

Al-Qur'an Literacy and Islamic Education Among Kkn Students At At-Taqwa Mosque

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ABSTRACT

The Community Service Program (KKN) is a form of community engagement that enables university students to apply academic knowledge while contributing to community development. One of the focuses of KKN activities is the enhancement of Qur'anic literacy and Islamic values among children. This program was implemented at At-Taqwa Mosque, Bumi Ayu Village, Selebar District, Bengkulu City, through activities such as Qur'an reading instruction, introduction to hijaiyah letters, learning Qur'anic reading rules, teaching daily prayers, and organizing a Muharram Festival. This study aimed to describe the role of KKN students in improving Qur'anic literacy and Islamic understanding among children at At-Taqwa Mosque. A descriptive qualitative approach was employed, with data collected through observation, interviews, and documentation. The data were analyzed through data reduction, data presentation, and conclusion drawing. The results showed that the program positively contributed to children's ability to recognize hijaiyah letters, understand Qur'anic reading symbols, improve Qur'an reading skills, and memorize daily prayers. In addition, the Muharram Festival, which included short surah memorization, prayer practice, calligraphy coloring, adhan, and Muslim fashion competitions, increased children's enthusiasm, confidence, and participation in religious activities. The program also received strong support from the local community and mosque administrators. Therefore, KKN students played a significant role in strengthening Qur'anic literacy and Islamic values among children while supporting the mosque's function as a center of religious education and community development.

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Introduction

The Community Service Program (Kuliah Kerja Nyata/KKN) represents a key implementation of the Tri Dharma of Higher Education, enabling students to apply academic knowledge in real community settings. This context constitutes the background

of the study, where students are expected to contribute to educational, social, and religious development while strengthening community empowerment. Community-based Islamic education has been widely recognized as an effective approach in improving children's character, morality, and spiritual awareness (Inten & Agustina, 2020).

From a theoretical perspective, Qur'anic literacy refers to the ability to read, understand, and apply Qur'anic teachings in daily life. It is a fundamental component of Islamic education that supports early religious knowledge and value formation among children. Previous studies indicate that structured Qur'an learning methods significantly improve students' reading ability and learning motivation (Fitriana & Hidayatulloh, 2023). In addition, mosques function not only as places of worship but also as centers of non-formal Islamic education that facilitate community-based learning processes. Empirical research confirms that Qur'anic literacy programs implemented in TPQ and mosque environments enhance students' reading fluency, motivation, and participation in learning activities (Hidayati & Bukhori, 2022). These studies constitute the theoretical and empirical foundation of this research.

Furthermore, mosque-based Islamic education plays an important role in strengthening children's religious awareness and character formation through structured learning and value internalization. Islamic education that integrates moral and spiritual values contributes to balanced religious understanding and behavioral development among children (Katni et al., 2022). In addition, action-based Qur'anic learning approaches have been shown to significantly improve students' reading competence through continuous practice and guided instruction (Supriadi et al., 2022).

However, based on preliminary observations at At-Taqwa Mosque, RT 10 RW 02, Bumi Ayu Village, Selebar District, Bengkulu City, several research problems were identified. Some children still experience difficulties in recognizing hijaiyah letters, reading the Qur'an correctly, applying basic tajwid rules, and memorizing daily prayers. In addition, participation in structured Islamic learning activities remains limited. These conditions indicate that Qur'anic literacy development in the community still requires systematic and continuous educational assistance. Accordingly, the objective of this study is to describe the implementation of Qur'anic literacy and Islamic learning activities conducted by KKN students at At-Taqwa Mosque and to analyze their contribution to improving children's Qur'anic reading ability and understanding of basic Islamic teachings.

Method

This study employed a descriptive qualitative research design to examine the implementation of Qur'anic literacy and Islamic learning activities conducted by KKN students at At-Taqwa Mosque, RT 10 RW 02, Bumi Ayu Village, Selebar District, Bengkulu City. The research was carried out during the 2026 Community Service Program (KKN), involving children, mosque administrators, and KKN students as the main participants.

The data sources consisted of primary data and secondary data. Primary data were obtained through direct involvement in field activities, while secondary data were collected from documentation, attendance records, and program reports related to the implementation of Islamic learning activities.

Data collection techniques included observation, semi-structured interviews, and documentation. Observation was conducted to examine the learning process directly, while interviews were carried out with mosque administrators and participating children to gain in-depth information regarding the learning activities. Documentation was used to

support the data, including records of Qur'an reading practice, hijaiyah letter recognition, basic tajwid instruction, daily prayer memorization, and Muharram Festival activities.

The data were analyzed using a descriptive qualitative analysis technique consisting of three stages: data reduction, data display, and conclusion drawing. Data reduction involved selecting and organizing relevant information from field findings. Data display was presented in narrative form to facilitate interpretation and understanding of the data. Finally, conclusions were drawn through triangulation of observation, interview, and documentation data to ensure the validity of the findings and to describe the role of KKN students in improving children's Qur'anic literacy and Islamic understanding.

Results and Discussion

1. Improvement of Qur'anic Literacy among Children

The implementation of the Community Service Program (KKN) at At-Taqwa Mosque demonstrated a positive contribution to the improvement of children's Qur'anic literacy skills. Qur'anic literacy is a fundamental aspect of Islamic education because it enables children to read, understand, and practice Islamic teachings in their daily lives. Strengthening Qur'anic literacy at an early age is therefore essential for fostering religious knowledge and spiritual development.

Based on field observations conducted during the program, many participants initially experienced difficulties in recognizing hijaiyah letters, distinguishing similar Arabic characters, applying basic tajwid rules, and reading Qur'anic verses fluently. These findings indicate that challenges in Qur'anic literacy remain common among children participating in community-based religious education programs. Similar findings were reported by Jaya (2024), who found that many children involved in mosque-based learning activities showed limited Qur'anic reading abilities prior to receiving structured instruction.

Following several weeks of continuous learning activities, substantial improvements were observed in students' reading accuracy, fluency, and confidence during Qur'anic recitation. The improvement occurred gradually through repeated practice and regular mentoring sessions. This finding suggests that the acquisition of Qur'anic literacy requires continuous reinforcement and systematic learning experiences rather than short-term instructional interventions. According to Marziana and Harun (2023), repetitive and structured Qur'anic learning methods significantly contribute to improving reading competence among children by strengthening letter recognition and pronunciation accuracy.

The positive outcomes were closely associated with the instructional strategies implemented by KKN students. Activities such as Iqra' reading guidance, tahsin correction, and memorization of selected short surahs were organized systematically, allowing students to progress from basic reading competencies to more advanced skills. Direct supervision and immediate feedback helped learners identify and correct reading errors more effectively. These findings support the study conducted by Rahmadoini et al. (2026), which reported that continuous Qur'anic learning activities through mosque-based programs significantly improved children's reading proficiency and confidence.

Furthermore, the mosque-based learning environment played a crucial role in supporting the effectiveness of the program. The mosque provided a familiar, supportive, and religiously meaningful atmosphere that encouraged active participation in learning activities. Such an environment reduced learning anxiety and strengthened students' motivation to improve their Qur'anic reading abilities. Tiawan and Siregar (2024) similarly concluded that mosque-based educational programs create positive learning

environments that facilitate the development of Qur'anic literacy and strengthen children's engagement in religious learning activities.

Overall, the findings indicate that community-based Qur'anic literacy programs implemented through mosque-centered educational activities can serve as an effective strategy for improving children's reading competence. The combination of structured instruction, continuous practice, and a supportive learning environment enabled participants to achieve measurable progress in their Qur'anic literacy skills. Therefore, the involvement of KKN students not only contributes to educational development within the community but also strengthens the role of the mosque as a center of Islamic learning and character formation.

2. Islamic Education Activities in Community-Based Learning

In addition to improving Qur'anic literacy, the Community Service Program (KKN) at At-Taqwa Mosque implemented various Islamic education activities aimed at strengthening children's religious understanding and character development. The program focused on several fundamental aspects of Islamic education, including aqidah (faith), ibadah (worship), akhlaq (morality), and the application of Islamic values in daily life. These educational activities were designed to help children not only understand religious teachings but also apply them in their daily behavior and social interactions.

The learning process was conducted through interactive and participatory approaches, including storytelling, question-and-answer sessions, demonstrations, guided practice, and group discussions. These methods encouraged active student involvement and created a more engaging learning environment. According to Sholikatin et al. (2024), mosque-based educational programs become more effective when learning activities involve active participation, allowing children to develop religious understanding through direct experience and interaction. Similarly, Nurbayeni et al. (2024) found that structured religious learning activities conducted in mosque settings significantly improve children's participation and learning motivation.

Based on field observations, the implementation of Islamic education activities contributed positively to children's cognitive development. Participants demonstrated a better understanding of basic Islamic concepts, including the pillars of Islam, daily worship practices, and moral responsibilities toward others. Many children became more confident in explaining simple religious concepts and answering questions related to Islamic teachings. These findings support the results of Nurbayeni et al. (2024), who reported that continuous religious instruction and guidance significantly enhance children's comprehension of Islamic teachings and Qur'anic literacy.

In addition to cognitive improvement, the program also contributed to affective and behavioral development. Throughout the implementation period, children demonstrated greater discipline in performing daily prayers, improved manners when interacting with peers and adults, and increased awareness of ethical behavior based on Islamic values. These behavioral changes indicate that Islamic education functions not only as a process of knowledge transmission but also as a means of character formation. Junita et al. (2023) similarly found that religious learning activities emphasizing Qur'anic studies, worship practices, and moral guidance contribute significantly to the development of discipline, responsibility, and positive character among learners.

Furthermore, the mosque environment played a crucial role in reinforcing religious values throughout the program. As a center of worship and community activities, the mosque provided a supportive atmosphere where children could observe and practice Islamic teachings directly. Learning was not limited to formal instructional sessions but was continuously strengthened through participation in congregational prayers, religious gatherings, and interactions with community members. Sholikatin et al. (2024) emphasize

that mosques serve not only as places of worship but also as strategic institutions for Islamic education and character development within the community.

The findings also indicate that continuous mentoring and practical learning experiences facilitated the internalization of Islamic values among participants. Through repeated exposure to worship activities and moral instruction, children gradually transformed religious knowledge into observable behavior. This finding is consistent with Suryanti (2023), who concluded that Islamic educational programs emphasizing practical religious activities and value-based learning effectively strengthen children's religious commitment and character formation.

Overall, the implementation of Islamic education activities through the KKN program contributed significantly to improving children's religious understanding, strengthening worship practices, and fostering positive character development. The combination of interactive learning methods, continuous guidance, and a supportive mosque environment enabled participants to acquire both religious knowledge and practical experience in applying Islamic values. Therefore, community-based Islamic education programs can be considered an effective strategy for promoting holistic child development while strengthening the educational role of the mosque within society.

3. Learning Motivation and Student Engagement

Another significant finding of this study was the improvement in students' learning motivation and engagement throughout the implementation of the Community Service Program (KKN) at At-Taqwa Mosque. Learning motivation is an essential factor influencing students' participation, persistence, and achievement in educational activities. During the program, children demonstrated increased enthusiasm for attending learning sessions, greater willingness to participate in Qur'anic reading activities, and stronger commitment to completing assigned tasks. These positive changes indicate that the educational activities implemented by KKN students successfully created a learning environment that encouraged active participation and sustained interest in religious education.

One of the main factors contributing to this improvement was the teaching approach adopted by KKN students. Learning activities were conducted through friendly interaction, positive reinforcement, and student-centered strategies that encouraged children to express themselves without fear of making mistakes. Facilitators consistently provided motivation, appreciation, and constructive feedback, enabling learners to develop greater self-confidence during the learning process. According to Nurbayeni et al. (2024), supportive learning environments and continuous encouragement significantly increase children's motivation to participate in Qur'anic learning activities and improve their learning outcomes.

The interactive learning methods used throughout the program also played an important role in maintaining student engagement. Storytelling, educational games, group recitation, and practical worship activities created a more enjoyable learning experience and prevented boredom during instructional sessions. These methods enabled children to become actively involved in the learning process rather than functioning merely as passive recipients of information. Junita et al. (2023) found that participatory religious learning activities contribute positively to students' enthusiasm, engagement, and commitment to learning because they create meaningful learning experiences connected to everyday life.

Another factor supporting student engagement was the positive relationship established between facilitators and learners. Throughout the program, KKN students acted not only as instructors but also as mentors and role models. The atmosphere of

trust, respect, and encouragement fostered a sense of psychological comfort among participants, allowing them to participate more actively in discussions and learning activities. Research conducted by Suryanti (2023) emphasizes that positive interpersonal relationships within Islamic educational settings can strengthen students' intrinsic motivation and encourage active participation in learning activities.

In addition, peer interaction significantly contributed to increased engagement during the program. Children often learned through observation, imitation, and collaboration with their peers. Group-based learning activities encouraged participants to help one another, exchange knowledge, and develop social skills while learning religious concepts. This collaborative learning process created a dynamic and interactive educational environment that supported both academic and social development. Similar findings were reported by Sholikatin et al. (2024), who highlighted that mosque-based educational programs provide opportunities for social interaction that strengthen learning participation and foster a sense of community among learners.

Furthermore, regular participation in educational activities gradually developed positive learning habits among participants. Children became more disciplined in attending classes, more willing to practice Qur'anic reading independently, and more confident in demonstrating their abilities in front of others. These improvements indicate that motivation and engagement are closely related to the consistency of educational activities and the quality of instructional support provided by facilitators.

Overall, the findings demonstrate that the implementation of KKN educational activities at At-Taqwa Mosque successfully enhanced students' learning motivation and engagement. The combination of interactive teaching methods, supportive facilitator-student relationships, peer collaboration, and a positive learning environment encouraged children to participate actively and enthusiastically in religious learning activities. These findings reinforce the importance of community-based Islamic education programs in promoting not only academic achievement but also sustained motivation and active learner participation.

4. Supporting Factors and Implementation Challenges

Another important finding of this study was the improvement in students' learning motivation and engagement throughout the implementation of the Community Service Program (KKN) at At-Taqwa Mosque. Learning motivation is a crucial factor influencing students' willingness to participate, persist, and achieve positive learning outcomes. During the program, children demonstrated higher attendance rates, greater enthusiasm, and stronger participation in Qur'anic learning activities. These changes indicate that the educational activities conducted by KKN students successfully created a learning environment that encouraged active involvement and sustained interest in religious learning.

The increase in motivation was closely related to the teaching approaches applied by KKN students. Learning sessions were designed using interactive and student-centered methods, including storytelling, educational games, question-and-answer activities, group recitation, and practical worship exercises. Such approaches encouraged children to become active participants rather than passive recipients of information. According to Nurbayeni et al. (2024), interactive Qur'anic learning activities conducted in community-based settings can significantly enhance children's motivation and participation because learning becomes more enjoyable and meaningful.

Furthermore, the positive relationship established between facilitators and

learners contributed significantly to student engagement. KKN students consistently provided encouragement, appreciation, and constructive feedback throughout the learning process. This supportive interaction reduced children's fear of making mistakes and increased their confidence in reading the Qur'an and participating in discussions. Similar findings were reported by Jaya (2024), who found that continuous mentoring and supportive guidance in mosque-based learning activities positively influence children's enthusiasm and commitment to learning the Qur'an.

Peer interaction also played an important role in strengthening learning engagement. Children frequently learned through observation, imitation, and collaboration with their peers during group activities. This collaborative learning environment enabled participants to support one another, exchange knowledge, and practice religious skills together. According to Junita et al. (2023), group-based Islamic learning activities facilitate active participation and strengthen students' social and religious development through cooperative learning experiences.

In addition, the mosque environment itself contributed to increased learning motivation. The religious atmosphere, regular worship activities, and close interaction with community members created a supportive educational setting that encouraged children to engage consistently in learning activities. Sholikatin et al. (2024) emphasize that mosques function as strategic centers of Islamic education because they provide opportunities for continuous learning, social interaction, and character development within a religious environment.

The findings also indicate that consistent participation in educational activities gradually developed positive learning habits among participants. Children became more disciplined in attending classes, more willing to practice Qur'anic reading independently, and more confident when demonstrating their abilities in front of others. These improvements suggest that motivation and engagement are strengthened when learners receive continuous support, meaningful learning experiences, and opportunities for active participation.

Overall, the results demonstrate that the KKN program contributed significantly to enhancing children's learning motivation and engagement. The combination of interactive learning methods, supportive facilitator-student relationships, peer collaboration, and a conducive mosque environment encouraged children to participate actively and enthusiastically in religious education activities. These findings reinforce the importance of community-based Islamic education programs in promoting both learning achievement and sustained student engagement

5. Relationship with Previous Studies and Educational Theory

The findings of this study demonstrate that the implementation of Qur'anic literacy and Islamic education activities through the Community Service Program (KKN) at At-Taqwa Mosque contributed positively to improving children's Qur'anic reading abilities, strengthening their understanding of Islamic teachings, increasing learning motivation, and fostering positive character development. These results indicate that community-based religious education programs can effectively support both academic and moral

development among children when implemented through structured and continuous learning activities.

The improvement in children's Qur'anic literacy observed during the program is consistent with the findings of Nurbayeni et al. (2024), who reported that the Maghrib Mengaji program significantly improved children's ability to read the Qur'an and increased their participation in religious learning activities. Similarly, Jaya (2024) found that mosque-based Qur'anic literacy programs provide meaningful opportunities for children to develop reading fluency and confidence through continuous practice and guidance. These findings suggest that regular learning activities and supportive educational environments are important factors in developing Qur'anic literacy.

The findings related to character development are also in line with Junita et al. (2023), who emphasized that tahsin and tahfidz programs contribute significantly to the formation of discipline, responsibility, and religious character among students. In the present study, children demonstrated increased discipline in attending learning sessions, improved manners, and stronger commitment to practicing Islamic values in their daily lives.

Furthermore, the educational role of the mosque identified in this study aligns with the findings of Sholikatin et al. (2024), who highlighted that mosques function not only as places of worship but also as strategic centers for Islamic education and community empowerment. The mosque environment enabled children to integrate religious knowledge with practical experiences through worship activities and social interaction.

From a theoretical perspective, the findings support constructivist learning theory, which argues that knowledge is actively constructed through interaction, experience, and reflection. Throughout the KKN program, children acquired knowledge through direct participation in Qur'anic reading, worship practices, discussions, and collaborative learning activities. This learning process allowed participants to connect new knowledge with prior experiences, thereby strengthening learning outcomes.

The findings are also consistent with Munawir et al. (2024), who found that Islamic education plays an important role in shaping positive character, social responsibility, and religious behavior among learners. During the program, children learned not only from KKN facilitators but also from peers, mosque administrators, and community members. These interactions contributed to improvements in motivation, confidence, discipline, and social behavior.

The implications of these findings extend beyond the immediate context of At-Taqwa Mosque. The study suggests that mosque-based educational programs can serve as effective community strategies for strengthening Qur'anic literacy, Islamic education, and character development among children. Future research may examine the long-term impact of such programs and involve larger participant groups to provide broader evidence regarding the effectiveness of community-based Islamic education initiatives.

Conclusion

This study aimed to describe the implementation of Qur'anic literacy and Islamic education activities conducted by KKN students at At-Taqwa Mosque and to examine their contribution to children's religious learning development. The findings revealed that the program successfully improved children's ability to recognize hijaiyah letters, read the Qur'an more accurately and fluently, understand basic Islamic teachings, and memorize daily prayers. In addition, the activities increased students' motivation, participation, confidence, discipline, and positive social behavior during the learning process. The results indicate that the Community Service Program (KKN) played an important role in strengthening Qur'anic literacy and Islamic values among children through mosque-

based educational activities. The collaboration between KKN students, mosque administrators, parents, and the local community contributed significantly to the success of the program. Therefore, mosque-based learning can serve as an effective approach to supporting children's religious education and character development. Future studies are recommended to involve larger participant groups and longer implementation periods to examine the sustainability and long-term impact of similar programs.

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