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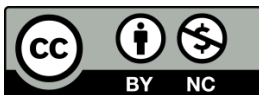
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Participation of Millennials in the Development of the Al-Qur'an Village: A Sustainable Promotion Perspective

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ABSTRACT

This study aims to shed light on the government's approach to promoting community involvement in the creation of religious villages. The focus of the study is on community involvement, local government involvement, and policy solutions to ensure the success of Kampung Al-Quran, a religious village development programme in Lumban Dolok Village, Siabu District, Mandailing Natal District. Through the use of qualitative research, observations were concentrated on three distinct locations that served as the hubs of religious activity, interviews with six selected participants who held important positions and knowledge, and documentation data were collected. Including this study, the community actively participated in the construction of the Raya al-Muttaqin mosque, which serves as the central focus of the Kampung Al-Qur'an programme. The village government is still rigorous in how it exercises its authority at the local level, despite the fact that the government lacks an operational strategy for the sustainability of the Kampung Al-Quran programme. It is implied that the Kampung Al-Qur'an programme being carried out in an incalculable way. In order to strengthen the Kampung Al-Qur'an programme in an integrated and long-lasting way, a collaborative strategy is suggested in this article.

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Introduction

The millennial era transcends modern society, with the characteristic of glorifying technology (Rusyana, 2018). Human activities rely on technology, on the one hand, facilitating human work, but on the other hand, there is a shallowing in the quality of life (Istiadie & Subhan, 2013, Rahmawati, 2018, and Syukron, 2018). In this condition, the values, ethics, and norms governing common life (individuals and groups) are defeated by greed for material-oriented (Rais et al., 2018). Therefore, building a shield of faith, the spirit of *tawhid*, is essential. With solid *tawhid*, the cultural influence of capitalism and socialism can be contained by generations of Muslims (Khalilurrahman et al., 2021).

There are many ways to build a shield of faith, one of which is to establish a Qur'an village (*Kampung Al-Qur'an*). Kampung Al-Qur'an program aims to internalize and practice the Qur'an to prevent the younger generation from activities prohibited by religion and other socio-pathological behaviors.

The implementation of Kampung Al-Qur'an program in Lumban Dolok village was established in 2015. At first, the community felt heavy about naming the village with Kampung Al-Qur'an. People are worried that they will be unable to implement the rules that support implementing the Kampung Al-Qur'an program. Local people are afraid to use religion as a subject of ridicule (as interpreted by QS. al-An'am: 70). However, with a strong will and cooperation perspective, the community can accept the deliberative consensus of Kampung Al-Qur'an.

The awareness of the people of Lumban Dolok to live more religiously with Kampung Al-Qur'an program deserves appreciation. The participation of the local community shreds of evidence this will in building the Al-Muttaqin Mosque (Great Mosque). This mosque stands majestically in the middle of the Lumban Dolok village settlement. This mosque was built independently by the local community. Likewise, with the support of the local government of Mandailing Natal Regency, which is one of the missions of the government, aims to improve the quality of religious life of the community. Merely having awareness at the local level is insufficient for bolstering Kampung Al-Qur'an program; there must be backing that can unify the lives of the entire community. This support can be realized through policies formulated by local governments. This needs to be done so that the sustainability of Kampung Al-Qur'an program in Lumban Dolok Village can be realized.

The movement to build and empower communities requires a holistic approach considering local and global issues (Ife, 2001; Ife & Tesoriero, 2008; Mapp, 2008, 2014; Suharto, 2005). Some preliminary findings from this research are that community participation in village development continues to decline in Siabu District, Mandailing Natal Regency, Indonesia. The research found that the decline was caused by village heads prioritizing close relatives to carry out village development projects (Lubis, 2019). Several scholars who conducted research in Siabu Subdistrict found that adolescents' interest in studying religion was still low (Robbah, 2014), the daily behaviour of adolescents still showed acts that violated the rules (Sarinah, 2017), public awareness to pay trade zakat (Marzuki, 2013), and moral education (Arma, 2021).

Integrative-interconnective research that combines social science studies with religious sciences, especially about building community participation in the development of religious villages, is still very limited. Likewise, research that connects government policies, social participation, and sustainable community development for religious village programs (Kampung Al-Qur'an) is the distinguishing characteristic of this research. Some relevant research, Rozuli findings (2012, p. 13), explores the role of religious and cultural institutions in strengthening the economic activities of rural communities. Attar et al. (2013) highlight the potential of ecotourism villages and

ecotourism village development strategies. Similarly, Ftiyani (2018; 2019) also focused his research on youth participation in the development of tourist villages. Finally, Rukayat's research (2019) looked at village governments' role in increasing community participation in general.

Based on the explanation above, this study is limited to three questions: How is the local government's policy to increase the participation of millennial communities in building religious villages in Lumban Dolok Village, Mandailing Natal, Indonesia? Second, how does leadership use the approach at the local level to mobilize existing resources? Finally, what are the implications of these policies and approaches on community participation and program sustainability?

Community Participation, Millennial Communities, and Sustainable Development

Participation is key to promoting efficiency, accountability, and transparency in allocating resources for community development (Nuttavuthisit et al., 2015; Shaw et al., 2020). Participation is an act of participating which means taking part or participating (Syed et al., 2011; Trottier et al., 2013). "Participation is defined as mental and emotional involvement of persons in group situations that encourage them to contribute to group goals and share responsibility for them" (Huraerah, 2011). Other sources define participation as a person's participation within a social group to participate in his community activities outside of his work and profession (Mardikanto & Soebiato, 2012, 2017). Participation includes active processes (an initiative to do something), voluntary (participating in decision-making), dialogue (government-citizens), and involvement.

Indonesian society has a culture of cooperation to build society even though sometimes they are not recognized as community development activities (Kenny et al., 2017). Several community development cases by NGOs in Indonesia found that the use of a bottom-up approach did not have integrated program planning (Amy, 2017), so activities outputs did not reach the expectations of the targets set. Activities to increase community participation in development require political education and training on the sustainable management of village potential to the community (Yayat Rukayat, 2019). Community participation can be built by cultivating community involvement in every activity, such as discussion, decision making, and utilization of development results (Liya Ftiyani, 2018; 2019).

In general, the millennial generation, born from 1976 to 2000, is called the millennial generation, which is currently estimated to be 20 to 30 years old. According to youth law in Indonesia, this generation group is young generation category. Some designations for the millennial generation, namely the digital generation 1976-2000 (Tapscott, 1999, 2008; Tapscott et al., 2000), millennials 1982-2000 (Strauss & Howe, 2000), nexters 1980-1999 (Zemke et al., 2000), generation Y/Net Gen 1981-1995 (Diana G. Oblinger & James L. Oblinger, 2005; Kohnen, 2002; Martin & Tulgan, 2002; Jones, 2011).

Generation Y began to be used in the 1993 United States Newspaper editorial. The characteristics of the millennial generation can be seen in several indicators as follows (Putra, 2016) Many use instant communication technology such as email, SMS, instant messaging, and social media such as Facebook and Twitter. They grew up in the age of the internet boom. The characteristics of each individual are different, depending on where he grew up, and his family's economic and social strata. The communication pattern is very open compared to previous generations. Fanatical social media users and their lives are deeply affected by technological developments. They are more open to political and economic views and look very reactive to the environmental changes around them. Research by Wahana (2015) states that the cultural values of the millennial generation and school culture have a positive, strong, and significant correlation to individual resilience. Bencsik and Machova in Putra (2016) explain the differences in the character of generations ranging from baby boomers to the rise of Generation Z.

Technology has a positive and negative impact on human life. The concern of the older generation is that the millennial generation is a generation that is versatile and quick to respond to a problem but has fragility in ideology and commitment to faith. In many cases, it can be found that many millennials ignore the real life around them, are addicted to gadgets and online games, as well as the convenience of communicating through social media but fail to establish relationships in the realities of social cohabitation. Furthermore, Sabani (2018) expressed that one of the fascinating relationships between millennials and social media is the emergence of symptoms of virtual coachman debates that become a place for mutual criticism, contempt, and slander—starting from trivial arguments to serious discussions. Millennials are vulnerable to exposure to hate speech, hoaxes, and radicalism content. Citing Gardner's opinion, the symptoms of the virtual coachman debate occurred as a consequence of the millennial generation's unstable, self-oriented, illogical, rebellious, and emotional personality of the millennial generation. This can be overcome in two ways: internal factors by instilling various values and norms of life virtues and external factors by socializing and implementing regulations, as well as increasing the literacy of the millennial generation (Sabani, 2018). From the two sides of the potential possessed by the millennial generation, it is necessary to do stimulants to form the unique character of the digital generation, namely by instilling prominent personalities through Kampung Al-Qur'an program so that positive potential develops with the frame of social morality, religiosity, and the character.

The sustainable development of society is more emphasized on social retention based on specific values with which they get the best benefits in the future. Three leading indicators at the community level that need to be considered to realize sustainable community development are ecological integrity, social justice, and economic stability (Flint, 2013) Flint's understanding is reduced to the implementation of Kampung Al-Quran program, so it is understood that Kampung Al-Quran program can run sustainably if it involves all components of the community (social equality), supported by

policy strategies that allow the community's economy to grow (economic stability), and the preservation of the natural and social environment (ecology integrity).

Method

Sustainable development must be implemented to maintain Kampung Al-Qur'an program in Lumban Dolok Village, Siabu District, Mandailing Natal Regency, North Sumatra, Indonesia. The research findings of scholars such as Lubis, Robbah, Sarinah, Marzuki, and Arma illustrate the actual conditions that worry generations. It is time for the Local Government of Mandailing Natal Regency to take action to intervene in the village community development program. As the holder of the development budget, the government can carry out social planning and policy (Rothman & Tropman, 1987).

This research uses qualitative methods through observations, interviews, and documentation. The data obtained through observation, interviews, and documentation is believed to be related. The religious activities of the local community such as the implementation of prayers and the reading of the Qur'an in the Great Mosque are the focus of observation. The perceptions, motivations, and arguments of key figures (primary informants) are unearthed through interviews. Meanwhile, documents such as institutional letters and media reports were reviewed according to documentation studies. Observation points are carried out in the Great Mosque, the Jami' mosque, and the Qur'an Education Park. Interviews were conducted with five key figures in implementing Kampung Al-Qur'an program in Lumban Dolok Village. They have different roles: village head Zulhakim Nasution, village secretary Lukman Hakim, Al Muttaqin Mosque Administrator Marjan Said Pulungan, MDTA teacher Linda Hera Hayati, secretary of the sub-district head Syukri Nasution, and religious extension officer Muhammad Iqbal.

All documents related to Kampung Al-Qur'an program are collected from mass media publication sources. Tracing this documentation data has found 3 sources associated with the inauguration of Kampung Al-Qur'an program, the response of local communities to Kampung Al-Qur'an program, and the complaints of local committees in running Kampung Al-Qur'an program. In addition, documentation sources are also found in the form of an undergraduate thesis. The analysis is carried out holistically by connecting, comparing, and interpreting data. The following two important stages discuss research findings with previously developed theories and a conclusion. Community development and development activities are related to ways to achieve goals, have a conceptual, analytical, realistic, rational, and comprehensive design, and focus on using natural resources, human resources, technology, and capital to achieve the vision and mission of local governments. Referring to the above statement, the strategy of developing a religious village (Kampung Al-Qur'an) in Lumban Dolok village is closely related to the local government's policies.

The vision and mission of the local government in this research refer to the 2019-2024 Mandailing Natal Regency Medium-Term Development Plan (RPJM) document.

VISION	MISSIONS
Mandailing Natal which is food-friendly, economically independent, healthy, smart, supported by infrastructure, strong infrastructure, religious and cultured and sustainable communities	Sustainably meet food needs.
	Realizing competitive economic independence.
	Improving the degree of public health.
	Improving the quality of education and gender-based human resources.
	Improving the availability and quality of sustainable regional infrastructure.
	Improving the quality of religious life.
	Preserving the customs and culture of the region.
	Organizing strong, clean, and authoritative governance and anti-corruption.
	Realizing equitable and sustainable management of natural resources.

Table 1. Vision and Mission of the Mandailing Natal Regency Government in 2019-2024.
Source: Official Website of Mandailing Natal Regency, 2019.

Results

Kampung Al-Qur'an program consists of worship activities and religious traditions according to Islam. The community agreement decided that implementing religious worship and traditions be centred on the Al-Muttaqin Grand Mosque. Its activities include the implementation of congregational prayers, the Magrib movement, and other religious activities carried out jointly by the community. In addition, Qur'an literacy activities are carried out centrally at the Madrasah Diniyah Tahfiz Al-Qur'an (MDTA).

The main activities of Kampung Al-Qur'an program were not well organized. According to Marjan Said Pulungan, Deputy Chairman of the Al-Muttaqin Grand Mosque Board (Interview, July 2019), reading the Qur'an was spread in several places such as the Al-Muttaqin Grand Mosque, Jami' Istiqlal Mosque, MDTA, and residents' homes. Naming Kampung al-Qur'an program does not mean many Lumban Dolok people memorize the Qur'an. In the past, many young people have been involved in criminal acts in Lumban Dolok village. Since the inauguration of Kampung al-Qur'an program, the younger generation's behaviour has changed for the better. Many young people perform Maghrib prayers in congregations in mosques. After the Maghrib prayers of the congregation, they read the Qur'an until the time of the Isya prayer comes. Finally, they again performed congregational prayers.

The community's consensus on Kampung Al-Qur'an program did not run smoothly. The community is split into two groups that support the village head and group that does

not support the village head. Political factors caused this split at the time of the election of the village head. This political difference impacts all village government programs, including Kampung Al-Qur'an program. The village chief is cautious about talking about the development in Lumban Dolok village, especially about Kampung Al-Qur'an. This is due to the bias of the conflict that occurred at the election time of the village head. Rivals The head of the village who lost the election formed a new force consisting of loyalists. The chief considered that activating the Jami Masjid' was seen as potentially a new platform of power for his political opponents.

However, one of our sources mentioned that the problem was not in activating the mosque but rather a violation of consensus. The Great Mosque has been agreed upon as a religious centre for the Lumban Dolok community. A large mosque requires large operational costs. The location of hidden mosques in community settlements is an obstacle to developing religious tourism sites. The large mosque is a phenomenal building in Lumban Dolok but has no historical or cultural value. On the other hand, the Jami' Mosque is very strategic. Some travellers make the Jami' mosque a stopover, rest for travelers, and worship at the Jami' mosque. The mosque's location on the side of the main road allows the funding source to be more open. In the context of community development, the conflict has a positive role to play in the sustainable process of society. Conflict is an undeniable element of democratic participation and imperative (Holman, 2015). On the other hand, development is not only hampered by conflict and violence, but top-down development can also lead to further conflicts. Resolving conflicts takes precedence in community development and affects the sustainability of future programs (O'Brien, 2007).

The results of interviews with Zulkhakim and Lukman Hakim found that Kampung Al-Qur'an program is still "abstract" in achieving targets that can be used as an indicator of success. Indicators for measuring the success or failure of the program are not yet available. During the interview with the village head (Interview, 2019) and the village secretary (Interview, 2019), none of the policies in writing was accessible to the public. Our respondents can only say there was once an appeal from the village government. However, the appeal has been so long that no trace has been found. District government policies like local and regent regulations have never existed. As a result, the village government and local communities do not know the direction of Kampung Al-Qur'an program. The operational guidelines for Kampung Al-Qur'an program do not exist.

Since this program was launched, no Kampung Al-Qur'an program can be measured by its success rate. On the other hand, indicators to measure the success or failure of Kampung Al-Qur'an program have not yet had a concrete form, so if the question is addressed who will foster the strategy, the government starting from local, sub-district, and village governments, then the answer will only stop at negative assessments. The reason is the absence of an operational concept of Kampung Al-Qur'an program and indicators for monitoring and evaluating the program. There are two guidelines for community development activities: first, society is not built based on

shortcomings, needs, and problems. However, society is built on available resources, capacities possessed, existing strengths, and aspirations. Secondly, in the development of society, it is better to ask what has been successfully done and how to strive better because it will encourage energy and creativity to improve it than to ask what problems there are and how. Based on the two assumptions above, it is necessary to formulate more tangible strategies to foster community participation in the development of religious villages (Kampung Al-Qur'an).

Village governments need to take a strategic role in leading change at the local level. This community development program must be formulated using a participatory planning approach (Sanga et al., 2021). The government, as a power holder, is encouraged to be able to integrate capability approaches, social policies, and community development (Carpenter, 2020). Strengthening community elements for participation needs to be encouraged simultaneously by interested stakeholders (Rozuli, 2012). Policies made by the government should accommodate these interests. Some researchers see the importance of policy strategies in community development (Attar et al., 2013). However, it is often government policy without a process of capturing the aspirations of local people. Save the author, policies are needed to strengthen the program's implementation (Kampung Al-Qur'an) by the community, but the policy is not a rule that comes from outside. Government policies must be formulated with the community. The absence of special regulations that bind the younger generation, the lack of coordination between village components, and the influence of globalization hinder youth participation (Liya Ftiani, 2019).

Discussion

Local government strategies to build millennial community participation

As explained in the findings of this research, Kampung Al-Qur'an program authorized by the Mandailing Natal regional government was not strengthened by some policies. The local regulations and regulations of the Regent of Mandailing Natal are not specifically available. Kampung Al-Qur'an program is very strategic in supporting the vision and mission of the local government. Kampung Al Qur'an program is a program that is always sold to the community, especially during campaign moments in mosques and other places of recitation. In the absence of these rules, of course, Kampung Al-Qur'an program is not a priority program in the budget structure of local governments. As a result, Kampung Al-Qur'an program is only limited to "lip service" from local governments.

Kampung Al-Qur'an program is appropriate to improve the quality of religious life and the preservation of local customs and culture. However, there is a need for strengthening in terms of regulations. Programs without being based on regulation are fragile in both the regulation and control of programs and budgets. The existing tendency, programs without being based on regulations, are considered off the right track. Likewise, Kampung Al-Qur'an program needs to have clear regulations so that

these regulations become a guideline for the involvement of development components. For example, the village government village funds may be used to build facilities and non-facilities that will support implementing Kampung Al-Qur'an program. However, the absence of Kampung Al-Qur'an regulation makes the village government worried about violating the rules for using village funds that the relevant ministries have strictly determined. Inevitably, for the success of the mission set by the local government, primarily related to improving the quality of religious life, clear regulations must be made about Kampung Al-Qur'an in the form of regional regulations. This regional regulation will be derived from village regulations so that its activities can be funded with village funds.

Community development programs can be said to be sustainable if they are supported by careful budget planning. For failures so far, government and non-governmental institutions handle community problems incidentally, so their implementation is often incomplete due to budget and human resource constraints. Therefore, it is time for any program expected for social change to get serious attention in its budgeting and funding. There is funding inequality in the case of one program that is handled jointly. One institution has budgeted in detail for Kampung Al-Qur'an program, but the other institutions involved have not. In this case, the program's failure has been on the verge of being. In other words, the team and the task force exist, but it has been suspended due to the absence of a budget to run the program.

Management is closely related to planning, organizing, actuating, controlling, evaluating, and terminating. Management has been applied to other disciplines. Education, health, government, to humanitarian programs are also important to implement management to mature the programs implemented by an institution. Likewise, Kampung Al-Qur'an program also needs to be carefully planned, and there needs to be an implementing organization/agency to organize, control, or supervision evaluation of the program to find out the success rate and termination (termination) of Kampung Al-Qur'an program when the community is independent and no longer relies on intensive assistance from outside parties.

An independent institution to implement Kampung Al-Qur'an program needs to be formed. This institution is authoritative in the success of implementing Kampung Al-Qur'an program. Kampung Al-Qur'an program cannot be superimposed on the village government, considering the many tasks in the field of village government. As a result, the program is run half-assed, even the road program, when it gets positive stimulants or negative criticisms from inside and outside the Lumban Dolok community. Kampung Al-Qur'an program also cannot be superimposed on mosque administrators, who indeed, in their daily lives, have taken care of children of the age of study through the Madrasah Diniyah Awaliyah (MDA). If it is forced to go to the mosque administrators, then the program is not significantly different from the existing program. However, the institution that will handle the unique program of Kampung Al-Qur'an must not be separated from elements of the government, religious leaders, traditional leaders, and social institutions

at the local level. If separated, the institution that handles the special Kampung Al-Qur'an is considered an outside organization, which certainly needs to be civilized and not closed to the possibility of getting rejected by the local community.

The involvement of all community components in one community development program, such as Kampung Al-Qur'an program, contributes positively to the program's success. This is the essence of the collaborative approach, in addition to collaboration on capital resources (funding) and collaboration in human resources (energy). Many institutions have a program focusing on and targeting social and religious activities. In government and non-governmental institutions, almost all have the task of caring for social and religious affairs. Government with a section of community welfare (Kesra), social, religious, and cultural sections, religious extension workers, babinkamtibmas, and babinsa. They have been running the program with each agency's budget amid the community. This separate force can be gathered in one organizational forum to implement Kampung Al-Qur'an program. Cooperation (memorandum of understanding) needs to be built for the organization's operational foundation or the Kampung Al-Qur'an program's implementation team so that each component jointly runs the program following its duties and functions at the original agency.

Finally, capacity building, encouraging participation, and program sustainability are the essence of community empowerment. These three components cannot be separated and are related to each other. Effective practice in collaborative community development is to approach society gradually, responsively, thoughtfully, and without coercion. Committed to openness and non-judgment. Effectively systematized support for facilitators as community development workers (Drake et al., 2014). An important note that local governments must also consider is the involvement of local communities. The involvement of local communities is essential as an indicator of sustainable development, especially when funding for projects is stopped (Fraser et al., 2006).

Collaboration Strategies in the Development of Kampung Al-Qur'an

Designing and establishing regulations

Designing budgeting or funding

Implementing a management system in the implementation of the Kampung Al-Qur'an program

Establish a program implementing organization that will be responsible for planning, implementing, supervising, and evaluating the program

Involving all relevant institutions, government, non-governmental, and community

Ensuring participation, capacity building, and program sustainability

Table 2 Strategies for fostering community participation in the development of religious villages in the Kampung Al-Qur'an. *Source:* The result of the synthesis of the author's thought.

The development approach used by the village government of Kampung Al-Qur'an

The Lumban Dolok village government has power at the local level, but the role taken is only limited to an extension of the higher government. It is no exaggeration to say that the village government is only the executor of the project at the local (village) level. Meanwhile, his role as a ruler who has a big hand in making decisions, driving development, and improving the welfare of society does not appear in the public sphere. Especially in the case of Kampung Al-Qur'an, the village government implements its government system rigidly and top-down. The Lumban Dolok village government did not dare to make policies to encourage the success of the village program. Likewise, the budget sourced from village funds has not touched on aspects of community religiosity. Village funds are still focused on village infrastructure development, such as village road construction, village drainage, village offices, and village business funding. Meanwhile, the village government has no other funding sources from the villages it manages. One of the strategies used to grow village autonomy is the provision of sources of income. Villages cannot exercise autonomy without adequate funding (Lestary & Hadi, 2021).

The findings revealed above to confirm that the village government, as a driver of development at the local level, still uses a top-down approach. The village government can play many evolving development approaches, such as top-down, bottom-up, and collaborative. This is supported by the development of theory in society that continues progressing by the problems faced in different places and periods. The initial approach was top-down (Larrison, 2002). This approach places the government and the private sector as the determinants, while the people are the objects that must obey and submit to the will of the power holders. Development is carried out on the will and will of the government, not based on the needs of the people. Top-down, organized participation, and the functional shaping of communities are some indicators that hinder community development (Yan & Gao, 2007).

The top-down approach positions the government to be more aware of the needs of its people. It is necessary to distinguish between the desires of the community and the needs of the community. Sometimes people's desires, such as cell phones, have become unnecessary for the community. People in remote villages, who have not yet entered the cellular network, probably do not need mobile phones. Unlike the poor people in rural areas, having a mobile phone is a desire for them but not to mention being called a necessity. The urban poor may need proper clothing, food, and shelter, a basic necessity for human life. Although in Maslow's theory (2013), basic human needs include education and health. For the poor, what is needed is food to hold a hungry stomach, clothes to cover the naked body, and a house to rest, while health and education are the responsibility of the government to care for its people.

The second approach, the bottom-up approach, is an approach that places the community as planners and implementers of development programs—departing from the assumption that the one who knows the needs of society best is the community itself.

Therefore, academics began to develop an approach that departed from the bottom of society. The government positions itself as a donor, while the community is the development program's implementer, supervisor, and beneficiary. The bottom-up approach is more widely applied to social development practices (Rubin & Babbie, 1993; Midgley, 1993; David, 1993; Billups, 1990; Blanchard, 1988; Larrison).

The bottom-up approach is better at intervening in community development programs (Larrison, 2002). The bottom-up approach emphasizes local decision-making, community participation, and grassroots mobilization/ movement, the top-down approach focuses on lobbying and bargaining with decision-making authorities such as government agencies, building pressure through various campaign mechanisms, advocacy activities, etc. (Panda, 2007). Alternative bottom-up community development processes are proposed based on social inclusion, participation, and empowerment (Mendes, 2019).

The top-down approach and the bottom-up approach are two approaches that contradict each other significantly. The top-down approach positions the government as king, while the bottom-up approach puts the government and the private sector as donors. In this concept, there are differences, but in practical terms, they are not much different. The government and the private sector can still pressure and control the community to implement development programs following donors' wishes and targets. That significant difference is evident in the role of implementation. The bottom-up approach entrusts the work of planning, implementing, and evaluating programs to be the burden and responsibility of the community, and the government's position is the audience. This condition is inversely proportional to the top-down approach that places the community as a spectator.

Bottom-up programs do not always succeed in changing the conditions of the beneficiary community. In some instances, state governance affects the effectiveness of the bottom-up approach in social development. Babajanian (2005) found that government programs built on a bottom-up pattern do not change the pattern of local social organization or significantly impact beneficiary communities' participation. Government governance changes must follow the expected changes in local communities from a development program. Nuttavuthisit et al. (2015) found that many programs are labelled as participatory but have not been able to increase community participation in Thailand. This is due to social norms and specific cultural values.

A model that combines both top-down and bottom-up approaches has been carried out by academics before. Integrating the two approaches is assumed to help bridge the gap between temporary planning and the need for a holistic management system, including participatory processes (Khadka & Vacik, 2012). Even the integration of top-down and bottom-up opens up opportunities for a multi-level capacity increase from stakeholders (Butler et al., 2015). Some literature in the field of social development calls it a collaborative approach. This model is a solution to take best practices from a top-down approach with a bottom-up approach. The collaborative approach departs from

the assumption that an understanding can be built if every relevant element (government; private; educational, social, religious, and community institutions) jointly plans, implements, and evaluates community development and development programs.

The collaborative approach changed the old paradigm. Centralized authority on the government, private sector, or donors shifts to community engagement. The government takes on the role of facilitator, non-governmental organizations (NGOs) as mediators and catalysts, and the community as development actors. The collaborative approach requires all development components to be active in their duties and functions as facilitators, mediators, catalysts, and actors. Constructed understanding leads to shared (social) learning, bound by a common contract, and achieving a common goal. In this case, a process is needed in community development and development activities, not just results. The top-down approach wants results because the orientation is the target which is the goal of the development program. In contrast, the bottom-up approach wants a social learning process (social learning) but sometimes does not get results that are by the target. However, the collaborative approach integrates the two previous problems, namely achievements/results/goals that do not neglect processes and processes oriented towards achievements/results/goals.

Collaborative Approach. Build connectivity to community development programs from various institutions, both government and non-governmental. Development programs are integrated and avoid overlap. This is the problem so far, between institutions, both government and non-government, implement development and community development programs separately with the same target group. Often egocentric institutions of fellow governments and non government claim success and make the development program not touch the essence, but rather are merely formalities, with great echoes but minimum action and results. Publication of program implementing agencies are to build the image and reputation of the institution, ignoring attention to the process and objectives of the program. Such conditions must be eliminated with a collaborative approach.

A collaborative approach is essential for addressing complex social problems in society (Godden, 2018; Gould et al., 2015; Wang et al., 2020). Much research has been published on the success of this collaborative approach (Mattessich & Monsey, 1992). Development social workers can learn the best lessons from collaborative programs from different countries, for example, transnational collaboration practising the social work of development in a specific context (Keevers, 2020). Collaboration between culturally diverse groups can be done by creating a sense of security (Newton, 2021) and developing a just and inclusive society (Leach & Crichlow, 2020). In short, a collaborative approach is believed to build coordination and integration of facilitators to create long-term and sustainable practices (Vo, 2015; Wendt, 2010).

In collaborative work, there should not be a dominant role of one of the elements because it can cause gaps and failures in community development programs (Dickey et al., 2020). Governments should consider community resources as a prerequisite for

welfare development and the possibility of new collaborative relationships between civil society and government (Loga, 2018). In terms of planning, for example, the government can use a participatory planning approach (Sanga et al., 2021). This approach cannot be separated from the collaborative approach between planning experts and the community and supports the community in building collective strength in the planning process (Nasca et al., 2019).

Recent research on this collaboration can be considered from the report of Downey & Threlkeld (2021). Local government interventions in developing rural communities can be done with the CTC (Communities That Care) approach. This approach is a social development strategy based on evidence about societal risks and protective factors. The government can form a particular group collaboratively to encourage the implementation of Kampung Al-Qur'an program. This CTC approach has been tested in Australia and has achieved sustainable societal change, particularly in developing local community governance and leadership. Therefore, the Government must pay attention to the elements of effective practice in building communities collaboratively (Drake et al., 2014).

Millennial Communities and Their Participation in the Development of Qur'anic Villages

The head of Kampung Al-Qur'an village ignored the contribution of the millennial generation to make Kampung Al-Qur'an program a success. This is due to a different mindset, which is challenging to implement. Some experts explain differences in the way of working, thinking, and social situations different generations face. Manheim (1952) reveals that the younger generation cannot socialize well because of the dividing distance between the ideal values taught by the older generation and the reality faced by the younger generation (Putra, 2016). These two groups of people grew up in different generations. They are not a generation bound by a certain similarity and trait in a certain period. Ryder (Ryder, 1965) mentions that generation is an aggregate of groups that experienced the same events in the same period. The similarities of events in the historical and social dimensions will affect the process of forming individual behaviour, values, and personality.

In a society with diverse institutions, tactics are needed to deal with social dynamics. The process of strengthening elements of society to participate in development needs to be encouraged simultaneously (Rozuli, 2012). The government needs to consider using an intersection inequality approach to map the differences within the community (Shaw et al., 2020). These differences are useful in building the participation of each group without having to ignore certain different groups. In this case, awareness of differences is crucial to building an inclusive society. In addition, stakeholders in development programs should identify the elements necessary for participatory processes to catalyze community activism and build pathways to accountability.

Academics and bureaucratic practitioners have widely celebrated participation planning. However, participation still fails substantively at the local level. Community

participation is often overlooked because of those who take advantage of procedural advantages and bureaucratic comfort. In addition, regulations that ensure the continuity of community participation still do not receive priority supervision (Sanga et al., 2021).

Community participation in the development of religious villages through Kampung Al-Qur'an program in Lumban Dolok Village, Siabu District, Mandailing Natal Regency, needs to be built by creating conditions that allow local communities to be active and directly involved in the decision making process, program planning, implementation and monitoring and evaluation of Kampung Al-Qur'an program. Thus, there will be a growing awareness and attitude of community responsibility to jointly succeed in Kampung Al-Qur'an program, because the program aims to improve the quality of local community diversity. Community involvement makes them feel attached to Kampung Al-Qur'an program. Participation has become part of the people's democratic right to participate in all stages of Kampung Al Qur'an program. Community development must be based on assumptions, values, and principles so that in its implementation, it can empower communities based on their initiatives, abilities, and participation (Fahrudin, 2011). For this reason, the condition is that community participation will be realized if the community voluntarily participates; the community is given the freedom to participate, the ability of the community to participate, and the opportunity to participate. Saifuddin and Alfiady (2015) explained that the participatory approach in development is developing creativity oriented toward community members' competence and social responsibility.

Disagreements trigger the abovementioned weaknesses among stakeholders at the village, sub-district, and district levels. Kampung Al Qur'an program is a very positive program to build a young generation with noble character. A such noble character can stem juvenile delinquency, perversion of sexual orientation, drug abuse, and other pathologies. Moreover, today's younger generation is known as the millennial generation, which is used to being instantaneous with the support of information technology. Therefore, the best solution for all of that is to sit down together to make more concrete policies.

That does not add to the work load of the government. The program's implementing workers already exist but are still separate across agencies. With a community development-based collaborative approach, it is assumed that it can encourage the birth of contributions between institutions to implement Kampung Al-Qur'an policy. The institutions that are able to work together are the village administration's religious department, sub-district departments responsible for religious matters, village administrations, district offices that have religious outreach workers, educators who teach the Qur'an, mosque leaders, and community organizations. In principle, the organization has assumed the same role and function, which is to deal with the religious problems of the community according to their respective capacities. With a collaborative approach, all these potentials are united in one organizational forum that will ensure the realization of Kampung Al-Qur'an program.

Conclusion

Kampung —the involvement of millennials in the Kampung Al-Quran program in Lumban Dolok village did not seem to contribute to its triumph, as there was no written policy agreed upon at the local level, and the failure of local and village authorities to provide opportunities for the younger generation to participate. A collaborative approach is needed in this case. The awareness of the power holders towards the involvement of all components at the local level becomes a great potential that can be utilized for the benefit of religious village development. It was realized that community participation in Kampung Qur'an was extensive at the beginning of the program. A surprising thing happened when the local government officially launched Kampung Al-Qur'an program. The fact found in this research is that community participation alone is not successful enough to achieve the success of Kampung Qur'an without being supported by clear regulations and adequate funding.

On the other hand, confidence in self-ability millennials does not grow and develop. For rural communities, participation cannot grow from one's agency but depends on outside agencies (Dale, 2014), i.e., their leaders (Village chiefs). Village leaders must also be wise in using strategies. Concerning this case, the village head can flexibly use the existing approach.

Some literature shows that funding is important, regulations can encourage participation, and a bottom-up approach further increases involvement. Thus, the findings of this research only support the previous research. Finally, this study leaves free room for empirical substantiation of the effect of community participation on sustainable community development can be statistically tested in more significant cases. In addition, literature relating to community participation found a dualism of power among the groups involved in development. Some researchers report the top-down model as an approach government programs apply (Larrison, 2002; Panda, 2007; Yan & Gao, 2007).

On the other hand, some researchers report that the use of bottom-up is more effective at increasing community participation (Kenny et al., 2017; Amy, 2017) However, Indonesia's approach to combining the two perspectives is still very limited. Therefore, this research's findings recommend that the government use a collaborative approach to village development in Indonesia.

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Author's Declaration

Authors' contributions and responsibilities. The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

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