

Integration of Psychosocial Assistance and Sharia
Financial Literacy to Improve the Capacity of Islamic
Students in Self-Management and Financial Planning

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Keywords:	Family Resilience; Financial Planing; Mental health; Psychosocial Support.	Abstract. Psychosocial support among students is urgent because low mental health literacy can have an impact on mental and emotional health disorders. The lack of sharia-based financial planning literacy in students can create double vulnerabilities both managerial and psychological that have a direct impact on mental health. The integration of psychosocial support, mental health literacy, sharia-based financial planning literacy, and adolescent identity search forms a protective mechanism that simultaneously strengthens family resilience. This community service using psychosocial guidance and structured sharia-based financial planning literacy session methods that invite participants to explore the challenges of today's families and students, understand the order of personal values, recognize their strengths and weaknesses, and how students can plan their finances from an early age, held at the An-Nahdloh Islamic boarding school, Selangor Malaysia. Data collection was carried out through pre and post-test assessments, including observations, interviews and questionnaires to measure the level of understanding of personal conditions and financial literacy. The result of this service is that 85% of students increase their understanding; have a clear self-concept, have values that are a guideline for life and increase their capacity in terms of financial planning based on sharia principles. Psychosocial support as an external stimulus serves to optimize adolescent mental health literacy, which provides a cognitive scheme to manage emotional turmoil during the identity search crisis phase to remain oriented towards adaptive values. The presence of sharia-based financial planning literacy complements the process by providing an ethical-practical framework in resource management that is in line with the principles of monotheism, thereby reducing financial and existential conflicts which ultimately create functional synergy between family members as the main indicator of comprehensive family resilience.	
Katakunci:	Ketahanan Keluarga; Perencanaan Keuangan; Kesehatan	Abstrak. Dukungan psikososial di kalangan siswa sangat mendesak karena literasi kesehatan mental yang rendah dapat berdampak pada gangguan kesehatan mental dan emosional, peningkatan risiko depresi dan kecemasan, rendahnya self esteem dan	

*Mental; Dukungan
Psikososial.*

mekanisme koping maladaptif. Minimnya literasi perencanaan keuangan berbasis syariah pada siswa dapat menciptakan kerentanan ganda baik secara managerial maupun psikologis yang berdampak langsung pada kesehatan mental. Integrasi antara dukungan psikososial, literasi kesehatan mental, literasi perencanaan keuangan berbasis syariah, dan pencarian identitas remaja membentuk suatu mekanisme protektif yang secara simultan memperkuat ketahanan keluarga. Pengabdian kepada masyarakat ini menggunakan metode sesi bimbingan psikososial dan literasi perencanaan keuangan berbasis syariah terstruktur yang mengajak peserta untuk mengeksplorasi tantangan keluarga dan siswa masa kini, memahami urutan nilai pribadi, mengenali kelebihan dan kekurangan diri, dan bagaimana siswa dapat merencanakan keuangan sejak dini, diselenggarakan di pondok pesantren An-Nahdilah, Selangor Malaysia. Pengumpulan data dilakukan melalui penilaian pre dan post tes, termasuk observasi, wawancara serta kuesioner untuk mengukur tingkat pemahaman terhadap kondisi diri dan literasi keuangan. Hasil dari pengabdian ini adalah 85% mahasiswa meningkat pemahamannya; memiliki konsep diri yang jelas, memiliki nilai-nilai yang menjadi pedoman hidup dan meningkat kapasitasnya dalam hal perencanaan keuangan berdasarkan prinsip syariah. Dukungan psikososial sebagai stimulus eksternal berfungsi mengoptimalkan literasi kesehatan mental remaja, yang memberikan skema kognitif untuk mengelola gejala emosional selama fase krisis pencarian identitas agar tetap berorientasi pada nilai-nilai adaptif. Kehadiran literasi perencanaan keuangan berbasis syariah melengkapi proses tersebut dengan menyediakan kerangka etis-praktis dalam pengelolaan sumber daya yang selaras dengan prinsip tauhid, sehingga mereduksi konflik finansial dan eksistensial yang pada akhirnya menciptakan sinergi fungsional antaranggota keluarga sebagai indikator utama ketahanan keluarga yang komprehensif.

1 Introduction

Selangor is one of the largest concentrations of Indonesian migrant workers and their children as it is an industrial and plantation hub, such as in Klang, Batu Caves and Hulu Langat. The number of migrant workers living in the Selangor region is estimated at 150-000-200,000 both procedural and non-procedural, considering that Selangor absorbs the largest industrial workforce in the peninsula. By 2025, there will be 44,178 Indonesian Migrant Workers stationed in Malaysia. Children of Indonesian migrant workers in Selangor face systemic challenges that

hinder access to education and social services, resulting in vulnerabilities in socio-economic aspects and the fulfillment of the rights of children of Indonesian migrant workers. (Asmara Jingga, 2025; Fatmawiyati et al., 2025a; kp2mi, 2025)

Challenges in the field of intellectual access for children of Indonesian migrant workers include, *first*, undocumented status. Many children are born to non-procedural parents so they do not have passports or birth certificates. This makes them unable to enter public schools (SK/SMK) owned by the Malaysian government. (Anjani and al., 2025) *Second*, the limitations of the level of education. Guidance Studios (SB) in Selangor are generally only available for elementary level. After graduating, it was difficult for them to continue to the junior high school/high school level due to limited costs and the absence of formal Indonesian schools in Selangor (Sekolah Indonesia Kuala Lumpur/SIKL is quite far from Selangor). *Third*, the lack of teaching staff. Many tutoring centers rely on volunteers or tutors whose numbers are not proportional to the number of students, so the quality of instruction is often not optimal. (Aranda & Nurhilmiyah, 2024)

To overcome the problem of the lack of documents for the children of Indonesian migrant workers, the Indonesian government through the Indonesian Embassy in Malaysia has sought the establishment of the Indonesian Malaysian School, coupled with dozens of Guidance Studios (SB) in the Selangor region (such as SB Wira Damai in Batu Caves and PPWNI in Klang) that serve hundreds of children. As an illustration, one guidance studio accommodates an average of 30 to 150 children, with a total of thousands of migrant children spread across migrant settlement pockets in Selangor. (Sholina, 2022)

In the social aspect, migrant workers in Selangor live in conditions of high vulnerability, including, *first*, Isolation and Fear, due to illegal parental status, children are often prohibited from leaving the house or playing in public areas for fear of being caught by immigration operations (raids). This hinders the development of their social skills. *Second*, Stigma and Discrimination. They are often seen as "second-class citizens" or illegal immigrants, which results in low self-confidence and a crisis of national identity (confusion over whether they are Indonesian or

Malaysian). *Third*, the risk of exploitation. Children who are out of school are particularly vulnerable to being forced to work at an early age (child labor) to help the family economy, or to engage in unhealthy environmental associations in migrant slums. (Aswindo and al., n.d.; Retno Bulan and al., 2022)

One of the efforts made to fulfill the rights and access to education for the children of migrant workers in Selangor is the establishment of a non-formal educational institution, namely the An-Nahdloh Islamic Boarding School as well as a Junior High School Learning Studio initiated by the NU socio-religious organization in Malaysia (PCINU Malaysia). This community service was carried out at the An-Nahdloh Islamic boarding school, precisely in Tanjung Sepat, Selangor, Malaysia. It is located in a coastal area in the neighborhood around oil palm plantations. The An-Nahdloh Islamic Boarding School has 70 adolescent students, all of whom are children of Indonesian migrant workers (PMI) working in Malaysia, as well as an orphanage for orphaned and abandoned migrant workers. Parents' busyness as migrant workers causes them not to get direct care from their parents. As a substitute, the teenage students are taken care of by the caretakers of the Islamic boarding school and the ustadz, musyrif or musyrifah. The An-Nahdloh Islamic Boarding School provides non-formal education in the form of junior high school equivalency education and tahfidz pesantren programs.

In the midst of systemic challenges and potential vulnerabilities in various fields, both educational and social, psychosocial support is needed to support the psychological and social development of adolescent students in crucial times. After all, adolescence is a very important time for the development of self-identity. (Azad & Carlsson, 2024; Purwanta & Wangid, 2025) Characterized by various changes both physically, psychologically, and socially. Today's adolescent problems are increasingly complex. (Gu et al., 2025) The process of identity formation is a complex challenge that causes various problems related to identity. Identity formation is a major developmental task in adolescence. (Erikson, 1968) Adolescents undergo major transformations, including the development of ego and identity, changes in self-image and body, and the onset of puberty. (Warner & Hauser, 2009) Adolescent identity

problems have many aspects and are influenced by a combination of developmental, psychosocial, and cultural factors. Addressing these issues through interventions that support and foster a positive environment can go a long way toward developing healthy adolescent identity. (Gu et al., 2025; Valdés et al., 2024) Therefore, this community service will focus on efforts to build an understanding of the self-identity of adolescent students, strengthen the main values that are used as a guide for life and recognize strengths and weaknesses to help them have self-esteem to achieve their goals.

All adolescent students at the An-Nahdloh Islamic boarding school are children of Indonesian migrant workers, a small number of orphans and abandoned children and live in dormitories every day. In their teenage years, they need a lot of psychosocial support to strengthen the developmental transition process to adulthood. Because the absence of psychosocial support for adolescents can trigger a domino effect that damages various aspects of their development. The lack of psychosocial support will have an impact, including prolonged identity crises, adolescents experiencing confusion about their roles, difficulty making decisions, declining cognitive and academic function, low self-esteem, increased risk of depression and anxiety and even a lack of healthy social support make adolescents tend to find it difficult to build trust and interpersonal relationships with others. Susilowati and Salmid (2019) found that about 48% of students experienced symptoms of moderate to severe anxiety in the first year of living in a school dormitory. Feelings of isolation, lack of emotional support from parents, and pressure to adjust to the pesantren culture are the main triggers. (Nurfitria, 2025) Among pesantren students, around 39.7% experienced depression, 67.1% experienced anxiety and 44.9% experienced stress, caused by academic, interpersonal, teacher, learning, and social classes. (Yuniasih et al., 2023) Therefore, psychosocial support is needed for adolescent students who live in dormitories or An-Nahdloh Selangor Malaysian boarding schools.

In addition to psychosocial support, sharia-based financial literacy is also important to be introduced to adolescent students. The lack of literacy in sharia-based financial planning can create dual vulnerabilities

both managerial and psychological that have a direct impact on mental health. The integration of psychosocial support, mental health literacy, sharia-based financial planning literacy, and adolescent identity search forms a protective mechanism that simultaneously strengthens family resilience. Therefore, this community service will provide an understanding of saving, budgeting and investing according to sharia principles. This material also includes the concepts of alms and zakat. Adolescent students are equipped with a wise and sharia-based way of managing finances.

The main problem faced by the An-Nahdloh Islamic Boarding School and the Junior High School Guidance Studio is *First*, there is still a lack of psychosocial assistance for 70 students, considering that almost all students are children of migrant workers and some orphans. *Second*, 70 students still lack sharia-based financial literacy, considering that life in the dormitory requires students to be independent, including in managing pocket money from their parents. Due to various complex conditions, community service activities focus on strengthening the development of adolescent students through psychosocial guidance and sharia-based financial planning.

The purpose of this service activity is to provide support for adolescent students to understand their identity, be able to act, make decisions and solve problems appropriately and adolescents have an ideal personality, have a complete self-concept, have high ideals, have basic capacity for sharia-based financial planning, so that in the end they can prevent depression, stress, because they fail to adapt and find self-concept in the midst of limitations Facilities and Student Nursing. The novelty of this service lies in the integration between psychosocial assistance and sharia-based financial planning from an early age to build psychological, emotional and economic well-being simultaneously.

However, the problem of juvenile delinquency is often triggered by the motivation of self-exploration to find self-identity and commitment. (Azad & Carlsson, 2024) Therefore, providing assistance and services to adolescents is very important. (Aaltonen et al., 2025a) Including helping teenagers to find their dreams or career identities in the future. Career identity is one of the most important psychosocial developmental tasks

for adolescents. The development of career identity in adolescence will prevent humans from experiencing identity confusion that will have an impact on future developmental tasks (Purwanta & Wangid, 2025).

2 Method

This community service program employed a *Participatory Action Research* (PAR) approach, as it positions students, pesantren caregivers, and institutional managers as active subjects throughout the entire process rather than as passive recipients of intervention. PAR emphasizes a continuous cycle of participation, action, and reflection aimed at generating contextual, responsive, and sustainable social change. This approach is particularly relevant for adolescent students at An-Nahdloh Islamic Boarding School in Selangor, Malaysia, who are predominantly children of Indonesian migrant workers and face multidimensional educational, psychosocial, and socio-economic vulnerabilities.

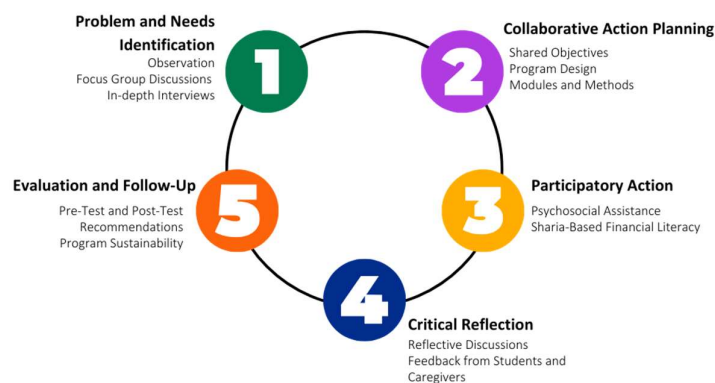


Figure 1. Stages of community service using the PAR approach

The implementation of the program began with a participatory diagnostic phase focused on identifying problems and needs collaboratively with key stakeholders, including students, pesantren caregivers, teachers, and managers of the An-Nahdloh Junior High School Learning Studio. During this phase, participatory observation was conducted to understand students' daily lives in the dormitory, social interaction patterns, and levels of independence. In addition, focus group discussions with students were organized to explore their

psychosocial experiences, challenges related to identity formation, and baseline understanding of financial management. In-depth interviews with pesantren caregivers provided further insights into students' psychological conditions, existing caregiving practices, and urgent needs for structured psychosocial support. The findings of this phase revealed two central issues: the limited availability of psychosocial assistance for adolescent students from migrant worker families and the low level of sharia-based financial literacy. These conditions negatively affected students' self-management, decision-making capacity, and overall psychological well-being.

Based on the results of the participatory diagnosis, the program proceeded to a collaborative action-planning phase involving both the community service team and pesantren stakeholders. Together, they formulated shared program objectives aimed at strengthening students' self-identity, core life values, psychosocial well-being, and financial independence. Contextual modules on psychosocial assistance and sharia-based financial literacy were then designed to reflect the lived realities of migrant pesantren students. Participatory learning methods were intentionally selected, including reflective discussions, educational games, role-playing, simple financial planning simulations, and goal-setting exercises. This planning process ensured that the intervention was not top-down, but rather grounded in the actual needs, capacities, and socio-cultural context of the pesantren community.

The participatory action phase constituted the core implementation of the program and was conducted over four consecutive days. This phase integrated psychosocial assistance with sharia-based financial literacy through interactive and student-centered activities. Key components included discussions on contemporary challenges faced by adolescents from migrant families, particularly issues related to identity, emotional regulation, and social relationships. Students were guided to explore personal and religious values as a foundation for character development and ethical decision-making. Identity exploration and goal-setting sessions helped students reflect on their aspirations and emerging career identities. Additional activities focused on identifying individual strengths and weaknesses to foster self-

esteem and resilience. In terms of financial literacy, students received practical instruction on managing pocket money, budgeting, saving, and understanding sharia-based concepts such as *zakat* and *sadaqah*. Throughout the process, students actively participated in discussions, self-reflection exercises, and hands-on practices rather than merely receiving theoretical input.

Following the implementation, a participatory reflection phase was conducted to critically assess the program's processes and outcomes. Reflection sessions involved students and pesantren caregivers and aimed to evaluate changes in students' awareness, attitudes, and understanding of self-identity and financial management. Students shared their subjective experiences, while caregivers provided feedback on observable behavioral changes. This reflective process also identified strengths of the program, implementation challenges, and opportunities for future improvement.

The final stage of the PAR cycle focused on evaluation and sustainability. Program effectiveness was assessed using pre-test and post-test instruments to measure changes in psychosocial understanding and sharia-based financial literacy. Behavioral indicators such as increased self-confidence, improved independence, and the ability to create simple financial plans were also analyzed. Based on these findings, follow-up recommendations were developed, including the integration of psychosocial assistance and sharia-based financial literacy into routine pesantren mentoring programs. Overall, the PAR-based approach ensured that the community service initiative extended beyond short-term intervention and contributed to sustainable transformation in the caregiving and educational practices of An-Nahdloh Islamic Boarding School.

3 Results

The implementation of the integration of psychosocial support and financial literacy is carried out in groups. From 70 students, they were divided into 10 groups randomly because the average student was 11-13 years old or at the junior high school age level. In the first session,

understand the challenges of today's teenagers. In this session, students are invited to understand the dynamics of adolescent development, changes and development of adolescents from the biological, psychological, social and spiritual aspects, pre-puberty, growth and changes in the body during adolescence, early adolescence, late puberty, late adolescence, supervision and management of information, adolescents and self-regulation through exercises to manage emotions, behaviors and body movements. This first session uses interactive discussion methods to create an active, fun and meaningful learning atmosphere.

The second session began with the first activity, "Get to Know Me". The purpose of this activity is to understand yourself, and practice communication skills, especially in the context of introducing yourself to others. Participants in pairs, each received 1 package of "Get to Know Me" card containing 6 cards. Each participant draws 3 cards and immediately writes down the answer. After that, each of them reads it to their friends/partners. The second activity is to understand the order of personal values. During this session, students are invited to find a hierarchy of the main values in their lives. The method is carried out by giving 3 colorful Post it papers, then asking students to write down 3 main values in life hierarchically. The values that were successfully formulated by an-Nahdloh students include the values of religious teachings (religiosity, the Qur'an and Hadith), the values of honesty, hard work, courage, obedience and respect for parents. This session aims to ensure that adolescents have key values that are important to guide in their lives and character.

The third session is to recognize one's strengths and weaknesses. This session aims to make participants know and understand themselves more deeply related to their strengths and weaknesses. Participants remained in groups according to their respective groups, then participants were distributed instruments (Understanding Strengths and Disadvantages). Participants were invited to reflect for a moment and fill it in. After the participants finished filling out, they were asked to share in their respective groups. Then invite participants for interactive discussions, questions and answers and make conclusions.



Figure 2. Documentation of the Implementation of Sharia-Based Psychosocial Guidance and Financial Planning at An-Nahdloh Islamic Boarding School, Tanjung Sepat, Selangor, Malaysia

The fourth session is to find your goals. In this session, each student was invited to write down their ideals through the method of describing the "Bridge of Hope". This bridge depicts the flow of adolescents' life processes from birth to adulthood, as well as marking important milestones in life achievements in their important age phases. This session provides a space for young students to think about themselves in the future, what they want to achieve, in the next 10-20 years, what they want in the future and how to achieve those expectations. This session aims to make young students have a complete conception of themselves now and in the future.

The fifth session, learning to plan finances. In this session, students were introduced to how to manage finances with sharia principles, which includes understanding saving, allocating funds owned and investing according to sharia principles. This material also includes the concepts of alms and zakat. Adolescent students are equipped with a wise and sharia-based way of managing finances. This session invites students to simulate allocating funds wisely through the method of exposure to resource persons, brainstorming and direct simulation.

In the evaluation session, adolescent students were invited to reflect together on what they got during the mentoring process of integrating psychosocial support and financial literacy. Then the teenage students fill out a post-test questionnaire to assess their understanding of the material that has been delivered. The results of the pre-test and post test assessments are as illustrated in the following table:

Table 1. Pre-test and post-test results

Nope.	Aspects	Pre-test (Average)	Post-test (Average)	Improvement
1	Understanding of the concept of an ideal and healthy teenager	60	83	23
2	Understanding self-conunciation	69	88	19
3	Have the ability to structure a hierarchy of values in life	70	90	20
4	Have the ability to act and make decisions	70	89	19
5	Understanding the Challenges and Facts of the Adolescent World	65	87	22
6	Understand the importance of having hopes and aspirations	64	88	24
7	Understanding the 5 aspects of sharia-based financial management	50	79	29
8	the ability to identify between needs and wants	56	85	29
9	Ability to manage revenue	62	78	16
10	Ability to allocate expenses	64	85	21

N = 70 students

The table shows that the pre test score obtained an average score of 63 and the post test obtained an average score of 85.2. This means that there is an average increase in student understanding of 35%.

4 Discussion

The Psychosocial Support and Financial Literacy Integration Program carried out at an-Nahdloh Islamic boarding schools in Malaysia, adapting the School-Age Youth Guidance (BRUS) module actually wants to answer the challenges that adolescents often experience related to the search for self-identity and courage in expressing opinions. (Borenstein et al., 2025) Guidance for students who are still in the adolescent stage aims to equip students to face the problems and challenges that adolescents often experience related to the search for identity. (Azad & Carlsson, 2024) The process of self-identity search affects many aspects of adolescent life, such as mental health (Chen et al., 2024), achievement (Ha et al., 2024; Khurma et al., 2025), future career (Purwanta & Wangid, 2025), self-confidence (Bloomer et al., 2023), emotional regulation (Purwanta & Wangid, 2025), self-motivation (Ha et al., 2024), cognitive skills (Khurma et al., 2025), fulfillment of psychological and social needs. (Aaltonen et al., 2025a)

The financial literacy program through sharia-based financial planning training was introduced so that adolescent students have insight in managing and planning finances from an early age. This is especially relevant because students live apart from their parents and have to manage their finances carefully. Students are able to manage their finances based on budgeting that is proportional to their needs, desires, savings, and investments and fulfill religious teachings such as zakat, infaq, and alms. In fact, students are expected to be able to refrain from consumptive behavior and lifestyle and be able to design a simple business after graduating from the Islamic boarding school. (Faerrosa et al., 2024; Velinaa & Rizkyb, 2022)

Psychosocial support will have an impact on strengthening the character of students (adolescents) is very important in the process of forming akhlaq al-karimah and pluralistic intelligence for students.

(Baharun & Adhimah, 2019; Lisnawati, 2020) Students have their own advantages because they live in a distinctive and unique Islamic boarding school subsystem. Adolescent students are used to living independently by living separately from their parents and solving their own problems in Islamic boarding schools.

Santri as part of the adolescent entity also have adequate parenting and psychosocial needs from the musyrif/supervisor at the Islamic boarding school. The cognitive and spiritual intake given to students in Islamic boarding schools is 'not enough' to oversee the transition from childhood to early adolescence. Psycho-social guidance and assistance are needed that can help students find answers to the anxiety experienced during the transition period. Parenting in Islamic boarding schools must be a serious concern for musyrif or musyrifah as a substitute for parents because it will shape the soul and character of children when they grow up.

Therefore, for students who are still in the transition stage from the childhood phase to adolescence, parental care is taken over by the caregiver or pesantren manager. In addition to getting formal education according to the set curriculum, students also need to get personality strengthening through guidance. Psychosocial guidance for students is part of social services that are important to pay attention to to meet the welfare of adolescents. (Aaltonen et al., 2025a) Aaltonen's research holistically highlights adolescent welfare services. After interviews, identification and thematic analysis, young people seeking help from social services have four functions: (1) guidance, (2) authoritative decision-making, (3) psychosocial support, and (4) daily support. This typology suggests that young people often need more than one form of support for different aspects of their lives. (Aaltonen et al., 2025a)

Various challenges and problems experienced by adolescents include mental health, juvenile delinquency related to drug use, (Rizal et al., n.d.) violent culture among adolescents as a form of self-identity, (Aaltonen et al., 2025b; Richards et al., 2025), violence that occurs in Islamic boarding schools. (Ananda et al., 2023; Arif et al., 2024; Mosita, 2024) In contrast to the reality of the lives of Malaysian an-Nahdloh students, the majority of whom are children of Indonesian migrant

workers and orphans. So the challenge is the fulfillment of basic rights, the need for positive parenting and psychosocial needs. In addition, there are signs of students' psychological characteristics that tend to be weak such as self-regulation, courage, creativity, diversity of viewpoints and humor. (Lisnawati, 2020)

Therefore, guidance for adolescents wants to build readiness and resilience for adolescents in facing turmoil in themselves, overcoming problems and challenges in life, especially the challenges of the industrial revolution 4.0 era. (Lisnawati, 2020) Based on Lisnawati's research, the skills that students must have in the era of the industrial revolution 4.0 are Critical Thinking Skills, Creative Thinking Skills, Communication Skills, and Collaboration Skills. In this case, students are still seen as weak in terms of creative thinking, especially in terms of creativity and diversity of viewpoints, and communication skills, especially in terms of courage (courage) in expressing ideas or opinions to others both verbally and in writing. In addition, counseling guidance can also activate students' spiritual intelligence. (Jannah, 2022; Lisnawati, 2020)

Recommendations for the sustainability of this service can be continued with Managing Emotions training. The prospect of further program development is very possible with an online model or in-person visits involving overseas KKN students to follow up on previous programs. The service material can be continued related to the theme of Managing Emotions, student entrepreneurship based on local potential, and Maslahat Family Training which targets student families, administrators of ustadz-ustadzah of Islamic boarding schools.

5 Conclusion

Based on the explanation above, it can be concluded that this activity provides several significant impacts and benefits, namely: first, Character Building: This activity helps adolescents recognize their strengths and weaknesses, realize their potential, determine personal principles, and design a more optimistic future. This will have a positive impact on increasing family resilience. Second, Financial Management: The participants gained insight into the importance of financial management according to sharia principles, including the habit of saving

and investing in kindness. Third, the weakness of this community service program is the limited service time because the partner's location is overseas compared to the amount of material that is important to be delivered in order to successfully open awareness and transform optimally, the partner's location is quite far from the capital of Malaysia, so it will affect the next mentoring process.

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