, and economic dimensions of the program, and then triangulated across observation, interview, and documentation sources to strengthen credibility of interpretation. Within the religious dimension specifically, coding further distinguished three sub-indicators corresponding to tafakkur (reflective verbal expression about ecological or numerical pattern), taisir (observed reduction in procedural difficulty or anxiety), and fitrah (voluntary, unprompted learning initiative), so that the internalization of Islamic values could be tracked as a distinct analytic thread rather than folded generically into the religious dimension as a whole. Given the descriptive, small-scale nature of this community program, all quantitative indicators reported in this article should be read as programmatic self-monitoring figures rather than inferential statistical estimates; no significance testing was performed, and no such claim is made in the findings below.

### Ethical Considerations

All participating residents were informed of the program's purpose and provided verbal consent prior to data collection, in coordination with village officials who granted institutional permission for the program's implementation in the partner village. No personally identifying information beyond group-level aggregate indicators is reported in this article.

## III. RESULTS AND DISCUSSION

This section presents the program's evaluation findings together with their discussion against theory and prior research, organized around the four objectives stated in Section I.

### Increased Utilization of Yard Space and Household Food Security

Before the program, only about 28% of households used their yard space for productive planting; after the Agro Mopomulo intervention, 65% of households did so—an increase of 37 percentage points (Table III). This pattern is consistent with cross-country evidence that home-garden interventions raise household food production and dietary quality when combined with sustained facilitation rather than one-off extension (Ogut et al., 2023), and with case evidence from Nepal showing that home-garden cultivation both strengthens household food security and improves the economic standing of participating women (Bhandari et al., 2021).

Beyond the ecological effect, participating households reported an average 15% monthly saving on food expenditure through consumption of home-garden produce, alongside the formation of four household backyard-farming groups that manage cultivation and small-scale marketing collectively. This

finding is in line with agripreneurship-empowerment evidence indicating that structured, facilitated training—rather than resource provision alone—is what converts smallholder potential into measurable entrepreneurial outcomes (Adeyanju & Mburu, 2023).

TABLE III. SUMMARY OF PROGRAM SUCCESS INDICATOR ACHIEVEMENTS

| No. | Indicator                                           | Before (%) | After (%) | Increase |
|-----|-----------------------------------------------------|------------|-----------|----------|
| 1   | Use of yard space                                   | 28%        | 65%       | +37%     |
| 2   | Community participation in environmental activities | 25%        | 70%       | +45%     |
| 3   | Language learning engagement                        | 20%        | 60%       | +40%     |
| 4   | Backyard farming groups formed                      | 0          | 4 groups  | +4       |
| 5   | Food expenditure savings                            | 0%         | 15%       | +15%     |

### Contextual Language Literacy through Planting Activities

Community engagement in language-learning activities increased by 40 percentage points, from 20% to 60%, following the integration of English and Arabic vocabulary instruction into planting and yard-management practice. This is consistent with the Content and Language Integrated Learning (CLIL) approach, which emphasizes simultaneous acquisition of content and language through meaningful, task-embedded activity rather than decontextualized drilling (Coyle et al., 2010); recent classroom evidence similarly shows that CLIL-based activities facilitate vocabulary learning more effectively than conventional instruction precisely because the vocabulary is anchored in a concrete, contextualized task (Sari & Khoiriyah, 2025). In this program, participants used terms such as soil, seed, and plant in English and their Arabic equivalents while planting, caring for plants, and discussing growth—positioning language not as an end in itself but as a means to communicate knowledge relevant to daily activity.

### Internalization of Islamic Values through Tadabbur

A further finding is the transformation of participants' perception of planting from a routine activity into a religious responsibility. Study of Qur'anic verses on the human role as *khalifah fi al-ardh* (steward of the earth) reinforced the understanding that environmental care is part of social worship. This is consistent with the Islamic tradition's framing of nature as an entrusted trust (*amanah*) whose neglect constitutes a betrayal of that trust (Nasr, 1996), and with recent studies of *fiqh al-bi'ah* (environmental jurisprudence) showing that grounding conservation behavior explicitly in Qur'anic and juristic reasoning strengthens the durability of pro-environmental attitude change more than generic environmental messaging (Acim & Suharti, 2023).

The method of *tadabbur* (deep reflection) on environmental verses, conducted in situ in the garden rather than as a classroom lecture, appears to have been central to this internalization: residents directly experienced the connection between the verse being reflected upon and the activity being performed. This is consistent with findings that strengthening spiritual values through practice-linked reflection produces a more durable effect on behavior than purely normative-textual religious instruction (Mangunjaya, 2011), and with community-learning evidence more broadly showing that in-context, participatory reflection is a stronger driver of environmental behavior change than classroom-based environmental education alone (Oe et al., 2022).

### Household Economic Empowerment through Agropreneurship

From an economic perspective, the four backyard-farming groups formed under this program (5–6 members each) independently cultivate fast-growing vegetables for household consumption and small-scale local sale. Agropreneurship training covering organic cultivation, simple post-harvest handling, and local marketing was provided alongside the planting activity itself. This sequencing—pairing a productive activity with structured entrepreneurship training—mirrors evidence from youth agripreneurship programs in Africa, where skills gains were concentrated among participants who received structured training rather than resource access alone (Adeyanju & Mburu, 2023), suggesting that the training component, not the planting activity by itself, is what converts household yard use into a durable entrepreneurial practice.

### Agro Mopomulo as an Integrative Model

Taken together, the four findings indicate that the Agro Mopomulo Movement functions not merely as an environmental intervention but as a platform for simultaneous educational, religious, and economic empowerment (Table IV). Planting and yard management provide an authentic context for contextual language learning; religious study of human responsibility toward nature strengthens intrinsic motivation for environmental care; and the tangible economic benefit of the harvest reinforces continued community participation—creating a mutually reinforcing cycle rather than three parallel, disconnected activities.

This integrative design departs from the conventional pattern in which thematic KKS programs separate educational, environmental, and economic components into distinct, weakly-linked activities (Rochaendi et al., 2024). Recent systematic evidence on service-learning for sustainable development similarly finds that community-engagement programs generate more durable impact when they are

designed around a single integrated activity platform that simultaneously advances multiple Sustainable Development Goals, rather than as a bundle of separate single-purpose interventions (Rodríguez-Zurita et al., 2025; Aramburuzabala & Cerrillo, 2023). The Agro Mopomulo model illustrates this principle at the scale of a single village-based thematic KKS program.

Compared with conventional sectoral service models, in which each study program runs its own separate activity in the same village, the integrated design used here allows a single planting activity to generate outcomes across four dimensions simultaneously, reducing the coordination burden on both students and the host community while increasing the density of contact between any single activity and the community's daily life. This is consistent with the broader argument in the service-learning literature that the depth of a community-engagement program's impact depends less on the number of separate activities offered than on how tightly those activities are woven into a single, recurring community practice (Rodríguez-Zurita et al., 2025).

TABLE IV. MULTIDIMENSIONAL IMPACT OF THE AGRO MOPOMULO PROGRAM

| No. | Dimension     | Impact Achieved                                         | Quantitative Indicator                  |
|-----|---------------|---------------------------------------------------------|-----------------------------------------|
| 1   | Environmental | Productive and green yards                              | Land utilization +37%                   |
| 2   | Educational   | Contextual practice-based language literacy             | Learning engagement +40%                |
| 3   | Religious     | Increased Islamic ecological awareness                  | Change in ecological-religious attitude |
| 4   | Economic      | Strengthening of food sources and family economy        | Food savings of 15%                     |
| 5   | Social        | Productive collaboration between students and community | Community participation +45%            |

### Limitations

This study has several limitations. First, the evaluation relied on descriptive, headcount-based indicators derived from facilitators' field observation rather than a validated survey instrument, so the reported percentages should be read as programmatic self-monitoring figures rather than statistically inferential estimates of population-level change. Second, the program was implemented in a single partner village through a case-study design, limiting the generalizability of findings to other socio-ecological contexts without adaptation. Third, the operationalization of Islamic value internalization (tafakkur, taisir, fitrah) in this study remains qualitative and exploratory; a more systematic observation instrument, ideally with inter-rater coding checks among multiple facilitators, would strengthen future replication and reduce the risk that a single facilitator's interpretation drives the reported pattern. Fourth, because the same students who facilitated the program also participated in data collection, some degree of social-desirability bias in participant responses cannot be ruled out. Future research employing a mixed-methods design with a validated survey instrument, an independent observer, and a comparison village would help establish the extent to which the observed changes are attributable to the Agro Mopomulo model specifically rather than to concurrent village-level developments.

### IV. CONCLUSION

The Agro Mopomulo Movement demonstrates that a thematic KKS program built around a single integrated ecological activity platform—rather than parallel, single-disciplinary components—can simultaneously advance language literacy, internalization of Islamic environmental values, and household economic empowerment. Across the partner village, the program was associated with a 37-percentage-point increase in yard utilization, a 45-percentage-point increase in community participation in environmental activities, a 40-percentage-point increase in contextual language-learning engagement, the formation of four household backyard-farming groups, and an average 15% monthly saving on food expenditure.

Theoretically, this program extends the discussion of community-based participatory empowerment by showing how Islamic environmental values (tafakkur, taisir, fitrah) can be operationalized as observable indicators within a PAR-based service program, rather than remaining at the level of normative discourse. Practically, the model offers Islamic higher education institutions a replicable alternative to conventional, fragmented thematic KKS design, particularly for rural communities where ecological, educational, religious, and economic needs are closely intertwined.

Future programs are recommended to expand the variety of cultivated commodities, strengthen digital marketing channels for backyard produce, and develop a mixed-methods evaluation instrument capable of measuring the psychosocial and ecological-behavioral impact of this model with greater methodological rigor than the descriptive indicators used in this study.

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