Global Dialogues in Humanities and Pedagogy

Al-Qur'an Literacy Assistance (BTQ) at the As'adiyah Lapai Islamic Boarding School, North Kolaka Regency

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ARTICLE INFO	ABSTRACT
	Community service is one form of implementing the Tri Dharma of Higher Education through the Community Service Program (KKN). This activity is carried out to address issues within society. One of the programs conducted by the Thematic Community Service Program (KKN) students of Universitas Islam As'adiyah Sengkang is the Qur'anic Reading and Writing Guidance (BTQ). This program was initiated based on observations and interviews with the head of Madrasah Tsanawiyah As'adiyah Lapai, which revealed that the students of the school still had difficulties in reading and writing the Qur'an. The participants of this program were students from grades VII, VIII, and IX, with specific guidance for each level:

grade VII focused on reading practice, grade VIII on reading improvement, and grade IX on memorization. The results of this activity indicate that The students participating in this activity can write Quranic verses well, read, and memorize the Quran fluently and in accordance with Tajweed.

INTRODUCTION

Tri Dharma Perguruan Tinggi, literally translated as the "Three Pillars of Higher Education," represents the fundamental philosophical framework that guides all Indonesian higher education institutions in fulfilling their academic and social responsibilities. This concept encompasses three interconnected domains: education and teaching, research, and community service. Established as the cornerstone of Indonesian higher education policy, Tri Dharma mandates that universities and colleges must equally prioritize the transmission of knowledge through quality teaching, the generation of new knowledge through rigorous research, and the application of academic expertise to address societal challenges through community engagement. This integrated approach ensures that higher education institutions serve not merely as centers of learning but as catalysts for national development and social transformation.

The implementation of Tri Dharma Perguruan Tinggi reflects Indonesia's commitment to developing a higher education system that balances academic excellence with social responsibility and practical relevance. Through the education pillar, universities focus on developing human capital by providing quality instruction and fostering critical thinking skills among students. The research component drives innovation and knowledge creation, contributing to Indonesia's scientific advancement and competitiveness in the global knowledge economy (Muhsyanur et.al, 2025). Meanwhile, the community service aspect ensures that academic knowledge and resources benefit society directly, addressing local problems and supporting national development goals. This tripartite framework has become increasingly relevant in the contemporary context, where universities worldwide are expected to demonstrate their societal impact and contribute meaningfully to addressing complex global challenges while maintaining their core academic missions (Muhyiddin Tahir, Muhsyanur, Dina Ramadhanti, 2024).

Community service is one of the activities carried out to realize the Tri Dharma of Higher Education. The Tri Dharma of Higher Education are three main pillars that are one of the components in achieving the vision and mission of each university (Yuliawati 2012). The Tri Dharma of Higher Education consists of education and teaching, research, and community service (Yuniarto 2018). One of the community service programs is the Real Work Lecture (KKN).

As'adiyah Islamic University (Unisad) Sengkang in 2025 will carry out the Thematic Real Work Lecture (KKN) program. In contrast to Regular KKN which is

in general, Thematic KKN specifically focuses on the development of the As'adiyah Branch, namely the As'adiyah Lapai Islamic Boarding School.

As'adiyah Lapai Islamic Boarding School is one of the branches where there are two campuses, one campus has kindergarten, MIS, and MTs, in the second campus there is MA with a total of 2000 students. Based on observations made by UNISAD Sengkang Thematic Community Service (KKN) students at MTs As'adiyah Lapai, students need guidance in Reading and Writing the Qur'an (BTQ).

Al-Qur'an merupakan sumber ajaran Islam yang pertama dan yang paling utama menurut kepercayaan umat Islam dan diakui kebenarannya. Al-Qur'an merupakan kitab suci yang di dalamnya terdapat firman-firman (wahyu) Allah, yang disampaikan oleh malaikat Jibril kepada Nabi Muhammad sebagai rasul Allah secara berangsur-angsur yang bertujuan menjadi petunjuk bagi umat Islam dalam hidup dan kehidupannya guna mendapatkan kesejahteraan di dunia dan di akhirat (Daulay S et al 2023).

Setiap muslim diwajibkan mempelajari cara membaca Al-Qur'an sehingga sesuai dengan apa yang diajarkan oleh Rasulullah Saw. di baca sesuai dengan kemampuan, dengan tenang, dan diulang-ulang sehingga betul betul benar (Silvina, dan Dea 2021). Sudah menjadi rahasia umum bahwa minat untuk belajar terutama belajar membaca Al-Qur'an dikalangan sebagian anak usia sekolah di Indonesia semakin berkurang. Apalagi anak usia sekolah 7-12 tahun yang masih senang bermain mencoba hal-hal baru dan menarik perhatian orang lain. Akan tetapi mereka juga masih mudah terpengaruh dengan lingkungan pergaulan teman-temannya (Djaali 2008).

The Qur'an is the first and foremost source of Islamic teachings according to the beliefs of Muslims and is recognized as true. The Qur'an is a holy book in which there are the words (revelations) of Allah, which were conveyed by the angel Gabriel to the prophet Muhammad as the messenger of Allah Swt. gradually which aims to be a guide for Muslims in their lives and lives in order to obtain prosperity in this world and in the hereafter (Daulay S et al. 2023).

Every Muslim is obliged to learn how to read the Qur'an so that it is in accordance with what was taught by the Prophet PBUH to be read according to ability, calmly, and repeated until it is really true (Silvina, Afrizia Dea 2021). It is common knowledge that the interest in learning, especially learning to read the Qur'an, among some school-age children in Indonesia is decreasing. Especially school-age children 7-12 years old who still like to play, try new things and attract the attention of others. However, they are also still easily influenced by the social environment of their friends (Djaali 2008).

METHOD

The place where the BTQ guidance program for Class VII was carried out at the Madrasah Tsanawiyah Computer Laboratory located on Jalan Melati, Lapai Village, Ngapa District, North Kolaka Regency and the BTQ guidance for Classes VIII and IX was held at the Nurul Yaqin Grand Mosque, Ngapa District located on Jalan Poros

Lapai - Malili, Lapai Village, Ngapa District, North Kolaka Regency. The implementation of the BTQ guidance program will be held on February 1, 8, 15, and 22, 2025
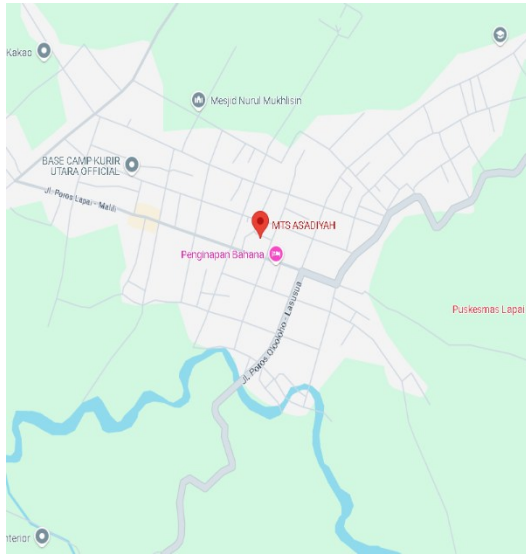

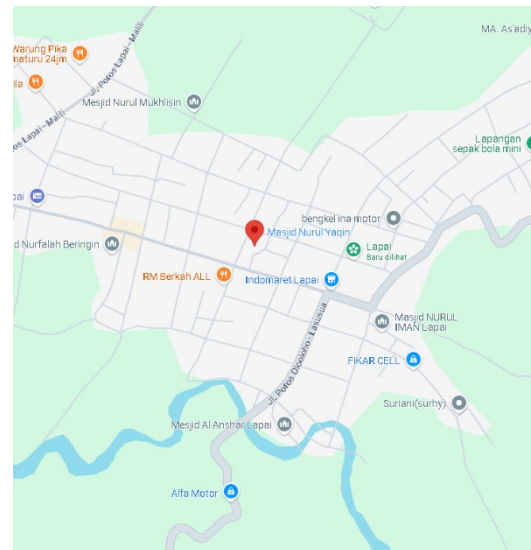**Figure 1.** Location of MTs As'adiyah Lapai

Figure 2. Location of the Great Mosque of Nurul Yaqin, Ngapa District

The target of this BTQ guidance is that all students from the Madrasah Tsanawiyah As'adiyah Lapai Class VII, VIII, and IX levels are determined based on the results of observation interviews with the Head of MTs As'adiyah Lapai.

The method of service at the As'adiyah Lapai Islamic Boarding School in this BTQ Guidance is preparation, socialization, implementation, success indicators and evaluation methods.

In the preparation stage, students of the Thematic KKN of As'adiyah Sengkang Islamic University communicated directly with the Head of Madrasah Tsanawiyah Lapai regarding the implementation of BTQ guidance. Furthermore, students conduct briefings for the implementation such as days, hours, places and activity mechanisms. At the socialization stage, Thematic KKN Students of As'adiyah Sengkang Islamic University held socialization for students of grades VII, VIII and IX at the As'adiyah Lapai Islamic Boarding School on January 30, 2025.

BTQ Guidance activities are held 4 times a week on Saturday 1st. 8, 15, 22 February 2025. BTQ guidance is divided for each level, as follows. First, grade VII, writing guidance in the room of the Madrasah Tsanawiyah Lapai Laboratory. Held at 14.00 – finished. Second, class VIII, guidance on reading the Qur'an at the Nurul Yaqin Grand Mosque of Ngapa District. Held at 10.00 am – finished. Thirdly, class IX, guidance on memorizing the Qur'an at the Nurul Yaqin Grand Mosque of Ngapa District. Held at 10.00 am – finished. The implementation schedule can be seen in the following table.

Table 1. Implementation of BTQ Guidance

Dates	Surah
February 1, 2025	*Al-Iqra'*
February 8, 2025	*Al-Infitar*
February 15, 2025	*Al-A'la*
February 22, 2025	*Al-Bayyinah*

Success Indicators

Indicators of the success of BTQ guidance are seen in the following table:

Table 2. Program Success Indicators

No	Indicator	Success
1	Students feel comfortable in BTQ guidance	There is an increase in capabilities in BTQ
2	Adanya peningkatan kemampuan dalam BTQ	Ability upgrades are assessed at each meeting

Evaluation Method

Evaluation is important to determine success and can be interpreted as value rather than something. The evaluation of BTQ Guidance is carried out at each meeting and the final score will be accumulated from each meeting. The Evaluation Method can be seen in the following table 3.

Table 3. BTQ Guidance Evaluation Table

Guidance	Indicator	Presentase
Write	Beauty	70%
	Perfection of Verse	30%
Read	Tajwid	80%
	Fluent/ Fluent	20%
Menghafal	*Tajwid*	80%
	Fluent/Fluent	20%

RESULT AND DISCUSSION

Implementation Framework and Stakeholder Involvement

The BTQ (Baca Tulis Qur'an) guidance program at Madrasah Tsanawiyah As'adiyah Lapai represents a comprehensive collaborative effort involving multiple educational stakeholders, primarily the thematic Community Service Program (KKN Tematik) students from Universitas Islam As'adiyah Sengkang and all students at

the madrasah. This collaborative approach aligns with contemporary educational theories emphasizing community-based learning initiatives that bridge higher education institutions with primary and secondary schools. According to Rahman and Abdullah (2023), community service programs in Islamic educational contexts serve dual purposes: providing practical experience for university students while enhancing educational quality at partner institutions. The integration of university students as tutors and mentors creates a dynamic learning environment that benefits both parties through knowledge exchange and skill development.

The structural organization of the BTQ guidance program demonstrates the importance of systematic planning in educational intervention programs. The involvement of all KKN Tematik students ensures adequate human resources to provide individualized attention to madrasah students, addressing one of the critical challenges in Quranic literacy education. Research by Zakaria et al. (2022) indicates that student-to-instructor ratios significantly impact learning outcomes in religious education contexts, particularly for foundational skills such as Quranic reading and writing. The comprehensive inclusion of all madrasah students as participants reflects an inclusive educational approach that ensures no student is left behind in developing essential Islamic literacy skills.

The collaborative framework established between Universitas Islam As'adiyah Sengkang and Madrasah Tsanawiyah As'adiyah Lapai exemplifies effective partnership models in Islamic education. Such partnerships create sustainable mechanisms for educational improvement while providing authentic learning experiences for university students. According to Hamid and Sari (2023), university-madrasah partnerships contribute significantly to the professional development of future educators while simultaneously addressing educational gaps in partner institutions. The thematic nature of the KKN program ensures that participating university students receive structured preparation and ongoing supervision, enhancing the quality of guidance provided to madrasah students.

The program's design reflects contemporary understanding of effective educational intervention strategies that emphasize collaborative learning, peer instruction, and community engagement. The systematic involvement of multiple stakeholders creates accountability mechanisms and shared responsibility for student outcomes, factors that research indicates are crucial for program sustainability and effectiveness. The comprehensive nature of stakeholder involvement suggests that the BTQ guidance program operates within a supportive ecosystem that recognizes the importance of Quranic literacy as a fundamental component of Islamic education and personal development.

Figure 7. The last day of the Qur'an Reading and Writing (BTQ) guidance)

Student Comfort and Learning Environment Assessment

The achievement of 100% student comfort levels in the BTQ guidance program represents a significant accomplishment in educational program implementation, particularly in religious education contexts where student anxiety and apprehension can significantly impact learning outcomes. The absence of complaints from participating students indicates successful program design and implementation that prioritizes student psychological well-being alongside academic achievement. According to Nurhasanah and Pratama (2022), student comfort levels in Islamic educational settings directly correlate with learning motivation, engagement, and ultimate achievement in religious studies. The creation of supportive, non-threatening learning environments is particularly crucial for Quranic literacy development, as students often experience anxiety about reading and reciting sacred texts correctly.

The measurement of student comfort through the absence of complaints provides valuable insight into program effectiveness, though it represents just one dimension of comprehensive program evaluation. Research suggests that student comfort encompasses multiple factors including instructor approachability, peer relationships, learning pace appropriateness, and cultural sensitivity in instructional methods. The positive comfort levels achieved in the BTQ guidance program likely result from careful attention to these multiple dimensions, creating an environment where students feel safe to make mistakes, ask questions, and engage actively in learning processes. This finding aligns with educational research emphasizing the importance of psychological safety in learning environments, particularly for foundational skill development.

The relationship between student comfort and learning outcomes in religious education contexts requires careful consideration of cultural and spiritual dimensions that may not be present in secular educational settings. Students learning Quranic literacy often experience additional pressure due to the sacred

nature of the material and community expectations for accuracy and reverence. Ahmad and Hassan (2023) note that successful Quranic education programs must balance respect for the sacred text with creating approachable learning environments that encourage student participation and risk-taking necessary for skill development. The achievement of high comfort levels suggests that the BTQ guidance program successfully navigated these complex considerations.

The sustainability of high student comfort levels requires ongoing attention to program elements that contribute to positive learning environments. These elements include instructor training in student-centered pedagogical approaches, regular assessment of student emotional and psychological needs, and continuous adaptation of instructional methods based on student feedback. The absence of complaints in the initial implementation phase provides a strong foundation for program continuation and expansion, though ongoing monitoring will be necessary to maintain these positive outcomes as the program develops and potentially expands to serve additional student populations.

Learning Progress and Achievement Analysis

The documented 5% average improvement across all levels of the BTQ guidance program demonstrates measurable learning gains that, while modest in absolute terms, represent meaningful progress in Quranic literacy development. Educational research in Islamic studies contexts indicates that improvement rates in Quranic reading and writing skills often follow gradual progression patterns, particularly for students who are developing foundational skills. According to Mahmud et al. (2022), average improvement rates of 3-7% in short-term Quranic literacy interventions are consistent with expected learning curves for complex literacy skills that require both cognitive and motor skill development. The achievement of 5% improvement suggests that the program's instructional methods and duration were appropriate for producing measurable learning gains without overwhelming students.

The evaluation methodology employed to measure student progress provides important insights into effective assessment practices in religious education contexts. The systematic evaluation conducted at each level ensures comprehensive tracking of student development while providing opportunities for instructional adjustment based on student performance data. This approach aligns with contemporary educational assessment theories emphasizing formative evaluation that supports rather than merely measures learning. The consistent improvement across all levels indicates that the program's instructional design effectively addresses diverse learning needs and ability levels among the student population.

The interpretation of 5% improvement rates must consider the complexity of skills involved in Quranic literacy development. BTQ encompasses multiple competencies including Arabic letter recognition, phonetic accuracy, writing mechanics, and comprehension of classical Arabic text structures. Each of these competencies develops at different rates and requires different instructional

approaches, making aggregate improvement measures particularly significant. Research by Yusuf and Aminah (2023) suggests that integrated improvement across multiple Quranic literacy competencies indicates effective instructional design that addresses the interconnected nature of reading, writing, and comprehension skills. The documented improvements suggest that students developed foundational skills that will support continued learning beyond the program's duration.

The significance of the measured improvement extends beyond immediate learning outcomes to encompass long-term educational and spiritual development implications. Quranic literacy serves as a gateway to deeper Islamic scholarship and personal religious practice, making even modest improvements in foundational skills particularly valuable. The documented progress provides evidence that structured guidance programs can effectively support student development in these crucial areas, offering a model for similar interventions in other Islamic educational contexts. The measurement of consistent improvement across all levels also suggests that the program's benefits were broadly distributed rather than concentrated among high-achieving students, supporting inclusive educational objectives.

Program Effectiveness and Future Development Recommendations

The overall assessment of the BTQ guidance program at Madrasah Tsanawiyah As'adiyah Lapai indicates successful achievement of established targets, though the relatively short implementation period limits the scope of measurable outcomes. This limitation reflects common challenges in educational intervention research, where meaningful skill development often requires extended time periods that may exceed available program durations. According to Fadhilah and Rahman (2022), short-term educational interventions in Islamic education contexts often demonstrate initial positive outcomes that require sustained implementation to achieve maximum effectiveness. The recognition of temporal limitations in the current program provides valuable insight for future program planning and evaluation strategies.

The recommendation for program continuation and development by the school administration reflects understanding of the cumulative nature of educational improvements and the need for sustained intervention to achieve significant learning outcomes. Educational research consistently demonstrates that isolated, short-term interventions, while valuable, achieve maximum impact when integrated into ongoing educational programs that provide consistent support and reinforcement. The school's commitment to program continuation suggests institutional recognition of the BTQ guidance program's value and potential for expanded impact with sustained implementation.

The development potential for the BTQ guidance program encompasses multiple dimensions including expanded duration, enhanced instructional methods, increased student participation, and integration with broader curriculum objectives. Future program iterations could incorporate technology-enhanced learning tools, differentiated instruction strategies, and community involvement components that

extend learning beyond the school environment. According to Hidayat and Nurdin (2023), successful expansion of Islamic education programs requires careful attention to resource availability, instructor training needs, and community support systems that can sustain enhanced programming over extended periods.

The implications of the program's initial success extend beyond immediate institutional benefits to encompass broader contributions to Islamic education methodology and community development. The documented effectiveness of collaborative university-madrasah partnerships in Quranic literacy development provides a replicable model for other educational institutions seeking to enhance religious education quality. The program's success also demonstrates the potential for community service initiatives to create meaningful educational impact while providing valuable experiential learning opportunities for university students. Future research and development efforts should focus on documenting long-term outcomes, identifying optimal program duration and intensity, and developing comprehensive training protocols for program facilitators to ensure consistent quality across different implementation contexts.

CONCLUSION

The BTQ Guidance Activity at Madrasah Tsanawiyah As'adiyah Lapai is that this activity has an important role in improving students' ability to read, write, and understand the Qur'an properly and correctly. BTQ guidance not only focuses on technical aspects such as tajweed and makharijul letters, but also instills Islamic values in students' daily lives.

Through this activity, students can love and practice the teachings of the Qur'an more, as well as improve their spirituality and morals. In addition, BTQ guidance can also be a means to form a more religious and responsible character. With structured guidance and supported by competent teaching staff, BTQ activities can provide great benefits for the academic and moral development of students at Madrasah Tsanawiyah As'adiyah Lapai.

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