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PREFACE

Praise be to Allah SWT for His blessings, mercy, and guidance, which have enabled the publication of *Satria Bhakti: Jurnal Pengabdian Masyarakat*. The publication of this journal represents a commitment to strengthening the role of higher education institutions in contributing to community empowerment, social development, and the improvement of public welfare through meaningful and sustainable community service activities.

Satria Bhakti: Jurnal Pengabdian Masyarakat is an open-access, peer-reviewed journal that publishes scholarly articles based on community service activities, applied research, and community empowerment programs that provide direct and measurable benefits to society. The journal is intended to serve as a scholarly platform for academics, practitioners, and community development actors to disseminate innovative practices, sustainable models, and impactful solutions that contribute to strengthening community capacity and welfare.

The publication of **Volume 1, Number 2 (2026)** reflects the commitment of *Satria Bhakti* to facilitating the dissemination of knowledge and best practices in community service. This issue presents scholarly contributions from authors affiliated with various higher education institutions across Indonesia, including **Universitas Al-Khairiyah, Cilegon; Institut Agama Islam Al-Khairiyah, Cilegon; Sekolah Tinggi Ilmu Ekonomi GICI, Depok; Institut Teknologi dan Kesehatan Muhammadiyah Kalimantan Barat; Universitas Nahdlatul Ulama Blitar; IAIN Syekh Nurjati Cirebon; and Mandalika Institute, West Nusa Tenggara.**

The diversity of institutional backgrounds represented in this issue demonstrates the collaborative spirit of community engagement and reflects the shared commitment of Indonesian higher education institutions to addressing social challenges through knowledge-based interventions. The contributions presented encompass various forms of education, training, empowerment, technological innovation, health promotion, environmental awareness, and other community-oriented initiatives. These diverse perspectives enrich the discourse on community service while demonstrating the important role of academic institutions in translating knowledge and innovation into practical solutions for society.

The editorial team expresses its sincere appreciation to all authors, reviewers, editors, and other contributors who have participated in the preparation and publication of this issue. Their intellectual contributions, constructive feedback, and commitment to scholarly quality have played an essential role in ensuring that the articles published in this volume meet appropriate academic and scientific standards.

We hope that **Volume 1, Number 2 (2026)** of *Satria Bhakti: Jurnal Pengabdian Masyarakat* will serve as a valuable source of knowledge and inspiration for academics, practitioners, policymakers, students, and community organizations. More importantly, we hope that the ideas, experiences, and models presented in this issue can be adapted and further developed to strengthen community empowerment and support sustainable development in various regions of Indonesia.

Finally, we welcome constructive feedback and suggestions from readers for the continuous improvement of the journal. May *Satria Bhakti: Jurnal Pengabdian Masyarakat*

continue to grow as a reputable scholarly forum and contribute meaningfully to the advancement of community service and sustainable community development.

Cilegon, September 2026

Editorial Team

Satria Bhakti: Jurnal Pengabdian Masyarakat

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Green Accounting Maturity Assessment Based on the Capability Maturity Model Integration (CMMI)

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ABSTRACT

Green accounting has become increasingly critical as organizations face mounting pressure to address environmental sustainability. However, assessing the maturity of green accounting practices remains challenging due to the lack of structured frameworks. This study proposes a green accounting maturity model based on the Capability Maturity Model Integration (CMMI), adapting its five-level maturity framework to evaluate organizational capabilities in environmental accounting. The model integrates three key dimensions: measurement and recognition, reporting and disclosure, and integration and governance. By providing a systematic assessment tool, this framework enables organizations to benchmark their current state, identify improvement areas, and develop actionable roadmaps toward advanced green accounting practices. This theoretical contribution bridges the gap between process maturity models and environmental accounting literature, offering both academic insights and practical utility for organizations, regulators, and stakeholders in advancing sustainable finance and corporate environmental accountability.

Keywords: *green accounting, maturity model, CMMI, environmental accounting, sustainability reporting*

Introduction

Global pressure on corporate environmental accountability has intensified alongside growing awareness of the climate crisis and environmental degradation (Gray & Bebbington, 2001). Green accounting, also referred to as environmental accounting, has emerged in response to the need to integrate environmental considerations into organizational accounting systems (Schaltegger & Burritt, 2000). However, green accounting practices across organizations exhibit considerable variation in their levels of maturity, ranging from ad hoc approaches to comprehensive strategic integration (Burritt et al., 2002). Although various sustainability reporting frameworks, such as the Global Reporting Initiative (GRI), are available, these frameworks primarily focus on what should be reported (i.e., disclosure requirements) rather than how maturely such practices are managed and institutionalized (Brown et al., 2009). In



contrast, process maturity models such as the Capability Maturity Model Integration (CMMI) have demonstrated effectiveness in assessing the evolution of organizational capabilities across various domains (Paulk et al., 1993; CMMI Institute, 2010). Nevertheless, CMMI has yet to be systematically adapted to the context of green accounting.

This study aims to address this gap by developing a Green Accounting Maturity Model based on the Capability Maturity Model Integration (CMMI). The primary contributions of this study are threefold: (1) adapting the CMMI maturity progression philosophy to the context of green accounting; (2) operationalizing measurable maturity dimensions and indicators; and (3) providing a framework that can be utilized for organizational self-assessment and industry benchmarking.

Green accounting, also commonly referred to as environmental accounting, encompasses the identification, measurement, and allocation of environmental costs, as well as the integration of such information into business decision-making processes (Schaltegger & Burritt, 2000). Burritt et al. (2002) classify environmental management accounting (EMA) into two main categories: physical accounting, which involves the measurement of material and energy flows, and monetary accounting, which involves the quantification of environmental costs and benefits in monetary terms.

Gray and Bebbington (2001) emphasize that green accounting extends beyond mere regulatory compliance and serves as a strategic tool for enhancing environmental performance and organizational legitimacy. However, the implementation of green accounting faces various challenges, including measurement complexity, a lack of standardization, and organizational resistance to change (Burritt & Schaltegger, 2010).

Maturity models have long been used to assess the evolution of organizational capabilities. The concept of maturity models was initially popularized through the Capability Maturity Model (CMM) developed by the Software Engineering Institute to assess software development processes (Paulk et al., 1993). This model was subsequently developed into the more comprehensive Capability Maturity Model Integration (CMMI), which can be applied across various domains (CMMI Institute, 2010). CMMI defines five maturity levels: (1) Initial, characterized by ad hoc and unpredictable processes; (2) Managed, in which processes are planned and monitored; (3) Defined, in which processes are documented and standardized; (4) Quantitatively Managed, in which processes are measured and quantitatively controlled; and (5) Optimizing, which emphasizes continuous improvement and innovation (CMMI Institute,



2010).

The philosophy of maturity progression has been adapted to various domains beyond software, including corporate social responsibility (Maon et al., 2010), sustainability management (Baumgartner & Ebner, 2010), and supply chain management (Lockamy & McCormack, 2004). Becker et al. (2009) provide guidelines for designing maturity models that emphasize the importance of a theoretical foundation, clear progression logic, and measurable indicators. Green accounting practices cannot be separated from the broader context of governance and strategic integration. Eccles et al. (2014) demonstrate that companies with high sustainability performance tend to have strong governance structures, including board-level oversight and executive accountability. From the perspective of stakeholder theory, Freeman (1984) emphasizes that organizations need to consider the interests of multiple stakeholders, including those related to environmental accountability.

In the financial sector, particularly banking, the concepts of financed emissions and portfolio carbon footprinting have become increasingly important (Weber, 2014). The Partnership for Carbon Accounting Financials (PCAF) has developed a standardized methodology for measuring emissions associated with financing activities (PCAF, 2020), making this an increasingly critical aspect of green accounting practices within financial institutions.

Although the literatures on green accounting and maturity models have developed substantially as distinct fields, a significant research gap remains in several areas: (1) the absence of a maturity assessment framework specifically designed for green accounting; (2) the limited operationalization of the concept of maturity within the context of environmental accounting practices; and (3) the lack of systematic, objective, and replicable assessment instruments. This study seeks to address these gaps by developing a CMMI-based Green Accounting Maturity Model.

Research Method

This framework employs systematic content analysis as its primary methodological approach (Neuendorf, 2017). This approach is particularly appropriate for assessing the maturity of green accounting practices because it enables the researcher to systematically examine observable evidence of organizational practices, policies, disclosures, and governance mechanisms against predefined maturity criteria. Rather than relying solely on organizational self-assessment, systematic content analysis allows maturity to be evaluated based on documented and publicly available evidence, thereby reducing the potential for subjective bias and improving the



consistency of the assessment process.

The methodology offers several important advantages. First, objectivity is enhanced because the assessment is based on explicit coding criteria and observable evidence rather than depending exclusively on respondents' perceptions or self-reported assessments. This is particularly relevant in the context of green accounting, where organizations may have different interpretations of their environmental accounting capabilities and may overstate the extent to which such practices have been institutionalized. Second, the approach provides scalability, allowing the framework to be applied across a relatively large number of organizations and sectors using a consistent set of assessment criteria. This enables meaningful comparison of green accounting maturity across organizations with different characteristics and institutional contexts.

Third, systematic content analysis offers longitudinal capability, as the same indicators and coding procedures can be applied to organizational disclosures and documented practices across different periods. Consequently, the framework can be used not only to determine the current maturity level but also to identify patterns of maturity progression and organizational improvement over time. Fourth, the approach enhances replicability, since the assessment criteria, coding procedures, and evidence requirements can be explicitly documented and subsequently applied by other researchers. Replicability is particularly important for establishing the reliability and methodological rigor of a maturity model.

Furthermore, the use of systematic content analysis supports the development of a structured and evidence-based maturity assessment. Each maturity level can be associated with specific observable indicators, enabling the researcher to distinguish systematically between organizations that merely disclose environmental information and those that have embedded green accounting practices into governance, strategic decision-making, performance measurement, and continuous improvement processes. In this way, the proposed framework moves beyond assessing the presence or absence of green accounting practices and instead evaluates the degree of institutionalization, integration, measurement, and continuous improvement of such practices. This approach is consistent with the fundamental philosophy of maturity models, in which organizational capabilities are assessed progressively from initial and fragmented practices toward standardized, quantitatively managed, and continuously improving processes.

Results and Discussion



Adaptation of CMMI to Green Accounting

The framework developed in this study adapts the five maturity levels of the Capability Maturity Model Integration (CMMI) to the specific context of green accounting practices. The adaptation is intended to capture the progressive development of organizational capabilities, from fragmented and reactive environmental accounting practices to a strategic, quantitatively managed, and continuously improving system.

At the Initial level, green accounting practices remain ad hoc, reactive, and largely unsystematic. Organizations at this stage generally lack formal policies, standardized procedures, and clearly defined responsibilities related to environmental accounting. Environmental activities tend to be driven primarily by minimum regulatory compliance or philanthropic and charity-based corporate social responsibility initiatives. Environmental information is not yet systematically incorporated into accounting processes or strategic decision-making.

The Managed level represents an emerging stage of organizational awareness and management. Organizations begin to plan and monitor basic green accounting activities, although implementation remains relatively limited and inconsistent across organizational functions. Environmental policies may have started to be formulated, while selected environmental metrics are monitored periodically. At this stage, green accounting is increasingly recognized as relevant to organizational operations, but its implementation has not yet been fully institutionalized.

At the Defined level, green accounting practices become formally documented and standardized across the organization. Sustainability strategies are clearly articulated and supported by measurable environmental objectives, established governance structures, and systematic reporting practices. Organizations at this level increasingly adopt recognized reporting frameworks, such as the Global Reporting Initiative (GRI), and environmental accounting activities become embedded within formal organizational procedures. The transition to this level indicates that green accounting is no longer dependent on individual initiatives but has become an established organizational process.

The Quantitatively Managed level reflects a more advanced stage in which green accounting practices are supported by comprehensive metrics, rigorous performance monitoring, and stronger integration with conventional financial accounting. Environmental information is systematically measured, analyzed, and used to support managerial decision-making.



Organizations at this stage also demonstrate stronger accountability mechanisms and increasingly rely on data-driven approaches to evaluate environmental performance and financial implications. The integration of environmental and financial information enables organizations to assess environmental performance not merely as a reporting requirement but as an important component of organizational performance management.

The highest level, Optimizing, represents a stage characterized by continuous improvement, innovation, and organizational leadership in green accounting. Organizations at this level continuously refine their environmental accounting practices in response to emerging environmental risks, technological developments, stakeholder expectations, and evolving regulatory requirements. Green accounting becomes an integral component of organizational innovation and strategic transformation. Organizations may also demonstrate leadership within their respective industries through the adoption of advanced accounting practices and contributions to the development of environmental accounting standards and practices.

Green Accounting Maturity Dimensions

Based on the literature review and the adaptation of the CMMI maturity progression, the proposed framework identifies three core dimensions of green accounting maturity: Measurement and Recognition, Reporting and Disclosure, and Integration and Governance. These dimensions represent complementary aspects of organizational capability and collectively provide a comprehensive basis for evaluating the maturity of green accounting practices.

The first dimension, Measurement and Recognition, assesses the organization's ability to identify, measure, and recognize environmental costs, benefits, impacts, and related information within its accounting processes (Schaltegger & Burritt, 2000). This dimension reflects the extent to which environmental considerations have been transformed into measurable accounting information that can support organizational decision-making. It encompasses environmental cost identification, carbon accounting and footprinting, as well as the measurement of green portfolios and environmental assets, particularly in the financial sector. Higher maturity within this dimension is reflected in increasingly comprehensive, systematic, and reliable measurement practices.

The second dimension, Reporting and Disclosure, focuses on the quality, consistency, transparency, and comprehensiveness of organizational environmental and sustainability reporting. Drawing on the perspective of legitimacy theory (Suchman, 1995), this dimension



considers the extent to which organizations communicate their environmental performance and associated risks to external stakeholders. It includes the quality of sustainability reporting, climate-related risk disclosure, and broader stakeholder communication. Mature organizations are expected not only to disclose environmental information but also to provide relevant, consistent, and decision-useful information that enables stakeholders to understand the organization's environmental performance and its implications.

The third dimension, Integration and Governance, assesses the extent to which green accounting has been incorporated into organizational strategy, governance structures, and performance management systems (Eccles et al., 2014). This dimension encompasses strategic integration, governance arrangements, and performance management and incentive mechanisms. At higher maturity levels, environmental accounting is expected to be embedded within strategic planning and organizational governance rather than being treated as a separate sustainability function. Environmental performance is increasingly connected to managerial accountability, organizational objectives, and incentive structures, thereby strengthening the strategic role of green accounting.

Observable Indicators

To operationalize the proposed maturity framework, observable indicators are developed for each combination of maturity level and green accounting dimension. These indicators are designed to identify tangible evidence of organizational practices through systematic content analysis of publicly available corporate documents, including annual reports, sustainability reports, and corporate websites. The use of observable indicators enables the assessment to move beyond general statements of environmental commitment and instead focus on evidence demonstrating the actual development and institutionalization of green accounting practices.

For the Measurement and Recognition dimension, particularly in the area of carbon accounting, the indicators reflect a progressive development of organizational capabilities. At the earlier stages, organizations may demonstrate basic recognition of greenhouse gas emissions and limited environmental measurement practices. As maturity develops, organizations increasingly adopt systematic approaches to emissions inventories, establish clearly defined reduction objectives, and improve the consistency and reliability of environmental data. At more advanced stages, carbon accounting becomes increasingly comprehensive and may incorporate broader categories of emissions, including financed emissions in financial institutions, supported by recognized methodologies such as those developed by the Partnership



for Carbon Accounting Financials (PCAF). At the highest level of maturity, organizations demonstrate an orientation toward continuous enhancement through advanced carbon monitoring, climate scenario analysis, and the development of credible net-zero transition strategies.

Overall, the observable indicators provide a structured mechanism for distinguishing between different stages of green accounting capability. The progression does not merely reflect an increase in the quantity of environmental information disclosed but represents a substantive movement from fragmented environmental practices toward standardized, integrated, quantitatively managed, and continuously improving green accounting systems. This progression is consistent with the underlying logic of CMMI while allowing the maturity concept to be meaningfully contextualized within environmental accounting and sustainability management.

Conclusion

This study develops a CMMI-based Green Accounting Maturity Model to address a significant gap in the existing literature by providing a structured framework for assessing the maturity of green accounting practices. By incorporating three core dimensions—measurement, reporting, and integration—across five progressive maturity levels, the proposed framework provides a comprehensive yet parsimonious approach to evaluating the development of organizational capabilities in green accounting. Rather than focusing solely on the presence or absence of environmental accounting practices, the framework emphasizes the extent to which such practices are institutionalized, systematically managed, integrated into organizational processes, and continuously improved.

The primary theoretical contribution of this study lies in the integration of process maturity modeling with the environmental accounting literature. By adapting the maturity progression logic of CMMI to the context of green accounting, this study extends the application of maturity models beyond their conventional domains and provides a conceptual basis for understanding the progressive development of environmental accounting capabilities. The framework also offers practical utility for multiple stakeholders, including organizations, regulators, investors, and other users of corporate environmental information. Its transparent, objective, and replicable structure enables organizations to evaluate their current level of green accounting maturity while identifying areas that require further development. At the broader institutional level, the framework may also support industry benchmarking, regulatory and policy



development, and investment analysis by providing a more systematic basis for comparing organizational environmental accounting capabilities.

The implementation of the proposed framework is expected to encourage organizations to progress from fragmented and reactive environmental accounting practices toward more advanced, integrated, quantitatively managed, and continuously improving systems. Such progression can strengthen the strategic role of green accounting in organizational decision-making and contribute to the broader objectives of sustainable finance, environmental transparency, and corporate environmental accountability. Nevertheless, the proposed model remains conceptual and requires further empirical examination to establish its validity and reliability across different organizational and institutional contexts. Future research should therefore focus on empirical validation, cross-context replication, refinement of observable indicators, and investigation of the dynamics underlying maturity progression. Such research would further strengthen the theoretical foundations and practical applicability of the CMMI-based Green Accounting Maturity Model.

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Training and Introduction to Digital-Based Health Applications for Mothers of the Muhammadiyah Women's Organization (Aisyiyah) in Bansir Darat Branch

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ABSTRACT

Digital transformation in the health sector is a strategic step to increase literacy and access to public health services, including for the women's community such as members of the Muhammadiyah Aisyiyah Bansir Darat Branch. Although digital health apps have grown rapidly, there are still many mothers who find it difficult to use them due to low digital literacy and limited understanding of technology. This service program arises from the need to address the gap in the use of health technology, especially among women who play the role of the main manager of family health. The purpose of this service is to provide training and introduction to digital-based health applications to Aisyiyah members, so that they are able to independently access information, conduct health monitoring, and consult with medical personnel through digital services. The implementation method includes socialization, interactive hands-on training, practical assistance in using the application, and continuous evaluation. This approach is combined with the provision of visual, audio, and collaboration guides with local health centers for the sustainability of post-training support. The output targets of this activity include increasing participants' digital literacy, independence in managing application-based health, the formation of a health technology-aware community, and scientific publications in accredited national journals.

Keywords: *Training, Apps, Health, Digital*

Introduction

The advancement of digital technology in the telecommunications sector has brought about significant changes in everyday life, including in the healthcare sector. The emergence of digital health applications represents an innovative solution that facilitates public access to health information, enables individuals to monitor their health conditions independently, and provides opportunities for direct consultation with healthcare professionals. However, not all segments of society are able to utilize these technologies optimally, particularly women in the midlife stage following childbirth. During this stage, women experience changes in physical conditions, social roles, and responsibilities that differ from those encountered in earlier stages



of life, often creating additional challenges in adapting to technological developments (Annisa Permatasari et al., 2023). Limited digital literacy, restricted access, and insufficient understanding of smartphone-based applications have made it difficult for many mothers to maximize the use of digital health services (Andreanto & Handayani, 2022).

Similar challenges have also been identified among members of Aisyiyah. As a women's organization under the Muhammadiyah organization, Aisyiyah has long contributed to various social sectors, including efforts to improve the health and well-being of families and communities. However, in terms of utilizing digital health technologies, many members continue to face barriers related to limited knowledge and skills in using smartphone-based health applications (Menteri Kesehatan, 2024). The role of Aisyiyah is strategically important in promoting women's empowerment and improving community health. Therefore, strengthening digital health literacy among Aisyiyah members is essential to enable them to adapt to technological developments and actively contribute to maintaining their own health, supporting family health, and promoting health within their surrounding communities (Dwi et al., 2024).

This community service activity aims to improve the knowledge and skills of Aisyiyah members in utilizing digital health technologies. Low levels of digital literacy among women may result in delays in obtaining health information, limited awareness of preventive health practices, and reduced capacity for independent health monitoring. In the context of ongoing digital transformation, digital health has become an important instrument for developing healthcare services that are efficient, inclusive, and sustainable (Gaber, 2019). Through structured digital literacy training, Aisyiyah members are expected not only to understand and use digital health applications but also to integrate these technologies into their daily activities and community health programs.

To address these challenges, the community service program was designed through several stages, including providing information on the importance of digital health literacy, conducting practical training on the use of smartphone-based health applications, and providing continuous assistance to enable participants to independently utilize digital health services (Manurung et al., 2024). Furthermore, integrating the use of digital health applications into Aisyiyah's routine activities represents an innovative strategy to ensure that the technology becomes more relevant and beneficial in participants' everyday lives. Through this approach, the program is expected to address the needs of the partner community while establishing a sustainable model



of community empowerment.

The primary objectives of this activity are to improve Aisyiyah members' knowledge and skills in using digital health applications, promote women's independence in monitoring their own health and that of their families, and strengthen the organization's role in supporting the transformation of digitally based healthcare services. Accordingly, this activity is expected to serve as a model of women's empowerment through technology that is inclusive, adaptive, and sustainable.

Several previous studies support the importance of such interventions. Nuruniyah et al. (2024) emphasize that digital health applications can improve the effectiveness of healthcare services and facilitate access to health information. Erlirianto et al. (2015) explain that the midlife stage is characterized by changes in social roles and physical conditions that may create challenges in adapting to new technologies. Shidi Laksono (2022) found that limited digital literacy represents a major barrier for women in utilizing digital health services, while Gaber (2019) emphasizes that digital health constitutes an important strategy for developing a sustainable healthcare system. Based on these findings, digital health literacy training for Aisyiyah members represents a strategic effort to bridge the gap between technological advancement and its effective utilization by community members.

The primary challenge faced by mothers in the Muhammadiyah organization, particularly within the Aisyiyah Branch of Bansir Darat, is their limited ability to utilize smartphone-based health technologies. Many participants experience difficulties in using health applications due to limited knowledge of smartphone operation and restricted access to digital health information (Andreanto & Handayani, 2022). This situation is further exacerbated by limited awareness of health applications that can facilitate independent health monitoring, such as medication reminders, online consultation features, and health-tracking functions. These conditions indicate that limited digital literacy among mothers constitutes a significant barrier, resulting in greater reliance on conventional healthcare facilities and face-to-face services (Shidi Laksono, 2022).

In addition to technical limitations, another challenge is the relatively low level of motivation and awareness regarding the importance of utilizing digital health technologies. Some Aisyiyah members remain more comfortable with conventional approaches, such as visiting healthcare facilities directly or consulting healthcare professionals in person. Limited dissemination of information regarding the benefits and potential of digital health applications has also resulted



in many mothers not yet perceiving these technologies as practical solutions for their everyday healthcare needs. Despite this, rapid technological development has made digital health services an increasingly effective means of improving access to and the quality of healthcare services (Saputra, 2023). Therefore, a more intensive, systematic, and sustainable educational approach is required to encourage mothers to become more receptive to digital innovations in healthcare.

Based on these challenges, the needs of the partner community are clearly identified, particularly the need for training that can improve knowledge, practical skills, and digital literacy in utilizing smartphone-based health applications. This community service activity is therefore designed to provide practical education on the use of health applications, increase awareness of the importance of digital technology for family health monitoring, and strengthen participants' motivation and independence in utilizing digital healthcare services.

The targeted outputs achieved through this community service activity encompass several important aspects. First, the activity is expected to improve the knowledge and skills of Aisyiyah members in using digital health applications, including their ability to access valid and reliable health information. Second, improved digital literacy is expected to enable participants to use smartphones and health applications more independently and effectively. Third, a training module in the form of an application-use guide is provided as a sustainable learning resource, complemented by documentation of the activity, including photographs, videos, and a final report, which can be used for evaluation and dissemination purposes. Fourth, the establishment of a digital health community network through online communication platforms, such as WhatsApp or Telegram, is expected to facilitate discussion, knowledge sharing, and continued interaction among members.

In addition, the program is expected to generate significant long-term impacts, including increased participation of Aisyiyah members in digital health programs initiated by government institutions and private organizations. The program may also promote greater independence among participants in improving family well-being through the effective use of digital technologies. Another important output is the dissemination of the program's results through an official report for the Muhammadiyah organization and publication in a community service journal. Consequently, the program is expected not only to address the immediate needs of the partner community but also to generate sustainable outcomes and contribute to the broader academic discourse on women's empowerment, digital health literacy, and community-



based healthcare transformation.

Method

The implementation of this community service program was designed through several interconnected and sequential stages. The initial stage involved socialization and orientation sessions for members of the Muhammadiyah Aisyiyah organization to introduce the benefits, objectives, and practical relevance of training on smartphone-based health applications (Novarita, 2023). This stage was intended to build participants' awareness and motivation by providing an overview of how digital health technologies can support health information access, personal health monitoring, and the utilization of healthcare services.

The program then proceeded to the training stage, which employed a simple, practical, and participant-oriented approach to ensure that the materials could be easily understood and followed. The training covered the basic use of digital health applications, an introduction to essential smartphone features, and practical instructions for operating health applications independently. The instructional process was adapted to participants' varying levels of digital literacy, with demonstrations and step-by-step guidance provided to facilitate comprehension and reduce potential difficulties in using the technology.

The subsequent stage focused on technology implementation through hands-on practice. Participants were directly guided in using the selected health applications, including the installation process, account registration where required, navigation of key features, and practical utilization of the applications for everyday health-related needs. Direct practice was accompanied by individual and group assistance to ensure that participants were able to perform the required steps independently rather than merely observing the demonstrations.

The program then continued with a mentoring and periodic evaluation stage to assess participants' ability to utilize the applications after the training sessions. Mentoring was conducted to identify technical difficulties, provide additional guidance, and reinforce participants' confidence in using digital health services independently. The evaluation focused on participants' understanding, practical skills, and ability to apply the knowledge gained during the training in their daily activities. This stage also served as a basis for identifying aspects of the training that required further improvement or reinforcement.

The selected applications were chosen based on their simple interface, user-friendly design, and ease of navigation, making them relatively accessible to participants with varying levels of digital literacy, including older adults. These characteristics were considered important to



minimize technical barriers and encourage sustained use of digital health applications after the completion of the community service program.

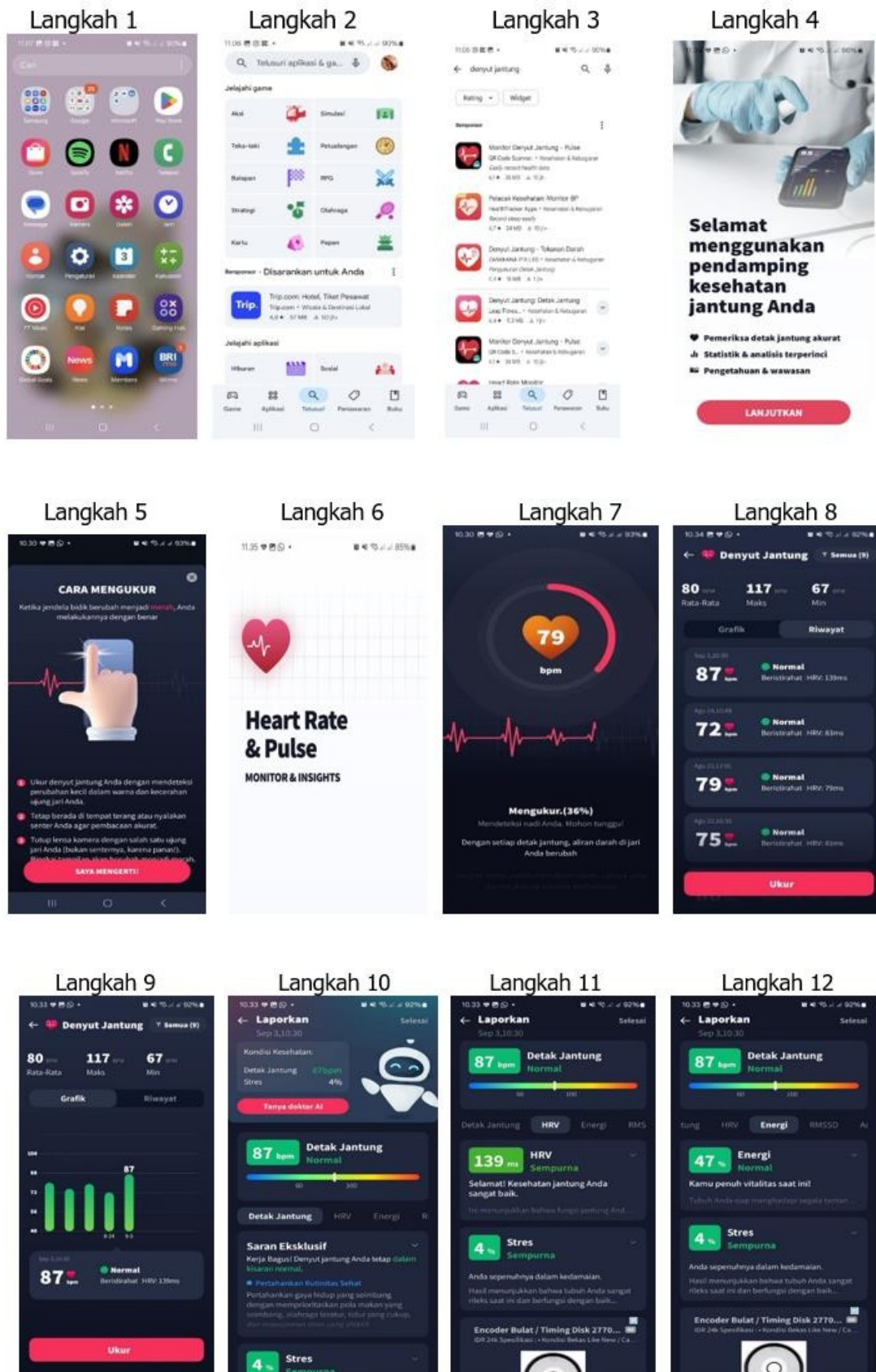




Figure 1. Procedure for Measuring Heart Rate Using a Smartphone

Results and Discussion

The implementation of the community service program on the use of a smartphone-based heart rate monitoring application provided several positive outcomes for the mothers of the Aisyiyah organization. Following the training, participants demonstrated a better understanding of the importance of monitoring heart rate as part of preventive efforts to reduce the risk of cardiovascular disease. The activity also increased participants' awareness of their personal health conditions and strengthened their understanding of preventive measures that can be undertaken independently (Manurung et al., 2024).

The training also improved participants' practical skills in operating the heart rate monitoring application on their smartphones. Participants were able to follow the application procedures independently, from accessing the application to obtaining and interpreting basic heart rate measurements. This ability provides participants with greater independence in conducting routine health monitoring and reduces their reliance on healthcare personnel for basic monitoring activities. Nevertheless, the application is intended as a supporting tool for health monitoring and not as a substitute for professional medical diagnosis or consultation.

Furthermore, the participants reported tangible benefits from the introduction of modern digital technology in supporting family health management. The ability to use a smartphone as a simple health monitoring tool provides an accessible and practical approach that can be



incorporated into everyday activities. Through this training, participants were not only introduced to the technological aspects of the application but also encouraged to develop greater awareness of the importance of regular health monitoring and preventive health behavior.

The improvement in participants' knowledge and practical abilities following the training can be observed from the evaluation results presented in the following table.

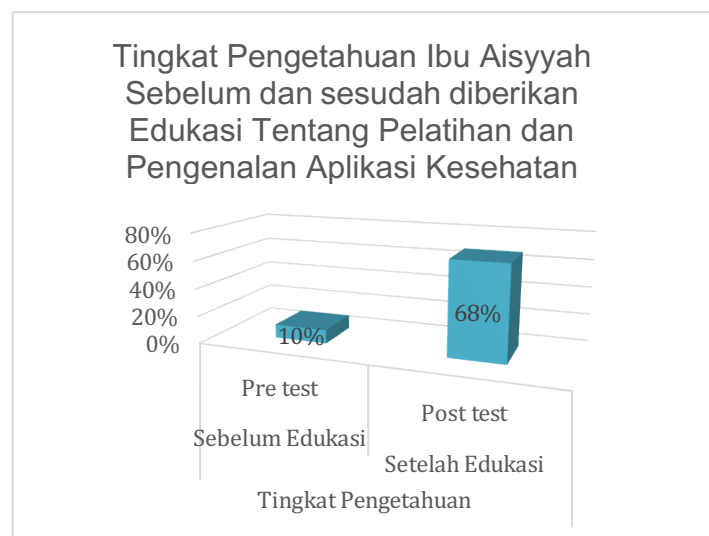


Figure 2. Participants' Level of Knowledge

This activity demonstrates that a simple, practical, and inclusive technology-based educational approach can generate a significant positive impact (Masdah et al., 2025) among mothers of the Aisyiyah organization in promoting and maintaining the health of themselves and their families.



Figure 3. Implementation of the Community Service Activity

Conclusion

This community service activity, entitled "Training and Introduction to Digital Health



Applications for Mothers of Aisyiyah, Muhammadiyah Branch of Bansir Darat,” successfully achieved its intended outcomes by improving participants’ knowledge, practical skills, and independence in utilizing technology-based health monitoring. The training was delivered through a simple and accessible approach, supported by direct hands-on assistance, which enabled participants to understand and apply the technology effectively. This approach addressed the identified challenges related to limited digital health literacy and provided tangible benefits for both individual and family health management, while also strengthening social interaction among participants.

For future community service activities, it is recommended that advanced training materials and continuous mentoring be provided to reinforce participants’ knowledge and skills. Sustained assistance is expected to encourage participants to consistently apply the skills acquired during the program and to further strengthen their independence in utilizing digital health technologies for personal and family health management.

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Community Empowerment through Eco-Enzyme Production for Organic Waste Management in Tanjung Hamlet, Angsana Village, Mancak District, Serang Regency

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ABSTRACT

This community service activity aimed to improve the knowledge and skills of residents of Tanjung Hamlet, Angsana Village, Mancak District, Serang Regency, in managing household organic waste through eco-enzyme production. Eco-enzyme is a liquid produced through the fermentation of kitchen waste, particularly fruit and vegetable peels, with sugar and water. It has various potential applications, including as an environmentally friendly cleaning agent, liquid fertilizer, and odor-reducing agent. The implementation method consisted of socialization on the concept and benefits of eco-enzymes, demonstrations of the production process, and hands-on practice in which participants used organic waste brought from their households. The activity generated a high level of community enthusiasm, as demonstrated by the active participation of residents throughout the training process and their willingness to continue the fermentation process independently at home. The results indicated a significant improvement in residents' knowledge and practical skills in transforming kitchen waste into useful and value-added products. This program is expected to serve as an initial step toward promoting environmentally responsible behavior and reducing the volume of household organic waste at the community level.

Keywords: *Eco-enzyme, Organic Waste, Community Empowerment, Environment, Community Service.*

Introduction

Household organic waste management is one of the serious environmental challenges faced by many urban and rural communities in Indonesia. Improperly managed organic waste can contribute to environmental pollution, unpleasant odors, and the proliferation of disease vectors. At the same time, organic waste has considerable potential to be transformed into value-added products, such as compost, liquid fertilizer, and bio-enzymes or eco-enzymes. The production of eco-enzyme, a liquid obtained through the fermentation of kitchen waste such as fruit and vegetable peels with sugar and water, offers a simple, low-cost, and environmentally



friendly solution for reducing the volume of organic waste while producing a functional product that can be utilized for household cleaning and soil improvement.

Tanjung Hamlet is a rural settlement located in Serang Regency, Banten Province, situated among the hilly areas of Mancak District. The community consists of 155 households and a total population of 505 residents, organized into two neighborhood units (Rukun Tetangga or RT). The majority of residents work as farmers, making agricultural activities an important component of the local economy and livelihood.

Tanjung Hamlet, Angsana Village, Mancak District, Serang Regency, is characterized by relatively intensive household activities and conventional practices of organic waste disposal. Limited waste management facilities and low awareness of waste utilization remain major barriers to reducing household waste. Therefore, participatory, educational, and practical interventions, such as training in eco-enzyme production, are highly relevant for empowering residents to manage organic waste independently and sustainably.

Waste management practices in many parts of Indonesia continue to be dominated by an end-of-pipe approach, in which waste is transported directly to final disposal sites. This approach is not only less effective in reducing waste generation but can also create significant problems in areas where adequate waste disposal facilities are unavailable. Such conditions are frequently encountered in rural and hilly areas, including Tanjung Hamlet, Angsana Village, Mancak District, Serang Regency. The area's mountainous topography and limited access to information contribute to the community's limited knowledge and availability of appropriate waste management facilities. Poorly managed organic waste can generate greenhouse gases, particularly methane (CH₄), as a result of anaerobic decomposition, while also producing unpleasant odors (Endrini et al., 2024; Handayani et al., 2024).

In general, organic waste constitutes a substantial proportion of the total waste generated in Indonesia, accounting for approximately 57% of national waste generation. Organic waste primarily originates from food scraps, fruits, and vegetables, which are readily biodegradable (Anriawan, 2024). Despite its substantial proportion, the management of organic waste remains limited, particularly in remote rural areas. In Tanjung Hamlet, residents have traditionally disposed of waste in open areas or burned it, practices that may contribute to air pollution, soil degradation, and adverse health impacts.

However, organic waste can be processed into useful products, one of which is eco-enzyme. Eco-enzyme is a liquid produced through the fermentation of organic waste, such as fruit and



vegetable residues, with sugar and water (C. Arun & P. Shivashanmugam, 2015; Hemalatha & Visantini, 2020). This dark-brown liquid, which has a characteristic fermentation odor, has been reported to have various potential applications, including as a natural cleaning agent, pest control agent, disinfectant, and liquid organic fertilizer (Pasalari et al., 2024). Recent studies have also reported that eco-enzyme contains various bioactive compounds, including organic acids, protease and lipase enzymes, and beneficial microorganisms that may contribute to soil and plant health (Wong et al., 2022; Sutapa et al., 2023).

Furthermore, eco-enzyme has been reported to facilitate the conversion of ammonia (NH_3) into nitrate (NO_3^-), thereby potentially providing nutrients that are beneficial for plant growth. The quality and functional properties of eco-enzyme are influenced by the type and composition of organic waste used during the fermentation process (Dhiman, 2017; Rasit et al., 2019; Mardiani et al., 2021; Widiani & Novitasari, 2023). Several recent studies (Rahmadani et al., 2023; Yuliani et al., 2024) have further indicated that eco-enzyme may support the growth of horticultural crops and improve soil fertility through its potential contribution to soil microbial activity.

These conditions are particularly relevant to the community of Tanjung Hamlet, where the majority of residents are farmers. Access to chemical fertilizers is often constrained by their relatively high cost, distribution distance, and availability. Consequently, the utilization of eco-enzyme has the potential to provide an affordable, accessible, and environmentally friendly alternative that may support local agricultural productivity. In addition to reducing the volume of household organic waste, eco-enzyme may provide direct benefits to farmers through its potential use as a liquid fertilizer, botanical pest-control agent, and soil amendment.

Through this community service activity, eco-enzyme production is introduced as an integrated strategy for managing household organic waste while promoting environmentally friendly agricultural practices in Tanjung Hamlet. The program is expected to increase community knowledge and practical skills, encourage more sustainable agricultural practices, and reduce reliance on chemical fertilizers that may be increasingly costly and difficult for local farmers to access. More broadly, the initiative seeks to transform organic waste from an environmental burden into a potentially valuable community resource, thereby strengthening both environmental awareness and local agricultural resilience.



Research Method

The socialization and training activity on the production and utilization of eco-enzyme as an alternative approach to organic waste management was conducted in Tanjung Hamlet, Angsana Village, Mancak District, Serang Regency. The area is characterized by hilly terrain, with the majority of residents working as farmers. The activity formed part of the 2025 Student Community Service Program (Kuliah Kerja Mahasiswa/KKM) organized by Al-Khairiyah Higher Education Institutions and involved students from Universitas Al-Khairiyah and Institut Agama Islam Al-Khairiyah.

The activity was conducted on July 31, 2025, from 09:00 to 11:30 Western Indonesia Time (WIB). The primary participants were residents of Tanjung Hamlet, particularly local youth and housewives who routinely generate kitchen waste and require organic fertilizers to support household and agricultural activities. The selection of these participants was based on their direct involvement in household waste generation and agricultural practices, making them important actors in the implementation of community-based organic waste management.

The activity began with an opening and introduction to the program, in which participants were provided with an overview of the existing conditions of organic waste management in Tanjung Hamlet. The facilitators explained that household organic waste was still predominantly managed through conventional disposal practices. Participants were subsequently introduced to the concept of community-based waste management through the utilization of organic waste as a resource for producing eco-enzyme. This initial session was intended to increase participants' awareness of the environmental problems associated with unmanaged organic waste while introducing practical alternatives that could be implemented at the household level. The second stage involved a theoretical presentation on eco-enzyme. The facilitators explained the concept, production principles, potential environmental benefits, and possible applications of eco-enzyme, particularly within the agricultural context. Given the predominantly agrarian characteristics of the community, the discussion emphasized the potential utilization of eco-enzyme as a complementary organic input and natural pest-control agent. The session also highlighted the potential of organic waste utilization to reduce household waste generation while providing an alternative resource that could support agricultural activities and reduce dependence on externally purchased agricultural inputs.

The activity then proceeded to a demonstration of the eco-enzyme production process. The facilitators demonstrated each stage of the process in a systematic manner to ensure that



participants could understand and subsequently reproduce the procedure independently. The process began with the preparation of molasses as a natural sugar source. Fresh kitchen waste, particularly fruit and vegetable peels, was then collected and cut into relatively small pieces to facilitate the fermentation process. The ingredients were subsequently combined using a ratio of 1:3:10, consisting of one part molasses, three parts chopped organic waste, and ten parts water.

The mixture was then placed in a suitable airtight container, such as a wide-mouthed jar, to provide sufficient fermentation space and facilitate mixing during the initial stage. The container was not sealed excessively tightly so that fermentation gases could be released safely and excessive pressure could be avoided. The mixture was subsequently stored in a shaded location for approximately three months to allow the fermentation process to proceed. During the initial week, participants were instructed to periodically loosen or open the container to release accumulated fermentation gases. After the first week, the container was securely closed and the fermentation process was allowed to continue for approximately three months.

Following the demonstration, participants engaged in hands-on practice. Participants were given the opportunity to prepare eco-enzyme using the materials provided by the facilitators. Direct assistance was provided throughout the practical session to ensure that participants correctly followed the preparation sequence, including the preparation of organic waste, measurement of ingredients, mixing, placement in the fermentation container, and appropriate storage. This practice-based approach allowed participants to move beyond theoretical understanding and develop practical skills that could subsequently be applied independently in their respective households.

The next stage consisted of discussion and technical consultation. Participants were encouraged to ask questions and discuss various aspects of eco-enzyme utilization in household and agricultural settings. The discussion covered topics such as appropriate application, storage of fermented products, and potential benefits for soil and plant management. This interactive session also enabled the facilitators to identify participants' specific concerns and provide clarification based on their household and agricultural conditions.

The activity concluded with a closing session and follow-up planning. Participants were encouraged to continue producing eco-enzyme independently by utilizing organic waste generated from their households. The facilitators emphasized the importance of maintaining continuity in organic waste management so that the practice would not remain limited to the



training session but could become part of the community's routine environmental practices. Participants were also encouraged to explore the utilization of the resulting eco-enzyme as an organic agricultural input in accordance with appropriate application practices.

Overall, the activity combined socialization, theoretical education, demonstration, hands-on practice, technical consultation, and follow-up guidance. This integrated approach was designed to strengthen both participants' knowledge and practical skills while encouraging active community involvement in organic waste management. Through the introduction of eco-enzyme production, household organic waste can be approached not merely as a waste problem but as a potentially useful resource that can be managed and utilized within the local agricultural context.

Results and Discussion

The implementation of the socialization and training program on eco-enzyme production in Tanjung Hamlet generated several important outcomes that were observed throughout the activity. The results indicate that the program contributed to increased community awareness and knowledge regarding organic waste management and the potential utilization of eco-enzyme in household and agricultural contexts.

Increased Community Knowledge

The participants demonstrated an improved understanding of several key aspects of eco-enzyme production and utilization. The training increased their knowledge of the basic concept of eco-enzyme and its potential environmental benefits, particularly its role in utilizing household organic waste that would otherwise be discarded. Participants also gained a better understanding of the potential use of liquid organic fertilizer as a complementary alternative to conventional chemical fertilizers, as well as the simple methods that can be applied to process household kitchen waste into a potentially useful product.

The discussion conducted at the end of the activity further indicated that most participants had previously been unaware that kitchen waste, particularly fruit and vegetable residues, could be processed into a value-added product for agricultural purposes. This finding demonstrates that the activity successfully broadened participants' perspectives on organic waste by shifting their understanding of such materials from being merely household waste to being a potentially valuable resource. The increased awareness provides an important foundation for encouraging more responsible and sustainable organic waste management practices at the household and community levels.



Figure 1. Ingredient Mixing Process

Practical Skills Development among Participants

All participants were able to carry out the eco-enzyme production process independently following the practical training session. Participants demonstrated their ability to accurately apply the recommended 1:3:10 ratio of molasses, organic waste, and water; prepare and cut organic waste into appropriate sizes; mix the organic materials with molasses; and prepare suitable containers for the fermentation process.

Observations during the hands-on session indicated that participants were able to follow each stage of the production process properly and systematically. No significant difficulties were encountered during the practice, suggesting that the practical demonstration and direct assistance provided during the training were effective in facilitating participants' understanding and acquisition of the required technical skills. The ability to independently perform the production process also indicates that the activity had successfully transferred practical knowledge that can potentially be applied continuously at the household level.



Figure 2. Community Members Practicing Eco-Enzyme Production with Assistance from Students

Initial Eco-Enzyme Batches Produced

At the end of the activity, the community successfully prepared two to three initial batches of eco-enzyme in fermentation containers. These initial batches were prepared by participants following the procedures demonstrated during the training and were intended to undergo the fermentation process for approximately three months.

The initial production served not only as a practical outcome of the training but also as a demonstration and catalyst for continued community participation. The batches provide tangible examples of the results that can be achieved through the utilization of household organic waste. Furthermore, their presence is expected to encourage other families in Tanjung Hamlet to adopt similar practices and independently produce eco-enzyme using organic waste generated from their households. This initial production therefore represents an important step toward establishing a more sustainable and community-based approach to household organic waste management.



Figure 3. Eco-Enzyme Products Ready for Fermentation

Enthusiasm among Local Farmers

The training generated a highly positive response among the farming community in Tanjung Hamlet, particularly because the majority of residents rely on agriculture as their primary livelihood. The discussion of the potential applications of eco-enzyme in agricultural activities attracted considerable interest from participants. The potential uses introduced during the activity included its application as a liquid organic fertilizer, a natural pest-control agent, and a soil fertility enhancer.

Several farmers expressed their interest in utilizing household-produced organic inputs as complementary alternatives to conventional chemical fertilizers. Participants noted that the increasing cost of chemical fertilizers has become a concern for local farmers, particularly those managing household-scale agricultural activities. In this context, the production and utilization of eco-enzyme were perceived as a potentially affordable and accessible alternative for utilizing household organic waste while supporting agricultural activities. The positive response from the farmers indicates a strong potential for further development of eco-enzyme production as part of community-based waste management and environmentally friendly agricultural practices in Tanjung Hamlet.



Figure 4. Enthusiasm of Tanjung Hamlet Residents

The implementation of the community service program demonstrates that eco-enzyme production has considerable potential as a practical solution for household organic waste management in Tanjung Hamlet. The area's hilly geographical characteristics and limited access to formal waste management facilities have contributed to conventional waste disposal practices, including disposing of household waste in gardens or burning it. Such conditions are consistent with the findings of Endrini et al. (2024) and Handayani et al. (2024), who reported that end-of-pipe waste management practices remain prevalent in rural areas. Within this context, the introduction of a simple and accessible eco-enzyme production process provides an alternative approach that can reduce the accumulation of organic waste while transforming household waste into a reusable and potentially valuable product. This practice also introduces a household-based recycling model in which organic waste can be processed and utilized within the community rather than being discarded.

The potential application of eco-enzyme in agriculture is particularly relevant to the socioeconomic conditions of the Mancak community. The fermentation process produces a liquid containing various organic compounds and other substances that have been reported to have potential benefits for plants and soil. Previous studies have indicated that eco-enzyme may contribute to soil fertility and can potentially be utilized as a natural pest-control agent (Dhiman, 2017; Pasalari et al., 2024). This potential is especially relevant for farmers in Tanjung Hamlet, who face challenges associated with the increasing cost of chemical fertilizers, agricultural activities on hilly land that may have limited nutrient availability, and restricted access to commercially produced organic fertilizers. Under these circumstances, eco-



enzyme represents a potentially appropriate and locally accessible innovation that can utilize readily available household organic waste while supporting agricultural activities. Although further empirical evaluation is required to determine its effectiveness under specific local agricultural conditions, its introduction provides a promising foundation for incorporating organic waste utilization into a more sustainable community-based agricultural system.

The results also indicate that the combination of socialization, demonstration, and hands-on practice was an effective educational approach for the community. Participants appeared to understand the concept and potential benefits of eco-enzyme more readily when they were able to observe the production process directly, participate in preparing the materials, and discuss its potential applications for their own agricultural activities. Practical involvement allowed participants to transform theoretical information into concrete skills that could be reproduced independently at home. This approach is consistent with the principles of community-based learning, in which knowledge development is strengthened through direct participation, contextual learning, and the utilization of locally available resources. Such an approach is particularly relevant to community service and student community engagement programs because it positions residents not merely as recipients of information but as active participants in identifying and addressing local environmental challenges.

Despite the positive outcomes, several challenges require consideration in the continued implementation of the program. The relatively long fermentation period means that participants must maintain consistency and patience before the product can be utilized. The initial stage of fermentation also requires appropriate monitoring to manage the accumulation of gases and maintain suitable fermentation conditions. In addition, the availability of molasses or other suitable sugar sources may become a constraint if these materials are not readily accessible to households. These challenges highlight the importance of continued mentoring and community-level coordination to ensure that the practice introduced during the training can be sustained beyond the initial activity.

At the same time, the program provides considerable opportunities for further development. Eco-enzyme production could be expanded from an individual household practice into a broader community-based environmental initiative. Collective production through neighborhood-level groups could facilitate the management and monitoring of fermentation processes while encouraging wider participation among residents. The establishment of an eco-enzyme bank at the neighborhood level could further support the collection, storage, and



utilization of fermented products for community needs. The resulting products could potentially be used not only to support agricultural activities but also for household and environmental cleaning purposes. Thus, the development of eco-enzyme production in Tanjung Hamlet has the potential to strengthen community participation in waste reduction, promote environmentally responsible behavior, and establish a more sustainable cycle in which household organic waste is transformed into a resource that provides practical benefits for the community.

Conclusion

The socialization and training activity on eco-enzyme production conducted in Tanjung Hamlet, Angsana 1 Village, Mancak District, generated positive impacts on the local community. The program successfully improved residents' understanding of household organic waste management and provided them with practical skills to independently produce eco-enzyme. For a community whose majority of residents work as farmers, eco-enzyme represents a potentially accessible, economical, and environmentally friendly alternative to conventional agricultural inputs.

In addition to increasing awareness of household-based waste management, the activity created opportunities for utilizing eco-enzyme to support sustainable agricultural practices in the hilly region. The active involvement of local residents and students participating in the Student Community Service Program (Kuliah Kerja Mahasiswa/KKM) of Al-Khairiyah Higher Education Institutions also provided a strong foundation for the continuation and development of the initiative as a long-term community empowerment program. Continued assistance and follow-up activities are expected to strengthen the community's capacity to manage organic waste independently while encouraging the integration of environmentally friendly practices into local agricultural activities.

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LEMINWA Transformation: Lemon-Honey Infused Water as a Healthy Approach to Reducing the Risk of Hyperglycemia

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ABSTRACT

Infused lemon honey water is one of the alternative healthy drinks that are easy to make and have the potential to help people reduce the risk of hyperglycemia. This community service activity aims to increase the knowledge and skills of participants regarding the benefits of lemon honey infused water as an effort to prevent increased blood sugar levels. The implementation method includes health education through counseling, demonstrations of making infused water, and interactive discussions related to the implementation of a healthy lifestyle. Participants were given material on the nutritional content of lemon and honey, the mechanism of action of bioactive compounds in reducing the risk of hyperglycemia, and safe consumption. The results of the activity showed an increase in participants' understanding of the concept of hyperglycemia, risk factors, and the benefits of infused water as a support for blood sugar regulation. Participants are able to practice directly making infused water and understand the right proportions of ingredients so that the benefits are optimal without increasing excess blood sugar levels. The discussion showed that the majority of participants were willing to implement the consumption of lemon honey infused water as part of a healthy lifestyle. This activity has a positive impact on increasing awareness and changing health behavior. In conclusion, infused lemon honey water can be a simple, economical, and practical solution in helping to reduce the risk of hyperglycemia. Education and direct practice have proven to be effective in increasing people's knowledge and motivation to implement a healthy lifestyle.

Keywords: *Transformation, solution, healthy, risk, hyperglycemia.*

Introduction

Hyperglycemia, a condition characterized by blood glucose levels above the normal range, represents an important public health concern because it is a major risk factor for the development of diabetes mellitus and other metabolic complications. Chronic hyperglycemia may increase the risk of both microvascular and macrovascular complications and contribute to reduced quality of life through conditions such as neuropathy, nephropathy, and cardiovascular disorders. Globally, the prevalence of impaired glucose tolerance and diabetes continues to increase, particularly in association with increasingly sedentary lifestyles and



dietary patterns characterized by high sugar intake and low nutritional quality. Therefore, primary prevention through healthy lifestyle modification and appropriate dietary practices is essential to reduce the risk of hyperglycemia in the community (Rosares & Boy, 2022).

One important aspect of maintaining metabolic health is adequate fluid intake. Water is an essential requirement for human survival and plays a fundamental role in maintaining normal physiological functions. Inadequate fluid intake can lead to dehydration, which may adversely affect health and cause symptoms such as headache, visual disturbances, fatigue, and, in severe cases, fainting and other serious complications. Fluid requirements may increase during hot weather and periods of intense physical activity; therefore, appropriate preventive measures are necessary to maintain adequate hydration and fluid balance (Ritonga et al., 2025).

One simple approach to increasing daily fluid consumption is through the use of infused water. Infused water is prepared by adding pieces of fruits, vegetables, or herbs to drinking water and allowing them to infuse for a certain period so that their flavors and some soluble compounds are released into the water. This type of beverage provides a refreshing taste and is relatively easy to prepare, making it a potentially attractive option for individuals who have difficulty consuming plain water. However, infused water should be regarded as a complementary hydration option and does not replace the nutritional benefits obtained from consuming whole fruits and vegetables.

In response to these conditions, community education is needed to improve public knowledge and awareness regarding the importance of adequate fluid intake and healthy beverage choices. Therefore, this community service activity was designed as a practical training program on the preparation of lemon-honey infused water. The activity was intended to introduce a simple and accessible beverage alternative that may encourage adequate hydration, reduce reliance on sugar-sweetened beverages, and support healthier daily consumption patterns.

Honey is one of the ingredients used in the preparation of lemon-honey infused water. Honey contains antioxidant compounds, including flavonoids and phenolic compounds, which may contribute to protection against oxidative stress. The addition of honey can provide a naturally sweet taste and improve the palatability of the beverage. However, because honey still contains sugars and carbohydrates, its consumption should remain moderate, particularly among individuals who are at risk of or are managing hyperglycemia. Thus, honey should not automatically be considered a risk-free substitute for refined sugar.

Lemon is another important ingredient because it provides a refreshing flavor and contains



various nutrients and bioactive compounds. Lemon has traditionally been associated with several potential health benefits, including supporting digestive comfort. It also contains minerals such as phosphorus, potassium, and calcium, as well as antioxidant compounds that may contribute to overall health (Herlina & Mulyani, 2022). The inclusion of lemon in infused water may therefore improve the taste of drinking water and encourage greater fluid consumption.

Mint leaves can also be incorporated into the beverage to provide a refreshing aroma and flavor. Mint contains menthol and various secondary metabolites, including tannins and flavonoids. These compounds have been associated with potential effects on digestive function. Winarno and Sundari (1996) reported that tannins may influence intestinal mucosal function, while flavonoids have been associated with effects on intestinal motility and fluid secretion. The addition of mint may therefore enhance the sensory characteristics of the beverage while contributing additional plant-derived bioactive compounds.

Plain water remains the primary component of infused water and serves an essential role in maintaining hydration. Adequate daily water consumption helps prevent dehydration and supports various physiological processes, including digestion, metabolism, nutrient transport, and maintenance of fluid balance. Previous literature has suggested that adults generally require approximately 1–2.5 liters of water per day, although individual requirements vary according to age, body size, activity level, environmental conditions, dietary intake, and health status (Karmitasari Yanra & Siti Santi, 2018). Accordingly, adequate water intake should remain the primary objective of any infused water intervention.

Cucumber is another ingredient that can be added to infused water because of its high water content and contribution of electrolytes and nutrients. Its high water content may support hydration, while nutrients such as potassium play an important physiological role in maintaining fluid balance and cardiovascular function. The incorporation of cucumber can therefore enhance the sensory appeal and nutritional characteristics of the beverage while supporting adequate fluid consumption (Yuliza & Solehudin, 2024).

Previous studies have explored the potential effects of lemon and honey on metabolic health. Experimental studies involving lemon extracts have reported potential effects on blood glucose regulation and pancreatic beta-cell function in animal models of hyperglycemia. Similarly, studies involving honey have reported potential effects on glucose metabolism and insulin responses in experimental models. Nevertheless, findings from human studies have been



variable, and the effects of lemon-honey beverages on blood glucose levels cannot be assumed to be equivalent to established medical interventions. Therefore, the use of lemon-honey infused water in this community service program is positioned primarily as a healthy beverage and hydration education strategy, rather than as a treatment for hyperglycemia (Nuryanti & Nurung, 2023).

Based on these conditions, there is a need for community-based interventions that combine health education with practical skills. The present community service activity was therefore designed to provide education and hands-on training regarding the preparation and potential benefits of lemon-honey infused water as an accessible healthy beverage. The activity aimed to increase community knowledge regarding hyperglycemia and its risk factors, introduce healthier daily beverage choices, and provide participants with practical skills for preparing infused water safely and appropriately.

Ultimately, the program is expected to contribute to increased health awareness and encourage positive changes in beverage consumption behavior. By introducing a simple beverage preparation method using readily available ingredients such as lemon, honey, mint, cucumber, and water, the activity seeks to promote adequate hydration and healthier lifestyle practices. More broadly, the program is expected to support community-based preventive efforts aimed at reducing modifiable risk factors associated with metabolic disorders, while emphasizing that dietary and beverage interventions should complement, rather than replace, appropriate medical care and professional health advice.

Research Method

The community service activity was conducted at the Institute of Technology and Health Muhammadiyah West Kalimantan (ITEKES MUH KALBAR) and specifically involved first-semester students of the Bachelor of Nursing Program, Class A. The educational intervention primarily targeted undergraduate nursing students, with lecturers at ITEKES MUH KALBAR also participating in the activity. The selection of nursing students as the main target group was based on their strategic role as prospective healthcare professionals who are expected to possess adequate knowledge of health promotion, disease prevention, and healthy lifestyle practices. The educational approach emphasized the nutrition infusion method, particularly the utilization of fruits, vegetables, and other natural ingredients to prepare nutritious and palatable infused beverages. Participants were introduced to the concept of combining readily available natural ingredients to produce beverages that are refreshing, appealing, and potentially beneficial as



part of a healthy lifestyle. The activity also emphasized the importance of selecting appropriate ingredients, maintaining hygienic preparation practices, and understanding the nutritional characteristics of each ingredient used.

Through this educational activity, students were encouraged not only to understand the theoretical concept of nutrition infusion but also to recognize its practical application in health promotion. The activity provided participants with an opportunity to explore how simple food-based innovations can be incorporated into daily dietary practices and used as an educational medium for promoting healthier beverage choices. As prospective nurses, the participants were also expected to acquire knowledge that could subsequently be disseminated to patients, families, and communities as part of their future health promotion and preventive care activities.

Results and Discussion (12 pt)

Implementation of the LEMINWA Infused Water Education

The community service activity was delivered through a socialization session introducing LEMINWA, a lemon-honey infused water beverage, to the participants. The session began with an explanation of infused water, including the ingredients and equipment required for its preparation, as well as its potential benefits as part of a healthy lifestyle. The participants showed considerable interest in the product and actively engaged with the information presented during the session.

The educational session emphasized the application of the nutrition infusion method, in which fruits, vegetables, and other natural ingredients are combined with water to produce a beverage that is flavorful, refreshing, and potentially beneficial to health. Participants were introduced to the potential of readily available ingredients as alternatives for developing healthier beverage choices. The activity also highlighted the importance of consuming infused water appropriately. Although infused water can be incorporated into a healthy dietary pattern, its consumption should remain moderate and should not be regarded as a substitute for a balanced diet or medical treatment. Individuals with sensitive stomachs or gastric disorders may also need to exercise caution when consuming acidic beverages such as lemon-infused water, particularly on an empty stomach (Sari & Hartanti, 2022).

The socialization was followed by a hands-on demonstration and practice session on preparing LEMINWA. The ingredients used included approximately five liters of mineral water, three lemons, one cucumber, an appropriate amount of fresh mint leaves, and approximately 250 mL



of honey. The equipment consisted of a knife, cutting board, spoon, and empty 350-mL bottles for serving and storage.

The preparation process began by washing and preparing all ingredients. The lemons and cucumber were then thinly sliced to facilitate the release of their flavor and soluble components into the water. The prepared mineral water was placed in a suitable container, followed by the addition of honey. The mixture was stirred thoroughly to ensure that the honey was evenly distributed. The sliced lemon and cucumber were then added to the mixture, followed by the mint leaves. The mint leaves were gently crushed before being added to help release their characteristic aroma and flavor.

After all ingredients had been combined, the mixture was stirred again and refrigerated for approximately 30 minutes to allow the flavors to infuse into the water. Following the infusion period, the beverage was ready to be consumed or portioned into 350-mL bottles. Through this practical activity, participants were able to observe and practice each stage of the preparation process directly, thereby strengthening their understanding of the nutrition infusion method and its practical application in preparing a healthy and appealing beverage.

The combination of health education, demonstration, and direct practice enabled participants to gain both theoretical knowledge and practical skills. The activity also encouraged participants to recognize that healthy beverage preparation can be simple and accessible when appropriate ingredients and preparation methods are used.



Figure 1. Ingredients for Preparing Infused Water



After the practical session was completed, samples of the prepared infused water were distributed to participants for tasting. This tasting session was conducted to obtain direct feedback regarding the sensory characteristics and acceptability of the beverage. The participants provided a variety of responses. Several participants described the beverage as refreshing, while others noted a slightly bitter taste, which was attributed to the lemon peel that had intentionally been left intact during preparation. Some participants also described the flavor as initially sour, followed by a sweet taste.

At the end of the educational session, an interactive question-and-answer session was conducted to assess participants' understanding of the material presented. Participants who were able to answer the questions correctly and promptly were given samples of the infused water as an appreciation for their active participation. One of the questions discussed was why lemon-mint infused water produces a refreshing sensation. This interactive approach encouraged participants to reflect on the material and connect the theoretical explanation with the characteristics of the beverage they had prepared and tasted.

The combination of tasting, discussion, and question-and-answer activities provided participants with a more engaging learning experience. It also enabled the facilitators to assess participants' comprehension while reinforcing key concepts regarding the preparation, ingredients, sensory characteristics, and potential health benefits of infused water. Through this approach, participants were expected to gain a clearer understanding of the material and acquire knowledge that could be applied independently in preparing infused water as part of healthier daily beverage choices.



Figure 2. Community Service Activity



Conclusion

The community service activity through LEMINWA (Lemon-Honey Infused Water) preparation training contributed to improving participants' knowledge and awareness of the importance of adequate fluid intake for preventing dehydration and maintaining overall health. The educational materials introduced the potential benefits of the main ingredients used in LEMINWA. Honey was introduced as a source of antioxidant compounds, lemon as a fruit containing antioxidant compounds and potentially supporting digestive health, mint leaves for their refreshing properties and potential contribution to digestive comfort, cucumber as an ingredient with high water content that can support hydration, and plain water as an essential component for maintaining fluid balance and supporting various metabolic processes.

The combination of explanation, demonstration, hands-on practice, product tasting, and interactive question-and-answer sessions made the educational process more engaging and accessible to participants. The practical approach enabled participants to directly observe the preparation process and subsequently practice it themselves. This approach also provided an opportunity for participants to connect the theoretical information with the sensory characteristics of the beverage and its potential application as part of their daily healthy lifestyle.

The activity involved 20 participants, who generally responded positively to the LEMINWA product. During the tasting session, participants provided various comments regarding its sensory characteristics. Several participants described the beverage as refreshing, while some noticed a slightly bitter taste, which was associated with the use of lemon with its peel intact. Other participants described the taste as sour at the beginning and sweet toward the end. These responses provided useful feedback regarding the acceptability and sensory characteristics of the beverage and demonstrated the participants' active engagement throughout the activity.

The interactive question-and-answer session further strengthened participants' understanding of the material. Questions concerning the ingredients, preparation process, and reasons for the refreshing sensation of lemon-mint infused water encouraged participants to recall and apply the information presented during the training. This interaction also enabled the facilitators to identify participants' level of comprehension and clarify concepts that required further explanation. Thus, the activity did not merely provide information but also encouraged participants to actively process and apply the knowledge acquired during the training.

Nevertheless, the activity also emphasized that although infused water can be incorporated into



a healthy lifestyle, its consumption should be appropriate and should not be considered a substitute for balanced nutrition or medical treatment. Participants were informed that individuals with gastric sensitivity or certain gastric disorders should exercise caution when consuming acidic beverages containing lemon, particularly on an empty stomach (Sari & Hartanti, 2022). This consideration is important to ensure that the promotion of healthy beverages is accompanied by appropriate awareness of individual health conditions.

Overall, the implementation of LEMINWA training demonstrated that a simple, practical, and participatory educational approach can facilitate the dissemination of health-related information and encourage participants to adopt healthier beverage practices. The activity is particularly relevant in conditions characterized by hot weather and intensive daily activities, where adequate fluid intake is essential. By utilizing readily available natural ingredients, LEMINWA also provides an accessible alternative for increasing the appeal of water consumption while encouraging greater awareness of healthy dietary and hydration practices. The positive response from participants indicates that similar educational activities may be further developed as part of broader health promotion initiatives among students and the wider community.

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An Analysis of the Sufi Concepts of Shaykh Ibrahim Al-Matubuli in Minahus Saniyah

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ABSTRACT

Every Sufi scholar develops a particular conceptual framework for the spiritual journey toward God. This community service activity aims to elaborate the Sufi concepts of Shaykh Ibrahim Al-Matubuli as presented in *Minahus Saniyah*, a work attributed to Shaykh Abdul Qadir Al-Jailani, and to provide participants with an understanding of their relevance to contemporary spiritual and ethical life. The activity employed two main methods: lectures and question-and-answer sessions. The lecture method was used to systematically present the fundamental concepts of Sufism, while the question-and-answer method facilitated interaction, clarification, and deeper understanding among participants. The activity was conducted smoothly and without significant obstacles. The discussion identified seventeen teachings attributed to Shaykh Ibrahim Al-Matubuli, including steadfast repentance, spiritual discipline through abandoning excessive engagement with permissible matters, avoiding ostentation (*riya'*), preserving others' feelings, consuming lawful food, overcoming excessive shyness, avoiding dishonesty in work, controlling the *nafs*, practicing seclusion (*uzlah*), maintaining silence, performing night prayers, participating in congregational prayers, avoiding injustice, increasing *istighfar*, cultivating appropriate modesty, maintaining proper etiquette (*adab*), and consistently engaging in remembrance of God (*dhikr*). These teachings demonstrate that Sufism emphasizes not only spiritual purification but also ethical conduct, self-discipline, worship, and social responsibility. The activity is expected to contribute to participants' understanding and practical application of Sufi values in everyday life.

Keywords: *Sufism, Ibrahim Al-Matubuli, Minahus Saniyah, Spirituality, Community Service.*

Introduction

Every Sufi scholar develops a particular conceptual framework for undertaking the spiritual journey toward Allah SWT. Shaykh Ibn al-‘Arabi, along with several practitioners of the Shattariyah and Akmaliah Sufi orders, conceptualizes this spiritual journey through the doctrine of the Seven Levels of Being (*Martabat Tujuh*), consisting of ‘alam ahadiyah, ‘alam wahdah, ‘alam wahidiyah, ‘alam arwah, ‘alam mitsal, ‘alam ajsam, and ‘alam insan kamil



(Shofwan, 2024). Meanwhile, Shaykh Abdul Qadir al-Jilani, in his work *Sirr al-Asrar*, presents a Sufi framework based on four realms, namely ‘alam mulki, ‘alam malakut, ‘alam jabarut, and ‘alam lahut (Shofwan, 2022). Although these frameworks differ in their conceptual formulations, their fundamental orientation is directed toward affirming the oneness of Allah SWT (tawhid).

One Sufi work that deserves further elaboration is *Minahus Saniyah* by Shaykh Abdul Wahhab al-Sha‘rani, who was a direct disciple of Shaykh Ibrahim al-Matubuli. The book contains a series of teachings, counsels, and spiritual instructions attributed to Al-Matubuli for those undertaking the Sufi path toward God. The work is particularly relevant for understanding practical dimensions of Sufi spirituality because its teachings emphasize spiritual discipline, ethical conduct, purification of the self, and consistent worship. Furthermore, the author, Shaykh Abdul Wahhab al-Sha‘rani, is recognized as a prominent Sufi scholar whose works have been widely referenced in studies of Islamic mysticism (Effendy, 2001). The study of *Minahus Saniyah* is therefore expected to contribute to the intellectual heritage of Sufism and provide additional insights for practitioners of Sufi orders seeking to deepen their understanding of the spiritual path. It may also serve as a valuable reference for academics, particularly those in Sufism and Islamic studies programs, as well as researchers interested in exploring the intellectual and practical dimensions of Islamic spirituality.

In this context, conducting a community service activity that elaborates on the Sufi concepts of Shaykh Ibrahim al-Matubuli as presented in *Minahus Saniyah* by Shaykh Abdul Wahhab al-Sha‘rani is considered relevant and worthwhile. The activity was particularly meaningful because it was conducted during the month of Ramadan and organized by the Mandalika Institute in Central Lombok Regency, West Nusa Tenggara. The timing of the activity provided an appropriate spiritual context for discussing Sufi teachings related to self-purification, worship, ethical conduct, and the spiritual journey toward Allah SWT. Through this community service activity, the organizers sought to provide participants, particularly those attending the online Zoom meeting, with accessible knowledge concerning Al-Matubuli’s Sufi teachings and their relevance to spiritual life.

Furthermore, the activity was expected to contribute not only to the participants’ understanding of Sufi thought but also to the broader development of academic and community-based studies of Islamic mysticism. By presenting the teachings in a systematic and accessible manner, the activity could serve as an initial reference for future researchers and community service



practitioners interested in developing further studies and educational programs related to Sufi thought and practice.

Research Method

The community service activity focusing on the elaboration of Shaykh Ibrahim Al-Matubuli's Sufi concepts in Minahus Saniyah by Shaykh Abdul Wahab Al-Sha'rani was conducted online through a Zoom meeting organized by the committee of Mandalika Institute, located on Jalan Raya Kenyalu, Saba Village, Janapria District, Central Lombok Regency, West Nusa Tenggara. The activity was organized as a National Webinar held as part of the institution's special Ramadan 1446 AH/2025 CE study program. The online format enabled participants from different locations to participate in the discussion and gain access to the presented materials without geographical limitations.

The implementation of the activity employed two complementary methods, namely the lecture method and the question-and-answer method. The lecture method served as the primary approach for systematically presenting the Sufi concepts of Shaykh Ibrahim Al-Matubuli as contained in Minahus Saniyah. The material was delivered by Dr. Arif Muzayin Shofwan, M.Pd., a lecturer at Universitas Nahdlatul Ulama Blitar, who elaborated on the principal teachings and spiritual guidance contained in the work. The presentation focused on explaining the conceptual and practical dimensions of Al-Matubuli's Sufi teachings so that participants could understand their significance within the broader tradition of Islamic spirituality.

The second method was the question-and-answer method, which was implemented after the main presentation. This method provided an interactive forum for participants attending the Zoom meeting to ask questions, seek clarification, and discuss aspects of the material that required further explanation. The interaction also enabled the participants to relate the Sufi concepts presented to their own understanding and spiritual experiences. The combination of lecture and discussion was intended to create an effective learning environment in which the delivery of theoretical material was complemented by active participant engagement. Through this approach, the community service activity sought to broaden participants' understanding of Al-Matubuli's Sufi thought while encouraging further reflection on its relevance to contemporary religious and spiritual life.



Results and Discussion

Implementation Procedure

The community service activity focusing on the elaboration of Shaykh Ibrahim Al-Matubuli's Sufi concepts in Minahas Saniyah was conducted on March 25, 2025, through an online Zoom meeting organized by the Mandalika Institute in Central Lombok, West Nusa Tenggara. The implementation process was relatively simple and did not require extensive equipment or complex technical facilities. The activity was designed to facilitate broad participation while ensuring that the delivery of the Sufi materials could take place effectively through an online platform.

The initial stage involved participant registration and coordination. The organizing committee of the Mandalika Institute prepared a Google Form as an online registration instrument for individuals interested in participating in the activity. The registration form enabled the committee to collect participant information and subsequently establish an effective communication channel. Participants who had registered were then added to a dedicated WhatsApp group, which served as the primary medium for disseminating information and coordinating the implementation of the activity.

On the scheduled date, the organizing committee distributed the Zoom meeting link through the established WhatsApp group. Participants were subsequently directed to access the virtual meeting room at the designated time. Through this mechanism, the committee was able to coordinate participants, disseminate technical information, and facilitate their participation in the webinar. The use of digital communication platforms allowed the activity to be conducted efficiently and provided opportunities for participants from different locations to participate without the need to attend a physical venue.

This implementation procedure demonstrates that community service activities focusing on Islamic intellectual and spiritual education can be conducted effectively through digital platforms. The combination of online registration, WhatsApp-based coordination, and Zoom-based knowledge dissemination provided a practical and accessible mechanism for organizing the activity. It also supported the broader dissemination of Shaykh Ibrahim Al-Matubuli's Sufi teachings to participants beyond the geographical boundaries of Central Lombok.

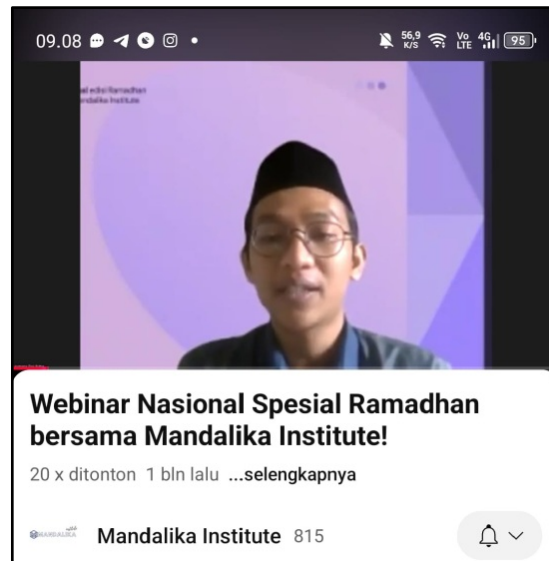


Figure 1. Lesmana Dwi Putra Yunas as the Moderator of the Community Service Activity
(Documentation, March 25, 2025)

After all participants had joined the Zoom meeting, Lesmana Dwi Putra Yunas, as the moderator, officially opened the community service activity. Following the opening session, the moderator handed the proceedings over to the main speaker, Dr. Arif Muzayin Shofwan, M.Pd., a lecturer at Universitas Nahdlatul Ulama Blitar. In presenting the Sufi concepts of Shaykh Ibrahim Al-Matubuli as contained in *Minahus Saniyah* by Shaykh Abdul Wahab Al-Sha'rani, the speaker delivered the material systematically, beginning with an overview of Shaykh Ibrahim Al-Matubuli's biography and subsequently elaborating on the seventeen Sufi teachings or spiritual counsels attributed to him.

According to the material presented, Shaykh Ibrahim bin Ali bin Umar Al-Matubuli, commonly known as Al-Matubuli, lived around 800 AH and was regarded as one of the prominent spiritual figures among the *awliya'*. He was described as possessing profound *ma'rifah* (spiritual knowledge) and attaining the spiritual rank referred to as *al-dawa'ir al-kubra*. Although he was characterized as *ummi*, meaning unable to read and write in the conventional sense, this condition did not prevent him from possessing exceptional intellectual insight and spiritual wisdom. He was also portrayed as having extraordinary strength in disciplining and overcoming the *nafs* (lower self), which constitutes a central element in the Sufi path of spiritual purification (Shofwan, 2022).

The presentation of his biography served as an introductory foundation for understanding the seventeen spiritual counsels subsequently discussed by the speaker. By first introducing Al-Matubuli's spiritual background and exemplary character, participants were provided with a



contextual framework for understanding the teachings attributed to him in Minahas Saniyah. The discussion then proceeded to examine the seventeen counsels as a practical manifestation of Sufi spirituality, emphasizing the purification of the self, consistency in worship, ethical conduct, spiritual discipline, and the cultivation of a continuous relationship with Allah SWT.



Figure 2. Assoc. Prof. Dr. Arif Muzayin Shofwan, M.Pd. delivering the presentation
(Documentation, March 25, 2025)

Al-Matubuli's daily livelihood was reportedly that of a boiled-peanut vendor near the Jami' Amir Syarafuddin Mosque in the Husainiyah area of Cairo, Egypt. Despite his modest occupation, he was described as a person of profound spirituality. His mother was known for her piety and devotion to worshipping Allah SWT (Alaydrus, 2022). Whenever Al-Matubuli faced serious difficulties, he would visit his mother's grave and offer prayers. According to the account presented, his difficulties would subsequently be resolved through what was regarded as the spiritual blessing and sanctity (karamah) associated with his mother (Shofwan, 2022). When Al-Matubuli was asked about his spiritual teacher, he reportedly stated that his own mother was his teacher, explaining that she had educated and nurtured him during his childhood and that he had acquired various forms of knowledge from her. On other occasions, when asked about his teacher, Al-Matubuli reportedly stated that his teacher was the Prophet Muhammad SAW (Shofwan, 2022). In Al-Sha'rani's terminology, this statement may be understood as referring to a form of spiritual guidance or discipleship to the Prophet Muhammad SAW through a spiritual connection (berguru rohani) (Al-Sha'rani, n.d.; Khudhori, 2018).

Nevertheless, other accounts indicate that Al-Matubuli also studied under a Sufi teacher named



Shaykh Yusuf Al-Barlisi Al-Ahmadi (Shofwan, 2022). These accounts illustrate the distinctive character of Al-Matubuli's spiritual formation, which was not limited to formal scholarly instruction but also encompassed familial upbringing, spiritual experience, and Sufi mentorship. His mother's role is particularly significant in the narrative, reflecting the importance of early spiritual education and moral formation in the development of a Sufi personality. At the same time, his reported spiritual relationship with the Prophet Muhammad SAW and his association with Shaykh Yusuf Al-Barlisi Al-Ahmadi demonstrate the multidimensional nature of the spiritual transmission attributed to Al-Matubuli.

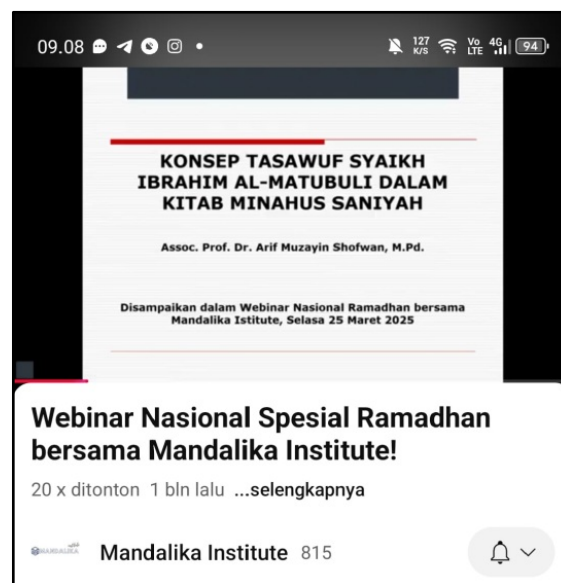


Figure 3. PowerPoint presentation delivered by Assoc. Prof. Dr. Arif Muzayin Shofwan, M.Pd. (Documentation, March 25, 2025)

Al-Matubuli is reported to have once dreamed of meeting the Prophet Muhammad SAW and subsequently shared the experience with his mother. His mother responded that a true spiritual man is one who is capable of encountering the Prophet Muhammad SAW directly while conscious and awake, rather than merely in a dream. Several days later, Al-Matubuli was believed to have received a divine spiritual gift that enabled him to encounter the Prophet Muhammad SAW while fully conscious. His mother then affirmed that he had attained the spiritual status of a true man (rajul) (Shofwan, 2022; Asseqaf, 2022).

Regarding his spiritual succession after his death, Al-Matubuli reportedly identified Shaykh Muhammad bin Annan as his successor. Nevertheless, he had numerous other disciples who continued to transmit and develop his spiritual teachings. Among them were Shaykh Ali Al-Murshafi, Shaykh Abdul Qadir Al-Dastuti, Shaykh Muhammad Munir, Shaykh Abu Bakar Al-



Hadidi, Shaykh Muhammad Sarawi, Shaykh Abdul Halim bin Mushlih, Shaykh Yusuf Al-Haritsi, Muhammad Tsanawi Al-Ahmadi, Shaykh Zakaria, Shaykh Burhanuddin, Shaykh Kamaluddin Al-Thawil, Shaykh Abdul Haq As-Sinbati, Shaykh Yusuf Al-Kurdi, and Shaykh Ahmad Zawawi, among others (Shofwan, 2022).

One of Al-Matubuli's spiritual descendants in the chain of discipleship was Shaykh Abdul Wahab Al-Sha'rani, the author of *Minahus Saniyah*. Al-Sha'rani may be regarded as a "grand-disciple" of Al-Matubuli because he studied under Shaykh Zakaria, who in turn studied under Al-Matubuli. However, some manuscripts indicate that Al-Sha'rani was a direct disciple of Shaykh Ibrahim Al-Matubuli. According to Mulyati et al., Al-Sha'rani was born in 898 AH in Qalyashafandah, Egypt. He subsequently migrated to the area of Abi Sya'rah, from which he derived the appellation Al-Sha'rani (Al-Sha'rani, n.d.; Birri, n.d.; Cahyo, 2018).

Al-Sha'rani is reported to have studied under approximately fifty scholars bearing the title Shaykh, who were consistently devoted to both religious knowledge and its practical application. Some of these teachers were also lecturers at Al-Azhar University in Cairo, Egypt (Mulyati et al., n.d.). Through his extensive scholarly and spiritual training, Al-Sha'rani emerged as an influential figure in the Sufi tradition. Despite his intellectual stature and broad scholarly network, he was characterized by a notably simple and humble way of life, a quality frequently highlighted in accounts of his character and spirituality (Azra, 2008; Kurnia, 2016; Zulkarnain, 2019).

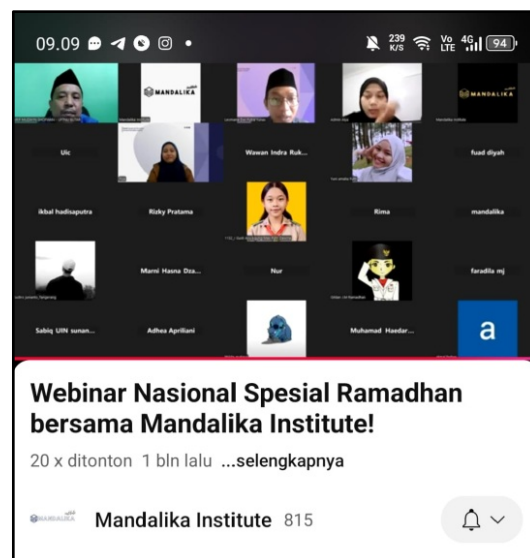


Figure 4. Participants in the community service activity on the elaboration of Shaykh Ibrahim Al-Matubuli's Sufi concepts (Documentation, March 25, 2025)



The seventeen spiritual counsels (wasiat) of Shaykh Ibrahim Al-Matubuli contained in Minahus Saniyah were subsequently discussed in detail. These teachings comprise steadfastness in repentance, abandoning certain permissible matters as a means of spiritual refinement, guarding oneself against ostentation (riya'), avoiding actions that may hurt or disappoint others, consuming only lawful food, overcoming excessive shyness, avoiding dishonesty in one's work, striving against the desires of the nafs, practicing spiritual withdrawal (uzlah), maintaining silence, consistently performing the night prayer, regularly performing congregational prayers, refraining from oppression and injustice, increasing the practice of seeking forgiveness from Allah (istighfar), cultivating appropriate modesty, maintaining proper etiquette (adab), and remaining consistent in remembering Allah (dhikr).

The seventeen teachings were presented comprehensively by Dr. Arif Muzayin Shofwan, M.Pd., accompanied by references to relevant Qur'anic verses and Prophetic traditions. The presentation was intended not merely to introduce the teachings as theoretical concepts but also to explain their spiritual and ethical significance for those undertaking the Sufi path. The integration of Qur'anic and Hadith references provided a religious foundation for each teaching and enabled participants to understand the relationship between Sufi spiritual practices and the broader foundations of Islamic teachings.

After the presentation of the material had been completed, the activity proceeded to an interactive question-and-answer session with the participants. The moderator first collected questions submitted by participants and then presented them one by one to the speaker for further discussion and clarification. This mechanism enabled the discussion to proceed in an orderly manner while providing participants with an opportunity to explore particular aspects of Al-Matubuli's teachings in greater depth. The interaction also demonstrated the participants' engagement with the material presented during the activity.

The community service activity concluded with a closing prayer led by the speaker. The prayer marked the end of the session while reinforcing the spiritual orientation of the activity. Overall, the sequence of presentation, discussion, question-and-answer interaction, and closing prayer provided a comprehensive format for introducing and elaborating on the Sufi teachings of Shaykh Ibrahim Al-Matubuli as contained in Minahus Saniyah.

Conclusion

Based on the results and discussion of the community service activity, several conclusions can be drawn. First, the elaboration of the Sufi concepts of Shaykh Ibrahim Al-Matubuli as



presented in Minahus Saniyah by Shaykh Abdul Wahab Al-Sha‘rani, delivered by Dr. Arif Muzayin Shofwan, M.Pd. and organized by the Mandalika Institute through a Zoom meeting, was successfully conducted without significant obstacles. The use of an online format facilitated the dissemination of Sufi knowledge and enabled participants from different locations to engage in the activity effectively.

Second, the activity introduced and elaborated on seventeen spiritual counsels of Shaykh Ibrahim Al-Matubuli, namely steadfastness in repentance, abandoning certain permissible matters as a means of spiritual refinement, avoiding ostentation (*riya'*), preserving the feelings of others, consuming lawful food, overcoming excessive shyness, avoiding dishonesty in work, striving against the *nafs*, practicing spiritual withdrawal (*uzlah*), maintaining silence, consistently performing the night prayer, performing congregational prayers, avoiding oppression and injustice, increasing *istighfar*, cultivating appropriate modesty, maintaining *adab*, and consistently remembering Allah (*dhikr*). Collectively, these teachings emphasize spiritual purification, self-discipline, ethical conduct, consistency in worship, and the strengthening of one's relationship with Allah SWT.

For future community service activities, it is recommended that the Mandalika Institute continue organizing similar Sufi studies, particularly during the month of Ramadan. Such activities can serve as a medium for spiritual reflection and the cultivation of inner tranquility, while also strengthening participants' religious awareness and commitment to worship. A clearer and more peaceful heart and mind are expected to support individuals in carrying out their professional and social responsibilities with greater enthusiasm and psychological balance. Furthermore, the continuation of Sufi studies may encourage participants to deepen their personal spiritual development and increase their commitment to acts of worship and remembrance of Allah SWT.

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