



Uinsa International Community Engagement in South Korea: A Track Record of Service, Collaboration, and Empowerment of The Indonesian Muslim Community

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Article History:

Received: March 12, 2026;

Revised: April 14, 2026;

Accepted: May 16, 2026;

Online Available: May 31, 2026

Keywords: Al-Barokah Mosque; Asset-Based Community Development (ABCD); Indonesian Migrant Workers (PMI); Muslim Diaspora; UINSA International Community Engagement (UICE).

Abstract: South Korea presents multidimensional challenges for the Indonesian diaspora, particularly Indonesian migrant workers (PMI), in maintaining their Islamic identity in a secular society with a highly disciplined work culture. This article documents the implementation of the UINSA International Community Engagement (UICE) 2025 program, an initiative that integrates student mobility with community service using the Asset-Based Community Development (ABCD) approach. This research uses a descriptive qualitative method to explore the potential and assets of the community at Al-Barokah Mosque, Gimhae, which include individual, social, physical, spiritual, and economic assets. The program implementation focused on empowerment and education through mental strengthening seminars, digital da'wah (podcasts), fiqh studies for women, the establishment of a Quran Education Park (TPQ) for migrant children, and support for the mosque's economic independence (BUMM). The results of the activities show that cross-cultural interaction and this asset-based approach are effective in strengthening Islamic identity, building transnational solidarity, and empowering the PMI community to be more independent and resilient in facing social vulnerability in a minority country.

1. INTRODUCTION

South Korea, a country characterized by a predominantly secular society and a highly disciplined work culture, presents unique challenges for Indonesian migrant workers (PMI). For the Muslim community, maintaining religious identity in a minority environment is not merely a matter of adapting to daily life, but requires continuous effort to preserve Islamic practices and values. The challenges faced by PMI are multidimensional, ranging from limited public spaces for worship, difficulties in accessing halal food, language barriers, to long working hours that restrict participation in social and religious activities. These factors create both social and spiritual vulnerabilities for the diaspora community.

In response to these challenges, UIN Sunan Ampel Surabaya (UINSA) launched the UINSA International Community Engagement (UICE) 2025 program. Unlike conventional community service programs, UICE integrates international student mobility with community

service, positioning students as both agents of da'wah and reflective learners. Through institutional collaboration with the Korean Muslim Federation (KMF) and the Islamic Center in Busan, the program aims to strengthen solidarity among Indonesian Muslims abroad while empowering the diaspora community.



Figure 1. UINSA International Community Engagement Documentation

A primary focus of UICE 2025 is Al Barokah Mosque in Gimhae, which was established and developed by Indonesian migrant workers as a center for Islamic learning and social activities. The mosque has evolved into more than a place of worship; it functions as a hub for community empowerment, spiritual resilience, and cross-cultural engagement. The UICE program implements the Asset-Based Community Development (ABCD) approach, emphasizing the development of existing community assets rather than merely addressing problems. Activities such as religious seminars, women's fiqh studies, the establishment of an Al-Qur'an Education Park (TPQ), and digital da'wah initiatives are designed to strengthen both the social and spiritual resilience of PMI.

By documenting the implementation and impact of UICE 2025 at Al Barokah Mosque, this article demonstrates how asset-based community service can reinforce Islamic identity, empower diaspora communities, and foster transnational solidarity. The following discussion provides an analysis of the mosque's assets, the planning and implementation of UICE activities, and their impact on Indonesian migrant workers in South Korea.

2. RESEARCH METHOD

RESEARCH APPROACH

The research uses a descriptive qualitative approach. This approach was chosen because it is able to explore in depth the experiences, perceptions, and needs of the diaspora community. Qualitative research provides space to understand the social context and dynamics of da'wah, empowerment, and engagement that take place in the Indonesian Muslim community in South Korea.

RESEARCH LOCATION AND SUBJECTS

The research was conducted on the Indonesian Muslim community in the city of Busan . The research subjects included PMI members, Indonesian Muslim community administrators, the UIN Sunan Ampel Surabaya community service team and local religious leaders. Informants were selected purposively so that the data obtained was relevant to the focus of the research.

DATA COLLECTION TECHNIQUES

- a. Participatory Observation: conducted during community service activities, including worship, training, and community interactions.
- b. In-depth Interviews: conducted with PMI, community administrators, and the community service team to obtain subjective data about their experiences.
- c. Documentation: in the form of photos, minutes, activity reports, and community archives that support the research analysis.

DATA ANALYSIS TECHNIQUES

Data analysis uses the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. Data is categorized based on main themes such as dakwah bil hāl, empowerment, engagement, and diaspora conditions. Analysis is carried out repeatedly until a deep and comprehensive understanding of the phenomenon being studied is obtained.

3. RESULT AND DISCUSSION

PROFILE OF AL BAROKAH MOSQUE IN ASSET ANALYSIS

Al-Barokah Mosque in Gimhae is a place of worship and an Islamic center established with the intention of making it a center for the propagation of Islam in the atheist country of South Korea. Al-Barokah Mosque in Gimhae is a clear example of how Islam is integrated into the lives of migrants. Located in an industrial area inhabited by many Indonesian migrant workers, this

mosque is always bustling with worship and social activities. The establishment of this mosque cannot be separated from the role of Indonesian Migrant Workers (PMI) who were aware of the need to change the weekend habits of PMI, which used to often involve drinking and singing karaoke, into something more positive and blessed. In 2009, four PMI initiated a gathering with an agenda of social gatherings, reciting the Quran, and other positive activities. In 2021, the congregation decided to rent a place in a building near the Gimhae immigrant market. Finally, in 2014, funds were collected from other Indonesian mosques in South Korea, enabling the congregation to purchase a building to be used as the Al Barokah Mosque on a permanent basis.

Indonesian Migrant Workers (PMI) are Indonesian citizens who will, are currently, or have worked for wages outside the territory of Indonesia (Undang-Undang (UU) Nomor 18 Tahun 2017 Tentang Pelindungan Pekerja Migran Indonesia, 2017). PMI is an important part of the diaspora in contributing to and playing a role in driving Indonesia's economy. The policy of placing PMI workers is one way to reduce the unemployment rate among Indonesian citizens. One of the countries with the largest number of PMI workers is South Korea, with 11,570 workers each year (“Kementerian P2MI Berangkatkan 10.111 Pekerja Migran Ke Korea Selatan Sepanjang 2024,” 2024). One reason South Korea is a popular destination for work is that salaries can reach 2,000,000 KST, equivalent to Rp23,000,000 – Rp30,000,000 (Salsabila, 2024). This is a considerable amount when used to cover living expenses in Indonesia. According to the National Agency for the Placement and Protection of Indonesian Workers (BNP2TKI), Indonesian migrant workers in South Korea are employed in several sectors, including manufacturing, construction, services, agriculture, and fisheries. However, the highest opportunities to date are only in the manufacturing and fisheries sectors (Zuckici, n.d.).

Then, Al Barokah Mosque had a growing congregation because they saw the problems and needs of migrant workers in their new homeland. They realized the need for a place of religious learning for themselves and their families. In addition, it was also due to the desire to strengthen the unity among migrant workers in their host country. The strong desire of migrant workers to establish a mosque was also due to the lack of synergy among Muslims in an atheist country, even though there are actually quite a number of Muslim migrant workers in Korea. Thus, establishing a mosque is a form of da'wah for migrant workers to spread, preserve, and nurture their Islamic identity in Korea.

With the persistence of the congregation, which initially consisted of only four people, Al Barokah Mosque now has several assets.

1. Individual assets

The Al Barokah Mosque congregation is dominated by Indonesian migrant workers with professional backgrounds, such as factory and construction workers. Despite working in demanding sectors with long working hours, they continue to show high religious enthusiasm and commitment to Islam. Some congregants are the driving force behind activities such as becoming mosque administrators, coordinators of the Mosque-Owned Enterprise (BUMM), mosque event committees, and so on. Their presence serves as a role model for other congregants, showing that time constraints are no excuse for not contributing to social and spiritual activities. In addition, most congregants have strong social and leadership skills. They are accustomed to working together, managing activities, and building communication across groups. These skills are important assets because they are fundamental to maintaining the sustainability of mosque activities and strengthening solidarity among workers.

2. Social assets

Not just a place of worship, but also a second home for migrant workers. A sense of togetherness and mutual cooperation are prominent characteristics of the Al Barokah Mosque community. Social solidarity is built on a shared fate as migrants. Values such as helping one another, caring for others, and maintaining ukhuwah (brotherhood) are a strong social identity among the congregation. Social activities such as cleaning the mosque together and raising funds for congregants who are sick or grieving are forms of social assets. Activities like these not only strengthen brotherhood, but also serve as a means of strengthening the mental health of migrant workers who are exhausted from work, lonely far from their families, or under other pressures.

In addition, mosque activities that always end with eating and chatting together also strengthen the brotherhood among the congregation. Even congregants who are new to Korea, such as the team of authors of this book, are often invited to discuss, reflect on nature, or simply communicate so that they can quickly adapt to the local environment. The value of solidarity that is fostered among the congregation shows that the mosque

3. Physical assets

Al Barokah Mosque is located in a strategic area that is easily accessible to anyone who wants to visit, both Indonesian citizens and congregants from other countries. The Al Barokah Mosque area is easily accessible by car, bus, and train, as it is located in a densely populated area, especially by people from various countries (foreigners), as well as a shopping center in Gimhae. Around the Al Barokah Mosque, there are also mosques from other countries such as Iran,

Uzbekistan, and so on. Therefore, the Al Barokah Mosque area has the potential for interaction and discussion on social, cultural, and religious issues with congregations from other countries.

Al Barokah Mosque consists of only one floor, but it has several rooms, such as the main mosque room for men and women, a mosque hall, a women's room, a cooperative room, a kitchen, a lounge area, and a carok satay production area, which is managed quite neatly. The cleanliness and comfort of the mosque area are maintained through a mutual assistance system, and even Sundays are designated as community service days for the entire mosque area.

4. Spiritual assets

The spiritual assets of the Al Barokah Mosque are very valuable. This is because the Al Barokah Mosque has the most intense religious activities among mosques in South Korea. These spiritual assets come from the strength of the congregation, which is not only reflected in worship, but also in their awareness of ukhuwah (brotherhood), patience, and sincerity. Al Barokah Mosque has the following regular activity schedule:

- a. Wednesday evening: recitation of the book *Bidayatul Hidayah*
- b. Thursday evening: Yasin and Tahlil
- c. Friday evening: Tahsin Al Quran
- d. Saturday evening: Hadith study
- e. Second Sunday afternoon of every month: Akhwat study
- f. Once a month on Thursday night, rotating among mosques in Busan: Yasin, tahlil, and study.

5. Economic assets

The Al-Barokah Gimhae Mosque-Owned Enterprise (BUMM) has two businesses, namely Albamart or Al Barokah Mart and Sate Carok Al-Barokah. These two businesses are business units pioneered by the Al-Barokah Mosque community in Gimhae, South Korea. These businesses play an important role as pioneers, as they are recorded as the first Indonesian Mosque-Owned Enterprises to be established in South Korea.

6. Institutional Assets

Al Barokah Mosque does not stand alone. This mosque is part of the Mitra Pumita network, a gathering place for 19 Indonesian mosques spread across Busan and Gyeongsangnam-do. Through this network, Al Barokah Mosque regularly participates in joint activities such as monthly Yasin and Tahlil Akbar, inter-mosque futsal tournaments, and cross-community social activities.

In addition, its relationship with the Korean Muslim Federation (KMF) also strengthens the

mosque's institutional existence. Administrative support, legal recognition, and access to regional Islamic activities expand Masjid Al Barokah's da'wah network. This institutionalization shows that the Indonesian congregation in Gimhae is not isolated but is part of a broader Islamic ecosystem in South Korea. The connection between mosques and institutions is an important bridge for capacity building, both spiritually and socio-economically.

Activity Approach

The implementation of Uinsa International Community Engagement (UICE) South Korea 2025 uses the Asset-Based Community Development (ABCD) approach. The ABCD method is a community empowerment method based on community assets, strengths, and potential (Ali, 2022). The reason for using the ABCD method in this activity is because the Indonesian migrant worker (PMI) community at the Al Barokah Mosque in Busan has sufficient potential and assets. The UICE work program is not based on emerging problems, but rather on developing potential by utilizing assets as an effort to improve quality of life. The four principles of the ABCD method include (Setyawan, 2022):

- 1) ABCD is an approach that focuses on community assets and potential rather than problems and needs.
- 2) The ABCD approach identifies and mobilizes the assets, skills, and interests of individuals or communities.
- 3) The main driving force behind this approach is the community itself, which works to develop its potential.
- 4) This approach is based on interactions between individuals that are built to bring about development.

Based on the four principles of the ABCD method above, the UICE Team developed a work program that went through several stages, namely identifying assets, analyzing the expected development of the Al Barokah mosque congregation, and bridging the development of potential that remains focused on the congregation itself as the main driver.

Planning for Da'wah and Empowerment Activities



Figure 2. Planning Meeting of UICE 2025 Program at Al-Barokah Mosque

UICE carries out ABCD (Asset-Based Community Development) activities based on the view that every community has potential and resources that can be developed. The implementation does not focus on deficiencies, but on existing potential that can be empowered. In its implementation at the Al Barokah mosque, the UICE team observed that the congregation was not in a state of crisis or deprivation, but rather had high spiritual enthusiasm, strong solidarity, entrepreneurial skills, and extraordinary commitment to revitalizing mosque activities. These potentials became the starting point in designing community strengthening activities. The UICE team did not come as solution providers, but as learning partners to support the potential of the Al Barokah mosque congregation. The mosque congregation consists of migrant workers, some of whom live in the mosque, while others live in homes and mesh provided by their workplaces. UICE's activities are not intended to fix problems such as work fatigue or time constraints faced by the congregation, but rather to help them strengthen the values of goodness they already possess. The UICE team highlighted the assets of the Al Barokah mosque, especially the social and spiritual assets of the mosque congregation.

Based on the results of the UICE team's analysis of the assets of the Al Barokah mosque, the team planned several activities focused on developing the potential of the congregation. The planned activities were adjusted and discussed with the mosque imam and administrators to ensure that they were relevant to the conditions on the ground. The planned activities are as follows:

- 1) Religious field: Religious seminars, active participation in mosque activities, akhwat studies

- 2) Social field: Visits and coffee gatherings with PMI
- 3) Economic field: Contribution to the production of sate carok
- 4) Education field: Religious podcasts

Implementation and Execution of Activities

This stage is the implementation of all activity plans that have been designed previously after going through the process of identifying potential and planning. The UICE team carries out various work programs oriented towards strengthening the potential of the congregation. The work programs are as follows:

1. Religious seminar with the theme “Allah is Just: Pillars of Mental and Spiritual Resilience for Muslims.”

Al Barokah Mosque is a center for spiritual and social activities for the Muslim community in the Gimhae area of Busan. Almost every night, Al Barokah Mosque holds activities according to a set schedule. On Saturday nights, the mosque routinely holds a study session led by Ustadz Syihab, a religious teacher in the Busan area, especially at Al Barokah Mosque. On Saturday nights, the study session is replaced by a seminar led by the UICE Al Barokah Mosque team. The purpose of the seminar is not to impart knowledge, but rather to express the team's appreciation and motivation to the congregation of the Al Barokah Mosque who have struggled to uphold Islamic values amid their busy work lives.

The UICE team chose the theme “Allah is Just” based on the team's admiration for the reality of the Al Barokah Mosque environment. Many PMI congregants work hard all day at their jobs, most of them in factories, then return home and spend their time, energy, and even their income selflessly to keep the mosque alive. Keeping the mosque alive in this case means consistently participating in mosque activities such as studies, recitation of the Qur'an, tahsan Al Qur'an, and so on. Then they work together to manage the Mosque-Owned Business Entity (BUMM), one of which is by producing and selling carok satay, travel, transportation services, and others, where the profits from joint ventures will be used entirely for da'wah activities and mosque maintenance. The UICE team's admiration for the solidarity and persistence of the Al Barokah Mosque congregation is what inspired the theme of this seminar. This seminar is a reflection for us that Allah's justice can come from anywhere and anytime for anyone who seeks His pleasure selflessly. The unity, consistency, and sincerity of the congregation in revitalizing the mosque inspired us to hold this seminar, which we hope will strengthen the congregation spiritually to remain steadfast on His path.

2. Religious podcast with the theme “Patience in Islam: The Promised Power of Allah”

In an effort to expand Islamic preaching through digital media, the UICE team organized a podcast entitled “The Virtue of Patience.” This program featured Ustadz Syihabudin Ahmad Mufti as the main speaker, with Ushfियाhturrusuli as the host who guided the discussion. This activity is a form of collaboration between the academic world and preaching, packaged in a modern way that is easily accepted by the younger generation.

During the podcast session, Ustadz Syihab discussed the meaning of patience in depth and comprehensively. He explains that patience is not merely about controlling emotions or accepting circumstances, but rather an inner strength that comes from faith and sincerity to Allah. Patience is the foundation of every good deed and a key characteristic of believers. With patience, a person can face life's trials without losing direction and remain steadfast in goodness. Ustadz Syihab also emphasized that patience has three main levels: patience in obeying Allah's commands, patience in avoiding His prohibitions, and patience in facing various trials in life. These three forms of patience are the path to achieving Allah's pleasure and glory at His side. He reminded us that there is no struggle without patience, just as there is no success without determination.

This podcast is a refreshing form of da'wah. Amidst the rapid flow of digital media, activities like this provide a calming phase for the soul. Through simple media, Islamic messages are conveyed in a gentle and relevant way for today's life. From this, the students of UIN Sunan Ampel Surabaya learn that patience is not just a topic of discussion but a way of life that must be maintained in every step of their struggle.

3. Establishment of the Al-Qur'an Education Park (TPQ)

Amidst the lives of migrants far from their homeland, there emerged a hope to continue instilling Islamic values in Indonesian children who were born and raised in a foreign country. From this hope, the idea was born to establish the Al-Barokah Al-Qur'an Education Park (TPQ), specifically for Indonesian children in South Korea. This initiative was conceived by Ustadz Syihab together with students from Sunan Ampel State Islamic University in Surabaya who were carrying out community service activities in Busan. They saw a great need for a place of religious learning that children could easily attend, using Indonesian as the language of instruction, so that they would not only understand the recitation of the Qur'an, but also the meaning and values contained within it.

During several meetings in the mosque hall, Ustadz Syihab and the UIN students discussed and compiled a draft syllabus for the TPQ. The syllabus includes Quranic studies, daily prayers,

etiquette towards parents and teachers, and an introduction to the fundamentals of Islamic ethics. All are designed with an enjoyable and interactive approach, tailored to the children's age to make the learning process feel light and full of enthusiasm. The UICE team played an active role in designing this program, from scheduling activities and learning methods to preparing teaching materials. They hope that this TPQ can become a place for Indonesian children in Busan to learn about religion in a warm, friendly, and loving manner.

In the near future, the opening of TPQ Al-Barokah will be announced to the parents of the students. This announcement aims to help parents understand the vision and objectives of the TPQ, as well as to support their children in participating in the Quran recitation learning activities. The presence of TPQ Al-Barokah is not just a place to learn to read Hijaiyah letters, but also a space to foster pride as Muslims and as Indonesian children. Amidst the hustle and bustle of life in a foreign country, this TPQ is expected to be a small garden where the light of faith, knowledge, and morals grow for Indonesian children in Busan.

4. Strengthening the network between mosques

Islam does not only grow in its homeland, but also wherever its values are applied. The principle of rahmatan lil 'alamin makes Islam present in every culture and society, including among Indonesian migrant workers (PMI) in Busan, South Korea. Amidst the hustle and bustle of industry and the challenges of the working world, the religious spirit of the PMI remains strong. In fact, far from their homeland, they find new meaning in practicing Islam: sincerity, mutual assistance, and compassion. One manifestation of this spirit is the establishment of Mitra Pumita (Association of Indonesian Mosques Abroad). This organization has become a symbol of brotherhood and a means of reviving Islam, not only in terms of rituals, but also in social and cultural practices. Through Mitra Pumita, congregations from various Indonesian mosques in Busan coordinate with each other to carry out religious, social, and community activities.

Mitra Pumita consists of 19 mosques that serve the Indonesian community in the Busan and Gyeongsangnam-do areas. Although the majority of its members are migrant workers, the dedication of this organization is on par with professional religious institutions. Its administrators voluntarily carry out coordination and communication tasks between mosques, ensuring that various religious activities continue uninterrupted. Every month, Mitra Pumita holds a Yasin Tahlil Akbar event, which is a rotating activity in various mosques, serving as a moment of spiritual and social gathering. In addition, there is also an inter-mosque futsal tournament, which is not only a sporting event, but also a symbol of unity and Islamic brotherhood. Through these activities,

Pumita not only strengthens relationships between congregations from various regions, but also creates a forum for Indonesian migrant workers to express their longing for their homeland, exchange stories, and deepen their faith.

a. Al Fatah Mosque, Dusil

Al Fatah Mosque is the second largest mosque after the one in Itaewon, Seoul. Built in 1980 with financial assistance from Libya, Al Fatah Mosque is located in Namsan-ro, Geumjeong-gu, Busan Gwanghyeoksi. In addition to being the second largest, this mosque is also the first mosque for the Daegu, Ulsan, Gyeongnam and Gyeongbuk areas. In 2012, Al Fatah Mosque received a donation from the Kingdom of Turkey to complete the interior renovation, so that it can be visited by 25,000 Muslims every year. Currently, the Al Fatah Mosque is led by one Korean imam, Abdus Salam Noh Seik, and one Indonesian imam, Ustadz Syaikhoni, who is also the current advisor for Uinsa's Community Engagement activities in South Korea.

Visitors to the Al Fatah Mosque in Dusil come not only from Indonesia, but also from various countries such as England, Egypt, Sudan, Morocco, and Malaysia. This is supported by the mosque library's collection of books in various languages. The warmth of tolerance is very evident when visiting this mosque, as it is well-known among Muslims from various countries. The writing team experienced this firsthand when meeting with fellow Muslims from Malaysia. This romantic hospitality is supported by the mosque's comfortable all-white interior and calligraphy decorating the walls and ceiling.

b. Sayyidina Bilal Mosque, Changwon

The Sayyidina Bilal Mosque in Changwon is located in the Gyeongsangnam-do area and is a spiritual place for Indonesian migrant workers around Changwon and Masan. Amidst the intensity of industrial activity, this mosque serves as a place of spiritual refuge for those who long for the religious atmosphere typical of Indonesia.

Activities at this mosque are well organized, with short religious lectures held after the fardhu prayers, taken turns by the congregation.

- a) Thursday: Reading Yasin and Surah Al-Mulk.
- b) Friday: Sermon by Indonesian students.
- c) Sunday: Rotating activities such as tahsin, barzanji, and general recitation.

Every program is attended with great enthusiasm, and even congregants who are visiting for the first time often feel as if they have found a new family.

c. Hidayatullah Mosque, Jangnim

The Hidayatullah Mosque in Jangnim is located on the third floor of a building near the Port of Jangnim. Although it appears simple, this does not diminish the desire of its congregants to continue worshiping and learning.

This mosque began with Yasinan activities in 2016 and then developed into a permanent place of worship in 2020. With limited space, the congregation organizes their activities on a weekly basis:

- 1) First week: Yasin and Tahlil accompanied by studies and dinner together.
- 2) Second week: Reading of Maulid Simthudduror and studies.
- 3) Third week: Rattibul Haddad and religious lectures.
- 4) Fourth week: Khatmil Qur'an and closing of monthly lectures.

Every activity always ends with a communal dinner, reflecting gratitude and brotherhood. For many migrant workers, this mosque has become a place to find peace after busy days working at the port. The Hidayatullah Jangnim Mosque is clear proof that where there is good intention, Allah will provide a way. Even though it is located on a rented floor, this mosque has become a very meaningful spiritual oasis for its congregation.

7. Women's Fiqh Education

The akhwat recitation at the Al-Barokah Gimhae Mosque is a routine activity that is always eagerly awaited by the Indonesian female congregation in Busan. Every month, this mosque, which is the center of Islamic activities, is crowded with mothers and female students who are thirsty for religious knowledge. Usually, these lectures are given by Ustadz Syihab, who, with his gentle tone and easy-to-understand delivery, always enlightens the congregation. However, this month's recitation felt a little different and more lively than usual. This was due to the presence of students from Sunan Ampel State Islamic University in Surabaya who are gaining experience in South Korea. Their presence brought a new atmosphere and youthful enthusiasm to the da'wah activities in this foreign land.

On this occasion, the theme was "Fiqh for Women: Menstruation and Istihadhah." The material was delivered in simple but meaningful language, discussing various issues that women often face in performing their religious duties. The explanation was accompanied by arguments from the Qur'an and hadith, so that the congregation could better understand how Islam wisely regulates every phase of a woman's life.

The congregation appeared very enthusiastic about the lecture. They listened attentively, with some even taking notes on the important points that were conveyed. After the presentation,

the event continued with a question and answer session that took place in a conducive and lively atmosphere. Various questions arose from the congregation, ranging from everyday fiqh issues to personal experiences regarding menstruation and istihadhah. The warm atmosphere and togetherness were felt until the end of the event. The recitation was closed with a prayer and handshakes between the congregation. Through activities such as this, the ukhuwah islamiyah (Islamic brotherhood) among Indonesian Muslim women in South Korea grew stronger, and the enthusiasm to continue studying religion grew in the hearts of each participant.

8. Religious Social Action and Interfaith Engagement Community

In addition to carrying out the main UICE program, the team also contributed to collaborative social and religious activities held by the Al Barokah Mosque. These activities served as a means of strengthening collaboration between students and migrant workers, as well as a form of student contribution in supporting religious and social life at the Al Barokah Mosque. The activities were as follows:

a) Interfaith dialogue at the Al Barokah Mosque

One of the most valuable forms of collaboration in UICE activities is interfaith meetings and discussions. These interfaith meetings and discussions have become a regular monthly agenda carried out by the Christian congregation of one of the churches. This forum was attended by the imam of Al Barokah Mosque, Ustadz Syihabudin Ahmad, four UICE students who stopped by Al Barokah Mosque, one member of the Al Barokah Mosque congregation, and ten Christian congregants. This forum took place in the main hall of Al Barokah Mosque.

This was not a formal forum, but rather a small forum filled with a spirit of tolerance. We discussed the uniqueness of our respective religions. We talked about various topics, including their curiosity about the cloth that drapes over our heads, namely the hijab. We discussed the Islamic teaching on the requirement to wear the hijab. Then we read one of our favorite verses, Surah Al-Baqarah, which has the meaning of the struggle of a servant who then surrenders to Allah. They also read verses from the Bible that have meanings in line with our verses.

For UICE students, this forum was a very valuable experience. Through this, we truly understood the meaning of religious tolerance, not only in theory but also in practice. This is especially true in a country where the majority of the population is non-religious, but there are still religious communities with high levels of tolerance. In addition, this forum also showed that the Al Barokah mosque plays an active role in spiritual social interaction, not only focusing on internal beliefs, but also paying attention to tolerance of other religions. With this, we understand that

differences in beliefs do not limit us from understanding moral and spiritual values.

b) Participation in the Tabligh Akbar of KH. Anwar Zahid

In addition to carrying out programs and activities within the Al Barokah Mosque, we also participate in the routine Tabligh Akbar event held twice a year. This routine event is always held during South Korea's long national holidays, namely Chuseok and Solal, with the invitation of figures from Indonesia. This time, the Tabligh Akbar was attended by KH Anwar Zahid, with the host of the event being from the Jogwan Mosque. Although the Al Barokah Mosque was not the host, many of the Al Barokah Mosque congregation were involved in the committee, including UICE students who acted as the Master of Ceremony and Director.

In addition, the UICE team at the Al Barokah Mosque also contributed to hosting KH Anwar Zahid during his temporary stay at the Al Barokah Mosque. The Al Barokah Mosque has always been a temporary stopover for figures visiting South Korea. This is because the Al Barokah Mosque has the largest number of congregants and the most religious activities. Furthermore, Al Barokah Mosque is also the resting place of the Grand Imam of Busan, Ustadz Syihabudin Ahmad.

This routine activity is held to strengthen the spiritual and familial values of Indonesian migrant workers in South Korea amidst their busy lives in search of livelihood. This grand recitation event is not only a moment of worship, but also a realization of real collaboration between mosques and between generations of Indonesian Muslims abroad. For UICE students, participating in this major event provides direct experience of community synergy and the role of students as part of.

4. CONCLUSION

This study shows that the UINSA International Community Engagement (UICE) 2025 program in South Korea has succeeded in strengthening the role of Al-Barokah Mosque as a spiritual, social, and empowerment center for the Indonesian Muslim community, especially Indonesian Migrant Workers (PMI). The Asset-Based Community Development (ABCD) approach has proven effective in identifying and optimizing community assets, including individual, social, physical, spiritual, economic, and institutional assets. Various activities such as religious seminars, digital da'wah podcasts, women's fiqh studies, the establishment of TPQs, the strengthening of inter-mosque networks, and interfaith dialogues show that the PMI community is not in a passive position, but is able to become a major actor in maintaining Islamic identity and social solidarity in a Muslim minority environment. The implementation of UICE has had a

significant impact, including: Strengthening the Islamic identity of PMI, as seen from the increased participation of congregations in mosque activities and regular recitations. Spiritual improvement, through seminars and the reinforcement of the values of patience, sincerity, and ukhuwah (brotherhood). Strengthening the institutional capacity of mosques, particularly through support for Mosque-Owned Enterprises (BUMM) and the Mitra Pumita network. The formation of a healthy space for interfaith dialogue, which reinforces the values of tolerance and social cohesion in South Korea's multicultural environment.

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