

# Mosque-Based Community Empowerment in Improving the Quality of Reading and Writing the Qur'an at Al-Insaf Mosque, Glinggangan Village

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**ABSTRACT.** Mosques have a strategic role not only as places of worship but also as centers for education and community empowerment. However, rural communities still face challenges related to the low quality of Qur'anic reading and writing skills (Baca Tulis Al-Qur'an/BTQ), particularly among adolescents and adults. This community service program aims to improve community BTQ competence through a mosque-based empowerment approach at Al-Insaf Mosque in Glinggangan Village. The program applied a Community Development method with a Participatory Action Research (PAR) approach, involving the community in the stages of needs identification, planning, implementation, and evaluation. Activities included the establishment of routine BTQ classes, mentoring in reading and writing the Qur'an, learning basic tajweed rules, and practicing the writing of hijaiyah letters and Qur'anic verses. The results indicate improvements in participants' ability to read the Qur'an according to tajweed rules, better skills in writing hijaiyah letters, and increased community participation in mosque-based religious activities. The program also succeeded in forming sustainable BTQ classes and local cadres of BTQ instructors, strengthening the role of mosques as centers for Qur'anic literacy and community empowerment in rural areas.

**Keywords:** *Community Service, Reading and Writing the Qur'an, Community Empowerment, Mosques, Qur'an Literacy*

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## INTRODUCTION

Mosques have a strategic function not only as a place of ritual worship, but also as a center for education and community empowerment, (Aini & Muliati, 2025a)(Tandos, 2025). However, in rural communities, there is still the issue of low quality in Quranic Reading and Writing (BTQ), especially among teenagers and adults. (Aini & Muliati, 2025b)(Shidiq et al., 2025). At the Al-Insaf Mosque in Glinggangan Village, religious activities have been running, but they have not been balanced with a structured and sustainable BTQ coaching program. This condition has an impact on the low confidence of the public in reading the Qur'an and the lack of basic understanding of tajweed and the writing of hijaiyah letters. Therefore, a mosque-based community service program through a participatory approach is needed to improve the quality of community BTQ systematically and contextually.

Mosques in the Islamic perspective not only function as a sacred space for the implementation of ritual worship, but also have a very strategic social educational dimension in building the quality of the people, (Yusuf et al., 2023)(Shahbuddin & Gunardi, 2023)(Yusra &

Zulmuqim, 2022). Since the time of the Prophet Muhammad SAW, mosques have played a role as a center for the transmission of knowledge, moral strengthening, and community empowerment in various aspects of life. This historical function emphasizes that mosques are actually social institutions that have great potential as a basis for developing religious capacity and community literacy, including in the aspect of Reading and Writing the Qur'an (BTQ).

However, the empirical reality in rural communities shows that there is a gap between the ideality of the function of the mosque and the practices that take place in the field. The problem of low quality of BTQ is still a fairly dominant phenomenon, especially in adolescents and adults. This condition is not only caused by the limited access to formal religious education in the previous period, but also by the lack of Qur'anic learning approaches that are in accordance with the characteristics of adult learners (andragogi). As a result, some people have difficulty in reading the Qur'an tartil according to the rules of makharijul letters and tajweed, and do not have the ability to write hijaiyah letters correctly.

Similar conditions were also found at the Al-Insaf Mosque in Glinggangan Village. Although religious activities such as congregational prayers, regular recitations, and Islamic holiday commemorations run well, they are not supported by a structured and sustainable Qur'anic reading and writing (BTQ) program. The absence of a clear learning design, including curriculum, teaching methods, and evaluation, causes BTQ activities to run sporadically and not fully meet community needs. As a result, some worshippers still lack confidence when reading the Qur'an in public and have limited understanding of basic tajweed and hijaiyah writing. This condition not only reflects technical limitations but also socio-psychological challenges, such as feelings of reluctance and embarrassment. In the long term, it may weaken the role of the mosque as a center for community development and hinder the internalization of Qur'anic values in daily life.

Based on this reality, a community service program is needed that places mosques as the main basis for empowerment, using a participatory approach. This approach emphasizes the active involvement of the community and mosque takmir in all stages of activities, from identifying needs, planning programs, implementation, to evaluation (Yuli Indah Sari & Bin Mislana Cokrohadiyanto, 2024). With a participatory approach, the BTQ improvement program is not positioned as an external intervention alone, but as an empowerment process that departs from the real needs and local potential of the community. Through mosque-based service that is systematically and contextually designed, the improvement of the quality of BTQ is expected not only to produce technical skills in reading and writing the Qur'an, but also to build confidence, religious awareness, and the sustainability of the Qur'an literacy tradition in the community of Glinggangan Village. Thus, mosques can again carry out their role optimally as a center for education and empowerment of the people.

Mosques in the perspective of Islamic sociological and educational education are understood as socio-religious institutions that have multidimensional functions, including the functions of worship, education, da'wah, and community empowerment. (Suryawati, 2021) (Samwil et al., 2024), (Mustain, 2023). Quraish Shihab emphasized that mosques in the early days of Islam functioned as a center of excellence that united the spiritual and social dimensions (Shihab, 1996). In line with that, (Azra, 2012) Viewing the mosque as a strategic space for the transmission process of Islamic values, especially in the context of community-based non-formal education. Within this framework, strengthening Qur'an literacy, including Reading and Writing the Qur'an (BTQ), is an integral part of the mosque's educational function.

However, various studies show that the optimization of the function of mosques as community education centers has not been fully realized, especially in rural areas. Research (Nata, 2016) revealed that community-based religious education often faces limitations in terms of program planning, learning methods, and sustainability of activities. This has an impact on the

low quality of Qur'an literacy in adolescent and adult age groups, which are generally no longer accessible by formal Qur'an education such as TPQ or madrasah diniyah.

Theoretically, the problem of low quality of BTQ in the adult community can be explained through the andragogy approach proposed by (Knowles, 1984). Knowles emphasized that adult learners have special characteristics, such as a need for learning that is relevant to everyday life, a sense of shame about limited abilities, and a diverse learning experience. When learning the Qur'an still uses a rigid and child-oriented pedagogical approach, the learning process becomes ineffective for adults. In addition, the data showed that the low participation of adults in BTQ classes was due to the incompatibility of learning methods with their psychological and social needs.

In the context of the Al-Insaf Mosque in Glinggangan Village, religious activities that have been running such as congregational prayers and routine recitations show the existence of strong social and religious capital. However, as stated by (Putnam, 2000), Social capital does not automatically result in an increase in individual capacity if it is not managed through structured programs. The absence of a systematic and sustainable BTQ coaching program has caused religious activities to have not had a significant impact on improving the competence of reading and writing the Qur'an of pilgrims. As a result, some people still experience low confidence in reading the Qur'an in public spaces and a lack of basic understanding of tajweed and writing hijaiyah letters.

The results of previous research reinforce the urgency of mosque-based interventions in increasing BTQ. Studies conducted by (Syalawaty et al., 2021) showed that the mosque-based BTQ program with a participatory approach was able to increase the fluency of reading the Qur'an in the community by 60% within three months. Other research by (Firdaus et al., 2025) emphasized that the success of the Qur'an literacy program in the community is highly determined by the active involvement of mosque takmir and the existence of a simple curriculum that is contextual with the needs of worshippers. Meanwhile, research (Rahman et al., 2025) found that continuous BTQ mentoring not only improves the technical ability to read the Qur'an, but also strengthens the social bonds and religious participation of the community. As well as research (Musafir et al., 2025) Although its focus is on Qur'an-based literacy in the context of formal education, this article is relevant because it discusses literacy models that can serve as conceptual references.

Based on the theoretical foundation and findings of previous research, it can be concluded that improving the quality of community BTQ requires a mosque-based community service program that is designed in a participatory, systematic, and contextual manner. Participatory approach as put forward by (Chambers, 1997) Placing the community as the main subject of development, not just the object of the program recipient. By involving the community and mosque takmir in all stages of activities, the BTQ program is expected to be able to answer the real needs of worshippers while ensuring the sustainability of the program. Through this approach, the mosque not only functions as a place of worship, but also as a center for empowerment and literacy of the Qur'an which is firmly rooted in the social context of the people of Glinggangan Village.

Based on the analysis of various previous studies and community service articles, programs aimed at improving the Reading and Writing of the Qur'an (Baca Tulis Al-Qur'an/BTQ) in society generally exhibit several dominant tendencies. First, many programs primarily focus on enhancing the technical ability to read the Qur'an, particularly in terms of reading fluency and the introduction of basic tajweed rules. While this technical improvement is important, it is often not accompanied by efforts to strengthen the sustainability of the learning program within the community. As a result, many BTQ activities tend to be short-term and programmatic rather than developing into continuous community-based learning initiatives.

Second, the instructional approach commonly used in BTQ service programs is largely one-directional. In many cases, the service team assumes a dominant role as the instructor or knowledge provider, while community members are positioned mainly as beneficiaries or objects of the program. This pattern limits the active participation of the community and reduces opportunities for the development of local learning initiatives that can be sustained independently.

Third, previous programs often show limited integration of local contexts and the characteristics of adult learners. The learning methods applied frequently adopt pedagogical approaches designed for children, which are less relevant to adolescents and adult participants in rural communities. This mismatch between learning methods and participant characteristics can reduce the effectiveness of BTQ programs, particularly in fostering long-term engagement and motivation among adult learners.

These tendencies indicate that although numerous mosque-based BTQ service activities have been implemented, many of them remain focused on short-term outcomes and have not yet fully addressed the deeper dimension of community empowerment. In many cases, the mosque functions primarily as a venue for activities rather than as an active center for sustainable religious literacy development within the community.

Based on this mapping, several research and practice gaps can be identified. First, there is still a limited development of BTQ learning models based on andragogy that are specifically designed for adolescents and adults in rural communities. Second, the potential of mosques as centers for sustainable Qur'anic literacy empowerment has not been optimally explored, as most programs still treat the mosque merely as a physical location for activities rather than as a dynamic socio-educational institution. Third, there is a lack of systematic scientific documentation regarding the integration of participatory approaches in mosque-based BTQ programs, particularly those that actively involve the community in planning, implementation, and evaluation processes. Finally, previous studies have rarely emphasized the socio-psychological impacts of BTQ programs, such as increased self-confidence in reading the Qur'an and greater participation of community members in religious activities.

These gaps highlight the academic and practical relevance of the community service program implemented at Al-Insaf Mosque in Glinggangan Village. This article is therefore positioned not merely as a report on community service activities but also as a conceptual and practical model of mosque-based community development aimed at improving the quality of Qur'anic literacy. Conceptually, this study lies at the intersection of three main domains: community-based service learning, non-formal Qur'anic education for adult learners grounded in andragogical principles, and the empowerment of mosques as social and educational institutions within rural communities.

Thus, this article contributes to strengthening the Abdimas paradigm which is not only oriented to the output of activities, but also to the outcomes and impacts of community empowerment. The novelty of this article lies in several aspects such as; mosque-based and andragogy BTQ model, a participatory approach in Qur'an Literacy, mosques as centers of empowerment, not just activity locations, strengthening the Social-Psychological Impact of Congregations, contextualizing rural localities.

The program is designed in accordance with the social, cultural, and religious conditions of the people of Glinggangan Village, resulting in an adaptive service model that has the potential to be replicated in similar areas. Scientifically, this article enriches the treasure trove of community service literature in the field of Qur'an literacy by offering a participatory and sustainability-oriented mosque-based BTQ model. Practically, this article provides applicable guidance for mosque takmir, academics, and community service practitioners in designing an effective and contextual BTQ program. This article positions the program to improve the Reading and Writing

of the Qur'an not only as a technical learning activity, but as a process of mosque-based community empowerment through a participatory and andragogic approach. The novelty of this article lies in the integration of the function of the mosque as a center of Qur'anic literacy, the active involvement of the community as a subject of service, and the emphasis on sustainability and the socio-psychological impact of the congregation.

## **METHODS**

This community service uses a Community Development approach that places the community as the main subject in the process of social change, (Dulkiah & Majid, 2025). This approach is based on the assumption that improving the quality of Qur'an Literacy (BTQ) cannot be achieved through short-term technical interventions alone, but requires an empowerment process that involves community awareness, participation, and ownership of the programs being run. (Amaria & Hafidz, 2021). In this context, mosques are positioned as social institutions that have religious and social capital to mobilize collective community participation. The Community Development approach allows the service process to run in a contextual, adaptive, and sustainable manner, because the program is structured based on the real needs of the community and the local potential available. Thus, service is not top-down, but bottom-up, so that the results are more relevant and useful for the people of Glinggangan Village.

The Participatory Action Research (PAR) approach is used as the main methodological framework in this service. PAR is a research approach as well as a social action that emphasizes collaboration between researchers (service teams) and the community in all stages of activities. In PAR, the community is not positioned as an object of research, but as an active partner involved in the process of problem identification, action planning, program implementation, and reflection and evaluation of the results of activities. Conceptually, PAR departs from the critical view that the best knowledge and solutions to a social problem are born from the direct experience of the community itself. Therefore, this approach is very relevant to be used in mosque-based BTQ service, because Qur'an literacy is closely related to the social, cultural, and religious context of the local community.

Initial reflection (problem identification), which is a joint process between the service team, mosque takmir, and the community to identify BTQ problems and the needs of learning the Qur'an. Action planning, which is the preparation of a BTQ program that is mutually agreed, including materials, learning methods, schedules, and the roles of each party. Action, in the form of BTQ classes, assistance in reading and writing the Qur'an, and participation-based learning practices. Observation and reflection, which is a joint evaluation of the process and results of activities to determine the improvement and sustainability of the program. Through this PAR cycle, the service program does not stop at one implementation, but develops dynamically according to the needs and responses of the community.

The selection of PAR in this service is based on several methodological considerations. First, PAR is able to bridge the gap between theory and community service practice, because knowledge is built collaboratively through hands-on experience in the field. Second, PAR encourages the growth of the community's sense of belonging to the BTQ program, thereby increasing sustainability opportunities after the service program is completed. Third, PAR is in line with the values of Islamic education which emphasizes deliberation, togetherness, and lifelong learning.

By using the PAR approach in the framework of Community Development, this service is expected not only to result in an increase in the technical capabilities of the community's BTQ, but also to strengthen the social and institutional capacity of the mosque as a center for Qur'an literacy. This approach makes service a participatory, reflective, and sustainable social-educational transformation process.

The needs identification stage serves as the primary foundation in implementing Community Development and Participatory Action Research (PAR)-based service programs. At this stage, a comprehensive understanding of the community's Qur'anic reading and writing (BTQ) abilities and the socio-religious dynamics surrounding mosque activities is developed. The process is conducted in a dialogical and participatory manner by involving mosque administrators (*takmir*) and congregants through observation, interviews, and BTQ ability mapping. Observations are carried out to examine the practice of Qur'an reading in routine religious activities, while interviews aim to explore community perceptions, experiences, and challenges related to BTQ learning. Furthermore, the mapping of BTQ abilities is conducted to classify participants' proficiency levels, ranging from those who are not yet fluent in reading to those who have the potential to become teaching cadres. The results of this mapping function as baseline data and serve as a reference for designing more targeted, differentiated, and inclusive learning programs.

The program planning stage is a follow-up to the results of identifying the needs and mapping of the community's BTQ capabilities. Planning is carried out in a participatory manner by involving the service team, mosque *takmir*, and congregation representatives, so that the program designed is truly contextual and has a high level of acceptance. From the perspective of PAR, program planning is understood as a process of social and educational negotiation, not just a technical preparation of activities. Program planning includes preparing activity schedules, determining BTQ materials, and selecting learning methods. The preparation of the schedule is carried out by taking into account the community's free time, the mosque's routine activities, and the rhythm of the social life of the worshippers, so that BTQ activities do not clash with the economic obligations and families of the participants. The determination of BTQ material is arranged in stages, starting from strengthening the basics of reading the Qur'an, introduction and practice of *tajweed*, to the practice of writing hijayah letters, in accordance with the results of mapping the community's initial ability.

The selection of learning methods is adjusted to the characteristics of adult learners (*andragogi*), emphasizing a dialogical approach, hands-on practice, group learning, and an inclusive and non-judgmental learning atmosphere. This method is designed to reduce participants' psychological barriers, increase learning motivation, and encourage active community participation in each learning session. Overall, the need identification and program planning stage forms a solid foundation for the implementation of mosque-based BTQ service. These two stages ensure that the programs carried out are not uniform and top-down, but responsive to the real needs of the community and have the potential for sustainability after the service program is completed.

The implementation of the service program is carried out as an action stage in the Participatory Action Research (PAR) cycle, which is designed to answer the needs of the community based on the results of identification and participatory planning. The implementation of the program is focused on the establishment of an inclusive, dialogical, and sustainable Qur'an learning space by making the Al-Insaf Mosque the center of community Qur'an literacy activities.

BTQ classes are routinely held periodically with a schedule mutually agreed upon between the service team, mosque *takmir*, and worshippers. This class is designed as a shared learning space that is adaptive to the level of ability of participants, both those who are still at the stage of introducing hijayah letters and those who already have basic reading skills. Learning is carried out in stages and groups, so as to allow for social interaction, mutual learning, and mutual reinforcement between worshippers. In the context of empowerment, BTQ classes routinely function as a means of habit formation of Qur'an literacy in the mosque environment.

Mentoring is carried out intensively and personally, especially for participants who have technical and psychological obstacles in reading and writing the Qur'an. Reading assistance is

focused on improving the literacy of letters, fluency in reading, and the application of basic tajweed, while writing assistance is directed at the introduction and practice of writing hijaiyah letters gradually. This mentoring approach is non-judgmental and supportive, with the aim of building participants' confidence and fostering intrinsic motivation in learning the Qur'an.

Direct practice is at the heart of the BTQ learning process, where participants are given the opportunity to actively read and write the Qur'an in each session. This practice is complemented by periodic evaluations that are formative, which are assessments carried out during the learning process to determine the development of participants' abilities and provide direct feedback. Periodic evaluation is not intended as a selection tool or final assessment, but as a means of collective reflection to improve the learning process and adjust the methods used.

The evaluation and reflection stage is an integral part of the PAR cycle which aims to assess the effectiveness of the program and ensure the sustainability of service. The evaluation was carried out through measuring the improvement of the community's BTQ ability, both from the aspect of reading and writing the Qur'an, by comparing the initial conditions (baseline) and the conditions after the implementation of the program. This measurement includes indicators of reading fluency, accuracy of tajweed, the ability to write hijaiyah letters, and increasing the confidence of worshippers in reading the Qur'an. In addition to quantitative evaluation, reflection is carried out qualitatively through joint discussions between the service team, mosque takmir, and program participants. This reflection aims to identify the successes, challenges, and learnings gained during the implementation of the program. From an empowerment perspective, reflection becomes a space for critical dialogue that allows the community to assess the benefits of the program and formulate follow-up steps.

The sustainability aspect of the program is also the main focus in the evaluation and reflection stage. Sustainability is measured through indicators such as the formation of local cadres of BTQ teachers, the consistency of the implementation of BTQ classes after the service program ends, and the integration of BTQ activities in the mosque's routine agenda. Thus, evaluation and reflection not only assess short-term achievements, but also ensure that the service program has a long-term impact on strengthening the Qur'an literacy of the people of Glinggangan Village.

The implementation of this community service activity was carried out at the Al-Insaf Mosque in Glinggangan Village as a social-educational space that has religious legitimacy and emotional closeness to the community. The selection of mosques as the location of activities is not just a technical consideration, but an empowerment strategy that aims to strengthen the function of the mosque as a center for the development and literacy of the Qur'an in the community. This activity involves various stakeholders who play a collaborative role, so as to create synergy between academic elements and the local community.

The service team acts as a facilitator, companion, and driver of the BTQ learning process. This role does not place the service team as the only source of knowledge, but as a learning partner who assists the community in improving Qur'anic literacy skills. The service team is also responsible for designing learning materials, facilitating the evaluation process, and encouraging joint reflection for continuous program improvement.

The mosque takmir has a strategic role as a liaison between the service program and the community. Takmir's involvement is not only limited to facility support, but also in the process of planning, organizing, and supervising BTQ activities. With the active involvement of takmir, the service program gains social and religious legitimacy, as well as opens up opportunities to integrate BTQ activities into the mosque's routine agenda.

The community, especially adolescent and adult groups, is positioned as the main subject of service activities. Their involvement is active and participatory, both as learning participants

and as prospective local cadres who have the potential to continue BTQ activities. The involvement of adolescent and adult age groups is significant because so far the group has been relatively untouched by the systematic Qur'an coaching program.

The material on the introduction of hijaiyah letters was given as a strengthening of the foundation of Qur'anic literacy, especially for participants who did not have basic reading skills. Recognition is carried out gradually and contextually, with an emphasis on the recognition of letter shapes, differences in similar letter characters, and proper pronunciation. This strategy aims to build initial understanding while reducing learning anxiety in adult participants.

The practice of reading the Qur'an is carried out in stages according to the level of ability of the participants. Learning starts with the introduction of syllables and short verses, then progresses to more complex readings. This phased approach is designed to provide a positive and progressive learning experience, so that participants can experience real and continuous improvement.

The material on the basics of tajweed is focused on the laws of tajweed that are most often encountered in the recitation of the Qur'an, such as makharijul letters, mad, and ghunnah. The delivery of tajweed material is carried out in a practical and applicable manner, by relating the theory of tajweed directly to the verses read by the participants. This approach aims to ensure that participants not only understand the concept of tajweed theoretically, but are able to apply it in the practice of reading the Qur'an daily.

The practice of writing Qur'an verses is carried out as part of strengthening written literacy which has received less attention. Writing activities are directed to practice precision, understanding of letters, and the relationship between writing and reading the Qur'an. This exercise also serves as a reflective tool that helps participants understand the structure of the verses and strengthens the memory of the readings learned.

Overall, the implementation of this service activity is designed as a holistic, participatory, and contextual learning process of the Qur'an. By involving various actors and applying gradual and applicable learning materials, this activity is expected not only to improve the technical ability of reading and writing the Qur'an of the community, but also to strengthen the role of the mosque as a center for Qur'an literacy and empowerment of the people of Glinggangan Village.

## **RESULTS AND DISCUSSION**

### **Results**

Based on the results of initial observations and participatory discussions with the takmir of the Al-Insaf Mosque in Glinggangan Village, the problem of partners cannot be understood solely as a limitation of individual technical ability, but as a structural and pedagogical problem in fostering community-based Qur'an literacy. These problems are interrelated and form a circle that hinders the improvement of the quality of reading and writing the Qur'an (BTQ) of the community.

First, some people do not have the ability to read the Qur'an fluently according to the rules of tajweed. This condition is not only caused by the weak mastery of the makharijul of letters and the law of tajweed, but also by the lack of a continuous learning process of the Qur'an in the adult phase. Many pilgrims in childhood did not receive adequate Qur'an education, while in adulthood they experienced psychological obstacles such as shyness, fear of mistakes, and low self-confidence when they had to learn to read the Qur'an again. This factor causes the practice of reading the Qur'an to tend to be passive and limited to certain moments, without a gradual process of quality improvement.

Second, the low ability to write hijaiyah letters shows that the development of Qur'an literacy at the community level is still oriented to the oral aspect (reading and listening), without being balanced with the strengthening of the literacy aspect. In fact, the ability to write hijaiyah letters has an important role in strengthening the understanding of letter forms, short readings, and pronunciation accuracy. The absence of writing practice also causes people to have difficulty in following further learning of the Qur'an, such as tahsin and tahfiz, due to the weak foundation of basic literacy.

Third, the BTQ learning method used so far has not been fully in accordance with the characteristics of adult society. Learning still tends to adopt pedagogical approaches designed for children, such as memorization and repetition methods without reflection, which are less relevant for adult learners. From an andragogy perspective, adult society needs a learning approach that respects their life experiences, is dialogical, flexible, and is oriented to practical needs. The incompatibility of this method has an impact on low learning motivation and active community participation in BTQ activities.

Fourth, the lack of a structured and sustainable mosque-based BTQ program is a reinforcing factor of these various problems. The existing Qur'an coaching activities are still incidental, do not have a simple curriculum plan, learning outcome targets, and a clear evaluation system. In addition, the lack of local cadres or BTQ facilitators from among the pilgrims has caused dependence on external parties and weakened the sustainability of the program. As a result, mosques have not functioned optimally as a Qur'an literacy center that is able to answer the needs of community development in the long term.

Overall, the partner's problems show that there is an urgent need for community service programs that not only focus on improving BTQ's technical capabilities, but also on strengthening coaching systems, contextual learning methods, and empowering mosques as centers for community Qur'an education. A participatory and local asset-based approach to service is crucial to ensure that the designed program is truly relevant, accepted, and sustainable among the people of Glinggangan Village.

The general purpose of this service is to improve the quality of the community's Reading and Writing of the Qur'an (BTQ) through an empowerment program based on the Al-Insaf Mosque in Glinggangan Village. Improving the quality of BTQ in this context is not solely interpreted as the technical fluency of reading and writing the Qur'an, but as a process of strengthening religious literacy which includes cognitive aspects (basic understanding of tajweed), psychomotor (accuracy of reading and writing), and affective (confidence and religious motivation). By making the mosque as a base for empowerment, this service is directed to build a BTQ coaching system that is rooted in the community and sustainable, so that it can have a long-term impact on the quality of the community's religious diversity.

#### 1. Improving the ability to read the Qur'an according to the makharijul of letters and tajweed

This goal is directed at strengthening the basic competence of reading the Qur'an tartilly and correctly. Improving reading skills is not only focused on fluency, but also on the accuracy of pronunciation of letters (makharijul huruf) and the application of basic tajweed laws. Pedagogically, this goal emphasizes a gradual learning process that is adjusted to the initial ability of the community, so that it can reduce psychological barriers such as shame and fear of being wrong, as well as increasing the confidence of worshippers in reading the Qur'an in public spaces.

#### 2. Developing *hijaiyah* writing skills

The development of hijaiyah writing skills is intended to strengthen the foundation of Qur'an literacy of the community as a whole. Writing skills function as visual and motor reinforcements that help people recognize letter shapes, distinguish similar letter characters, and understand the structure of words and verses of the Qur'an. This goal is also oriented towards

strengthening memory and accuracy in reading, so that BTQ learning is not only oral, but also literal and reflective.

### 3. Building BTQ classes based on community participation

This goal places the community as an active subject in the service process, not just a beneficiary. The BTQ class is designed and run through the participation of worshippers and mosque takmir, starting from determining study times, methods, to evaluating activities. Conceptually, this goal is in line with the adult empowerment and learning approach (andragogi), which emphasizes dialogue, collaboration, and appreciation of people's learning experiences. Thus, the BTQ class is not only a space for knowledge transfer, but also a social learning space that strengthens community cohesion.

### 4. Strengthening the role of mosques as a center for community Qur'an literacy

This goal is directed to revitalize the function of the mosque as a center for education and empowerment of the people. Strengthening the role of mosques is not only realized through the provision of learning spaces, but also through the development of a structured BTQ coaching system, the formation of local cadres of Qur'an teachers, and the integration of the BTQ program in the mosque's routine agenda. With the achievement of this goal, the mosque is expected to be able to become an independent, sustainable, and adaptive Qur'an literacy center to the needs of the people of Glinggangan Village.

Overall, the purpose of this service is designed to produce short-term outcomes in the form of improving the community's BTQ ability, as well as long-term outcomes in the form of the formation of a mosque-based Qur'an literacy ecosystem. With an empowerment and participation approach, this service is expected not only to solve BTQ's technical problems, but also to strengthen the socio-educational role of mosques in the development of the religious quality of the community.

## Discussion

The results of community service at the Al-Insaf Mosque in Glinggangan Village show significant changes both in the aspect of the technical ability to read and write the Qur'an (BTQ) and in the socio-religious aspects of the community. This change is the result of a participatory learning process that is carried out gradually and continuously.

First, there is an increase in people's ability to read the Qur'an. This increase is shown by the fluency of pilgrims in reading the Qur'an, the reduction of letter pronunciation errors, and the increase in the accuracy of the application of basic tajweed laws. Improving reading skills is not only seen in the context of learning in the BTQ class, but is also reflected in daily religious practices, such as tadarus and the recitation of the Qur'an in mosque activities. This indicates that the learning carried out has had a real impact on the religious competence of the community.

Second, the pilgrims show a better understanding of the basic rules of tajweed. This understanding is no longer purely theoretical, but has been internalized in the practice of reading the Qur'an. The pilgrims were able to identify reading errors independently and make corrections, which showed an increase in critical awareness of the quality of the Qur'an reading. These findings confirm that an applicative and contextual learning approach is effective in improving Qur'an literacy in adult society.

Third, the increasing interest of the public in participating in religious activities is an important result of this service. BTQ classes that are designed in an inclusive and non-judgmental manner are able to reduce psychological barriers, such as shame and fear of wrongdoing, that previously hindered congregational participation. This increase in interest not only has an impact on attendance in BTQ classes, but also strengthens community participation in other religious

activities in the mosque, so that the mosque increasingly functions as a center for religious and social activities of the community.

Fourth, the formation of a sustainable mosque-based BTQ class is a strategic achievement of this service. The BTQ class is no longer seen as a temporary activity, but has been integrated into the mosque's routine agenda with the support of takmir and active participation of the community. This sustainability is strengthened by the emergence of local cadres who have begun to play a role as companions in learning the Qur'an, so that dependence on external parties can be minimized.

The results of the service show that the participatory and mosque-based approach is effective in improving people's Qur'an literacy. From a Community Development perspective, this success can be understood as the result of the active involvement of the community in all stages of the program, from planning to evaluation. This involvement fosters a sense of ownership of the BTQ program, which ultimately encourages the sustainability of the activity. From an andragogy perspective, the improvement of BTQ ability and community participation shows that learning that values the experiences, needs, and psychological conditions of adult learners is more effective than conventional pedagogical approaches.

The dialogical approach and direct practice allow pilgrims to learn without pressure, so that the process of internalizing knowledge and skills takes place optimally. In addition, strengthening the role of mosques as centers for Qur'anic literacy is in line with the view that religious institutions have strong social and symbolic capital in encouraging changes in people's religious behavior. By making the mosque a base of service, the BTQ program gains social and religious legitimacy, which has a positive impact on the level of community participation and acceptance. Overall, these results and discussions confirm that mosque-based service with a participatory approach not only improves the technical ability of reading and writing the Qur'an, but also strengthens the social, psychological, and institutional dimensions in the religious life of the community. These findings enrich the practice of Abdimas by showing that sustainable improvement of Qur'an literacy requires integration between pedagogical approaches, community empowerment, and strengthening local institutions.

The implementation of the Al-Qur'an Reading and Writing (BTQ) program based at Al-Insaf Mosque in Glinggangan Village has generated multidimensional impacts that extend beyond the technical and pedagogical aspects of Qur'anic literacy. The program contributes not only to improving participants' abilities in reading and writing the Qur'an, but also to strengthening social cohesion, fostering a culture of religious learning, and enhancing the institutional role of the mosque within the community. From a social perspective, the program encourages greater interaction and collaboration among community members, thereby reinforcing collective participation in religious and educational activities. Culturally, it revitalizes the tradition of Qur'anic learning within the mosque environment, especially among adolescents and adults who previously had limited access to structured religious education. Institutionally, the program strengthens the mosque's function as a center for non-formal education and community empowerment, while also promoting the emergence of local teaching cadres who can sustain the continuity of Qur'anic literacy initiatives in the future.

First, mosques function as centers for the community's Qur'an literacy. The structured and routine BTQ program has shifted the public's perception of mosques from just a ritual worship space to a center of religious learning and empowerment. The mosque is a safe learning space for adults to learn the Qur'an without stigma or inferiority. This function strengthens the role of mosques as socio-religious institutions that are responsive to the needs of the people, while reviving the mosque-based Islamic scientific tradition.

Second, the formation of local cadres of BTQ teachers has a strategic impact in the context of community empowerment. Local cadres from mosque congregations not only play the role of

learning facilitators, but also as local change agents. This regeneration process increases the internal capacity of the community and reduces dependence on external parties. In addition, the existence of local cadres strengthens the social capital of the community through relationships of trust, solidarity, and collective commitment to improving the quality of Qur'an literacy.

Third, this program encourages increased community participation and leadership in the management of religious activities. The active involvement of takmir and worshippers in planning, implementing, and evaluating programs creates more participatory and inclusive mosque governance. This shows that service not only produces learning output, but also strengthens the institutional capacity of mosques as centers for community empowerment.

The sustainability of the mosque-based BTQ program is supported by several key factors. First, the integration of the program into the mosque's routine agenda makes BTQ activities part of the community's religious life, not an incidental program. This pattern increases the consistency of implementation and ensures the long-term sustainability of the program. Second, the participatory approach used from the planning stage to evaluation fosters a sense of ownership among the community and mosque takmir. This sense of belonging is the main capital in maintaining the continuity of the program, even after the assistance from the service team ends. Third, the formation of local cadres of BTQ teachers is the main support for sustainability. These cadres act as internal drivers who are able to adapt learning methods to the dynamics and needs of the local community, so that the program remains relevant and adaptive.

This mosque-based BTQ program has high potential to be replicated in other mosques with similar community characteristics. The service model developed is flexible, contextual, and based on local resources, so it is easily adapted according to local social and cultural conditions. Program replication can be carried out through standard stages, namely mapping the BTQ needs of the community, involving mosque takmir as the main partner, implementing participatory learning approaches, and strengthening local cadres. Thus, this program not only contributes to the improvement of Qur'an literacy at the local level, but can also be a sustainable and far-reaching model of mosque-based community service.

## CONCLUSION

The mosque-based community service program conducted at Al-Insaf Mosque in Glinggangan Village demonstrates the strategic role of mosques as centers for community empowerment and Qur'anic literacy. Using a community development approach that emphasizes active community participation, the program successfully improved the community's ability in reading and writing the Qur'an (BTQ), including reading fluency, basic understanding of tajweed, and hijaiyah writing skills. The program's success was supported by strong collaboration between the service team, mosque administrators, and the local community. In addition to improving BTQ competence, the program strengthened the institutional role of the mosque as a center for non-formal religious education. The establishment of mosque-based BTQ classes and local teaching cadres indicates the potential sustainability of the program. Therefore, this participatory mosque-based model can be recommended as an effective and sustainable approach to developing Qur'anic literacy and strengthening community empowerment, particularly in rural areas.

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