

Strengthening Quranic Literacy in Muslim Communities as Students' Contribution to SDG 4

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Abstract

The role of university students in enhancing Quranic education within Muslim communities is increasingly urgent in addressing the moral challenges of younger generations and in supporting the achievement of Sustainable Development Goal 4: Quality Education. This study aims to analyze the strengthening of Quranic literacy among children and adolescents through student-led initiatives by employing a qualitative approach with a multiple case design. Data were collected from 20 informants selected through criterion-based sampling, including student facilitators, children, adolescents, and community leaders, using in-depth interviews, participatory observation, and documentation, while thematic analysis was conducted with the Miles and Huberman framework assisted by qualitative data analysis software. The findings reveal improvement in Quranic reading ability, heightened learning motivation, the establishment of consistent Quranic reading habits, and strong parental support for the activities. The study implies the necessity of developing a Quranic learning model integrated with community empowerment, which can serve as a tangible contribution to nurturing Quranic generations with noble character and simultaneously advancing SDG 4 on quality education.

INTRODUCTION

Islamic education plays a pivotal role in shaping young generations to become morally upright, knowledgeable, and capable of facing contemporary challenges (Abdurrahman et al., 2025; Hamid, 2019; Hasan, 2015). However, empirical realities indicate that Quranic literacy among children and adolescents continues to encounter significant obstacles. Many learners are not yet fluent in reading the Quran, have limited mastery of tajwid, and lack the habit of memorizing short verses (Abdullah & Amalia, 2025). This condition weakens the internalization of Islamic values that should serve as the foundation of character building (Ath-Thukhi et al., 2022).

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Students of Islamic Education are essentially prepared as prospective teachers who bear responsibility for Quranic education within society (Siregar et al., 2020). Their position is not merely as academic participants in higher education but also as agents of community empowerment who carry the mission of Islamic education into the wider social context (Simbolon et al., 2022). Equipped with pedagogical knowledge, teaching methodologies, and Islamic understanding, Islamic Education students hold a strategic role in enhancing Quranic literacy, nurturing Quranic character, and strengthening religious culture in society (Iqbal et al., 2024). This role aligns with the mandate of Islamic education to produce morally upright generations while supporting the achievement of SDG 4: Quality Education, where Quranic literacy is considered an integral part of basic literacy that must be sustainably developed (Osman, 2024).

Previous studies consistently highlight the low level of Quranic literacy among Muslim communities. First, Thoifah et al., (2021) revealed that many students struggle to pronounce *hijaiyah* letters correctly. Second, Noh et al., (2014) found weak comprehension of *tajwid* rules, particularly regarding mad and waqf. Third, Achadah et al., (2022) emphasized the lack of consistent Quran reading habits in schools. Fourth, Fauzan & Dariyanto, (2025) noted that insufficient repetitive practice results in poor fluency. Fifth, Ath-Thukhi et al., (2025) observed that extracurricular tahrif programs remain suboptimal in improving reading skills. Sixth, Asyari et al., (2025) stressed the limitations of traditional teaching methods that fail to adapt to learners' needs. Seventh, Rusdiana & Hikmah, (2021) demonstrated that low motivation in Quran learning negatively impacts religious social interaction. These findings reinforce the urgency of new strategies for empowering communities through Quranic education.

One effective way to improve Quranic literacy skills among communities is through empowerment programs conducted by university students, who directly engage with communities to guide, train, and motivate them to become more fluent and consistent in reading the Quran (Wangi et al., 2022). Student-led initiatives are directed toward enhancing reading skills, strengthening memorization, instilling fundamental understanding of faith and Islam, and fostering motivation for learning and worship (Ramadani & Rahman, 2025). This approach contributes to building Quranic generations who are not only intellectually competent but also morally and spiritually integrated (Amiruddin et al., 2025). Through interactive learning, short sermons, worship practice, memorization, educational motivation, and religious social activities, students create enjoyable and meaningful learning experiences (Saefrudin, 2021). Such methods demonstrate that students can integrate cognitive, affective, and psychomotor dimensions in Islamic education, thereby producing comprehensive impacts on communities.

The research gap of this study lies in the limited scholarly attention given to the role of Islamic Education students as agents of community empowerment in enhancing Quranic literacy to support SDG 4. Most previous studies have focused on technical reading skills or traditional teaching methods, while the contribution of students as prospective teachers and community mobilizers has not been extensively examined (Hanafi & Pohan, 2024). This study seeks to fill this gap by emphasizing the strategic role of students in building Quranic generations with Islamic character while contributing to the achievement of SDG 4: Quality Education.

The general research question addressed in this study is: How do Islamic Education students, through community empowerment programs in Quranic education, contribute to improving Quranic literacy and supporting the achievement of SDG 4: Quality Education? The novelty of this research lies in its specific focus on students as prospective teachers and agents of empowerment, who function not only as facilitators of technical Quran reading but also as social actors integrating cognitive, affective, and psychomotor aspects of Islamic education. Unlike previous studies that predominantly examined traditional methods or technical skills, this study offers a new perspective by positioning students as strategic actors in developing Quranic generations through sustainable community empowerment programs (Alrumiah & Al-Shargabi, 2023).

METHODS

This study was designed to explore comprehensively the role of Islamic Education students in empowering communities through Quranic education. To achieve this aim, the research method was carefully structured using a qualitative approach with a multiple case design, enabling the researcher to capture contextual variations while analyzing participants' experiences holistically. Each methodological step from research design, data sources, informant selection, instruments, and data analysis was deliberately chosen to ensure validity, credibility, and academic rigor consistent with international standards.

Research Method and Design

The study employed a qualitative approach with a multiple case design, chosen to investigate deeply the role of Islamic Education students in community empowerment while comparing variations across different contexts. Qualitative inquiry is particularly suitable for uncovering meanings, experiences, and social processes in natural settings (Anidar et al., 2026; Creswell, 2018; Efendi et al., 2026; Engkizar et al., 2025; 2026; Putri et al., 2025; Saminu et al., 2025; Yin, 2014). This step is appropriate because it provides flexibility to capture the complexity of community-based educational phenomena that cannot be explained through quantitative measures alone.

Data Sources

The research utilized both primary and secondary data. Primary data were collected through in-depth interviews, participatory observation, and documentation of student-led empowerment activities. Secondary data included academic literature, program reports, and prior studies relevant to Quranic literacy and community empowerment (Akem et al., 2025; Engkizar et al., 2023, 2024; Thuwaiba & Salaeh, 2025). This distinction is appropriate because it enables triangulation, thereby strengthening the validity and reliability of the findings.

Informant Selection Technique

A total of 20 informants were selected using criterion-based sampling. The informants comprised student facilitators, children, adolescents, and community leaders directly involved in Quranic literacy programs. This technique ensured that participants met specific criteria relevant to the research objectives, namely active involvement and direct experience in Quranic education initiatives (Miles, 2015). This step is appropriate because it guarantees that the data collected come from participants who are genuinely relevant to the study's focus.

Research Instruments

The main instruments included semi-structured interview protocols, participatory observation guidelines, and documentation checklists. These instruments were validated by three experts in Islamic education and qualitative methodology, who confirmed their clarity, relevance, and feasibility for field application (Moleong & Surjaman, 2014). This validation is appropriate because it ensures that the instruments align with the research objectives and enhances the credibility of the data collected.

Data Analysis Tools

Data analysis was supported by NVivo 12 Plus qualitative analysis software, which facilitated systematic coding, categorization, and thematic mapping. The use of NVivo enhanced the reliability of the analysis by enabling the researcher to organize large volumes of qualitative data efficiently and to identify recurring patterns across cases (Jackson & Bazeley, 2019). This tool is appropriate because it strengthens transparency and rigor in handling complex qualitative data.

Data Analysis Techniques

Thematic analysis was conducted following the interactive model of Miles & Huberman (Miles, 2015), which consists of three major stages: data reduction, data display, and conclusion drawing/verification. In the data reduction stage, the researcher selected, simplified, and focused on information relevant to the role of Islamic Education students in community empowerment. In the data display stage, the reduced data were organized into matrices, charts, and thematic narratives to facilitate interpretation (Creswell, 2018). Finally, in the conclusion drawing and verification stage, findings were interpreted iteratively and verified through triangulation of sources, methods, and expert reviews to ensure validity.

To reinforce accuracy and consistency, the analysis was conducted with the assistance of NVivo 12 Plus, which enabled systematic coding and identification of recurring themes across multiple cases. The integration of Miles & Huberman's framework with NVivo provided a comprehensive, valid, and internationally recognized standard for qualitative research (Jackson & Bazeley, 2019). This combination is appropriate because it produces a robust analysis that is both methodologically rigorous and technologically supported, ensuring credible and transferable findings.

RESULT AND DISCUSSION

The findings of this study were obtained through data triangulation based on in-depth interviews, participatory observation, and analysis of program documents. These three data collection techniques complemented one another, providing a comprehensive picture of the impact of the Quran literacy program led by Islamic Education students. Thematic analysis using the Miles & Huberman framework, aided by NVivo software, revealed consistent findings across various data sources, thereby strengthening the validity of the research results. Based on this process, this study identified four main findings: improved ability to read the Quran, increased motivation to learn, the development of a consistent habit of reading the Quran, and strong parental support for the activities. These four findings reflect the interrelated technical, affective, behavioral, and social dimensions involved in building a sustainable Quran education ecosystem, as illustrated in the

following figure showing the results of the NVivo analysis.

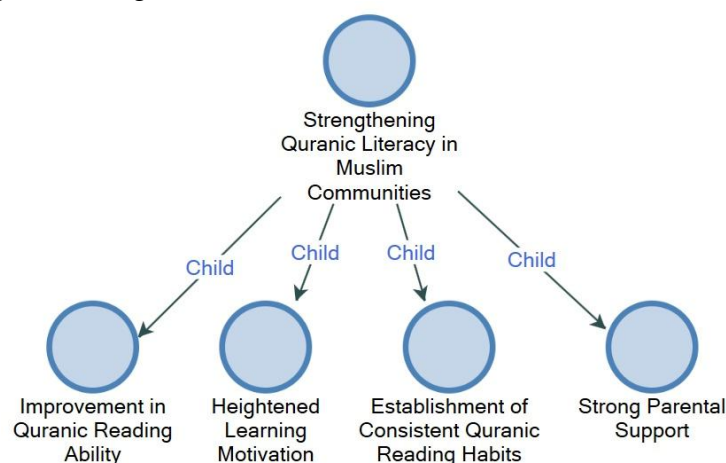


Fig 1. Results of the NVivo analysis on Strengthening Quranic Literacy in Muslim Communities as Students' Contribution to SDG 4

Improvement in Quranic Reading Ability

From a theoretical perspective, the improvement of Quranic reading skills is widely recognized as a fundamental indicator of success in Islamic education. [Nik Abdullah et al., \(2021\)](#) emphasizes that literacy in sacred texts is not merely a linguistic competence but also a process of identity formation and spiritual development. Similarly, [Novebri & Dewi, \(2020\)](#) argues that accurate and fluent recitation of the Quran constitutes the foundation for further mastery of Islamic sciences. In this regard, programs of Quranic literacy must prioritize precision of pronunciation, fluency, and confidence in public recitation.

This theoretical view resonates with the voices of informants, who consistently reported tangible progress in reading ability and confidence among participants following the student-led intervention.

Student facilitators highlighted the effectiveness of their chosen methods in correcting reading errors and building confidence:

"We guided the children using the talaqqi method, and as a result they corrected their mistakes more quickly." (Informant: Student facilitator) *"The interactive approach we applied encouraged the children to read more confidently in front of the class."* (Informant: Student facilitator)

Learners themselves expressed noticeable improvement in fluency and self-assurance:

"At first I often misread letters, but now I read more fluently after being guided by the student mentors." (Informant: Learner) *"I feel more confident reading short verses; I am no longer afraid of making mistakes."* (Informant: Learner)

Community leaders observed broader impacts on the children's engagement with Quranic learning:

"We noticed that the children are more willing to read in front of their peers, and their mistakes have decreased." (Informant: Community leader) *"This program has made the children in our village more diligent in learning the Quran, and their recitation has improved."* (Informant: Community leader)

Parents confirmed that the program provided valuable support beyond what they could offer at home:

“As a parent, I am pleased to see my child reading more fluently compared to before.” (Informant: Parent)

“We feel supported, because the children receive additional guidance that we cannot always provide at home.” (Informant: Parent)

Participatory observation revealed that learners gradually developed confidence in reading short verses, with several able to continue recitation independently. Classroom sessions demonstrated increased willingness to perform in front of peers and active interaction between facilitators and learners. These findings suggest that interactive, practice-based methods were effective in enhancing Quranic reading skills progressively. Documentation of daily evaluations confirmed consistent progress across weeks. Written records indicated a reduction in reading errors, improved fluency, and achievement of memorization targets for short verses. Importantly, documentation also showed that most learners retained their improved skills over time, suggesting that the progress was sustainable rather than temporary. This first finding affirms that student-led Quranic literacy programs contributed significantly to the improvement of reading ability among children and adolescents. Such progress provides a crucial foundation for strengthening Quranic literacy in a sustainable manner and supports the broader objectives of Islamic education in nurturing morally upright and knowledgeable generations.

Heightened Learning Motivation

Motivation is a decisive factor in educational achievement. [Dzauharoh et al., \(2024\)](#) argue that intrinsic motivation fosters persistence and deeper engagement, while [Akem et al., \(2025\)](#) emphasizes that in Islamic education, motivation is closely tied to spiritual values and communal support. This theoretical perspective is reflected in the voices of informants, who consistently reported heightened enthusiasm among learners.

Student facilitators observed that motivation increased once learners experienced progress:

“We noticed that the children were more enthusiastic to attend sessions once they felt progress in their reading.” (Student facilitator) They further explained that simple motivational strategies reinforced this growth: *“Their motivation grew when we gave small rewards and encouragement during class.”* (Student facilitator)

Learners themselves expressed excitement about participation:

“I am excited to come every week because I want to read better.” (Learner) This enthusiasm extended beyond the classroom: *“Now I enjoy practicing at home, not just in class.”* (Learner)

Community leaders confirmed the visible change in behavior:

“We see the children coming earlier and staying longer, which shows their motivation has increased.” (Community leader) They also noted the positive atmosphere created: *“The program has created a positive atmosphere; the youth are more eager to learn.”* (Community leader)

Parents reinforced this observation, emphasizing natural motivation:

“My child asks me to remind him of the study schedule, which never happened before.” (Parent) *“We feel happy because our children are motivated to learn the Quran without being forced.”* (Parent)

Taken together, these voices illustrate a consistent pattern: learners’ motivation was

nurtured through facilitator strategies, internalized by the learners themselves, validated by community leaders, and reinforced by parental support. This convergence of perspectives provides a strong basis for analyzing observational and documentary evidence.

Participatory observation revealed a clear transformation in learners' attitudes. Initially passive and hesitant, they gradually became active, volunteering to read aloud and persisting in correcting mistakes. Their facial expressions and eagerness reflected genuine enthusiasm. Facilitators noted that learners often stayed longer after sessions to continue practicing, suggesting that motivation was internally cultivated rather than externally imposed.

Attendance records and weekly reports confirmed sustained motivational growth. Learners' punctuality improved, absences decreased, and facilitators documented requests for additional assignments. Documentation also highlighted voluntary peer-learning activities, indicating that motivational strategies such as praise and small rewards had lasting effects. This finding underscores that the student-led Quranic literacy program effectively enhanced learners' motivation, transforming engagement from passive participation into active and sustained involvement. Motivation became a driving force that reinforced both technical and spiritual dimensions of Quranic learning.

Establishment of Consistent Quranic Reading Habits

Habit formation is essential for sustaining educational outcomes. [Zaenuri & Abdullah, \(2023\)](#) argue that consistent practice transforms behaviors into automatic routines, while [Harere & Jallad, \(2023\)](#) stresses that regular Quranic recitation is a lifelong discipline in Islamic pedagogy. This theoretical lens aligns with informants' testimonies that learners developed consistent daily reading practices.

Student facilitators emphasized daily routines:

"We encouraged them to read a few verses daily, and many followed this routine." (Student facilitator) They also linked habits to prayer times: *"Consistency was achieved when we linked reading habits with prayer times."* (Student facilitator)

Learners confirmed new routines:

"I now read the Quran every evening before sleeping." (Learner) *"It has become my habit to practice after Maghrib prayer."* (Learner)

Community leaders observed broader changes:

"We observed that children bring their Quran even outside class, showing new habits." (Community leader) *"The program instilled discipline; they now read regularly."* (Community leader)

Parents reinforced the sustainability of these habits:

"My child reminds me to listen to his recitation daily." (Parent) *"We see a new routine at home; the Quran is read consistently."* (Parent)

These testimonies collectively highlight that the program not only improved technical skills but also instilled discipline and routine. The alignment between facilitators' strategies, learners' self-reports, community observations, and parental reinforcement provide a coherent picture of habit formation.

Observation confirmed that learners integrated Quranic reading into daily routines, often linking practice with prayer times. Facilitators noted reduced resistance and increased self-initiative, with learners practicing outside formal sessions. This demonstrated that the program successfully instilled a culture of regular recitation. Weekly logs and evaluation sheets provided strong evidence of habit formation. Learners consistently completed assigned verses and reported daily practice at home. Facilitators' notes highlighted that routines were maintained even during holidays, confirming sustainability beyond structured sessions.

This finding affirms that the literacy program successfully cultivated consistent Quranic reading habits, embedding recitation into learners' everyday routines. Such habits are crucial for long-term literacy development and align with Islamic pedagogical emphasis on lifelong engagement with the Quran.

Strong Parental Support

Parental involvement is a decisive factor in children's educational success. [Kassay et al., \(2025\)](#) emphasizes that family engagement enhances learning outcomes, while [Novitasari, \(2025\)](#) notes that in Islamic education, parental support reinforces moral and spiritual development. This theoretical foundation is reflected in informants' accounts of strong parental encouragement and participation.

Student facilitators highlighted parental involvement:

"Parents often asked us about their children's progress, showing strong involvement." (Student facilitator) *"We received support from parents who encouraged their children to attend regularly."* (Student facilitator)

Learners acknowledged parental encouragement:

"My parents remind me to bring my Quran to class." (Learner) *"They encourage me to practice at home every day."* (Learner)

Community leaders observed the broader impact:

"We saw parents accompanying their children, which strengthened community participation." (Community leader) *"Parental support made the program more effective and sustainable."* (Community leader).

Parents themselves expressed commitment:

"We are grateful for this program and will continue to support our children." (Parent) *"I make sure my child practices at home and attends every session."* (Parent)

Together, these perspectives reveal a strong synergy: facilitators recognized parental involvement, learners felt encouraged, community leaders observed collective impact, and parents themselves articulated commitment. This convergence underscores the centrality of family support in sustaining program outcomes.

Observation revealed active parental involvement during sessions. Parents encouraged their children, assisted facilitators, and reinforced discipline at home. Their presence created a supportive atmosphere that motivated learners to take the program seriously. Children with engaged parents demonstrated greater consistency in attendance and performance. Records of parental meetings and communication logs confirmed sustained

family involvement. Parents regularly consulted facilitators, provided resources, and reinforced learning at home. Documentation highlighted that parental support was integral to program success, ensuring continuity of practice beyond the classroom.

These finding highlights that strong parental support amplified the effectiveness of the Quranic literacy program. By bridging school and home environments, parents ensured continuity of learning and reinforced values of discipline and commitment, thereby strengthening the sustainability of the program's outcomes.

The findings of this study collectively demonstrate that the student-led Quranic literacy program produced significant educational and social impacts, ranging from improved reading ability to heightened motivation, the establishment of consistent habits, and strong parental support. These outcomes are best understood when analyzed in light of established theories of learning, prior scholarly perspectives, and empirical evidence from related studies. The improvement in Quranic reading ability reflects not only technical progress in pronunciation and fluency but also the deeper pedagogical principle that literacy in sacred texts forms the foundation of Islamic education. [Amalia et al., \(2024\)](#) argue that mastery of Quranic recitation is both a linguistic and spiritual achievement, shaping identity and reinforcing values. The voices of learners, facilitators, community leaders, and parents consistently affirmed that children became more confident, accurate, and willing to read aloud. This convergence of perspectives illustrates the effectiveness of interactive methods such as *talaqqi* and repeated practice, which align with [Gulamhusein et al., \(2023\)](#) theory of scaffolding, where guided participation accelerates skill acquisition. Observational data confirmed that learners moved from hesitant participation to confident performance, while documentation showed steady progress in reducing errors and achieving memorization targets. Together, these strands of evidence underscore that the program successfully addressed both the technical and affective dimensions of Quranic literacy.

The second major outcome, heightened motivation, is equally significant. Motivation is widely recognized as a central determinant of learning outcomes, with [Sabrina et al., \(2022\)](#) self-determination theory highlighting the importance of intrinsic drivers such as autonomy and competence. In the present study, learners' motivation was nurtured through facilitator encouragement, small rewards, and recognition of progress, but it quickly evolved into intrinsic enthusiasm. Learners reported excitement to attend sessions and eagerness to practice at home, while parents and community leaders observed increased punctuality and voluntary participation. This pattern resonates with [Sahin, \(2018\)](#) assertion that Islamic education integrates spiritual values with learning motivation, creating a holistic drive for engagement. Observational evidence showed learners staying longer after sessions and actively volunteering, while documentation confirmed improved attendance and reduced absenteeism. These findings align with previous studies by [Ismail et al., \(2025\)](#), who found that motivation in Quranic learning is sustained when learners perceive progress and receive communal reinforcement. Thus, the program not only improved skills but also transformed learners' attitudes, embedding motivation as a lasting force in their educational journey.

A third outcome was the establishment of consistent Quranic reading habits. Habit formation is critical for sustaining educational gains, as [Ngadiono et al., \(2024\)](#)

demonstrate that repeated practice transforms behaviors into automatic routines. In Islamic pedagogy, Al-Attas in 1980 emphasizes that regular recitation is a lifelong discipline, integral to spiritual and intellectual development. The testimonies of facilitators, learners, community leaders, and parents revealed that daily routines were successfully established, often linked to prayer times. Learners reported reading every evening or after Maghrib prayer, parents confirmed new routines at home, and community leaders observed children carrying their Quran outside class. Observational data reinforced these accounts, showing learners practicing independently and integrating recitation into daily life. Documentation provided further evidence, with weekly logs recording consistent completion of assigned verses and self-reported daily practice. These findings echo earlier research by [Maulana, \(2024\)](#), who noted that linking Quranic study to ritual practices strengthens habit formation and ensures sustainability. The program thus succeeded not only in teaching skills but in embedding them into learners' everyday routines, ensuring long-term literacy development.

The fourth finding, strong parental support, highlights the social dimension of educational success. [Yundianto et al., \(2023\)](#) emphasizes that family engagement is a decisive factor in children's learning, while [Syah et al., \(2025\)](#) notes that in Islamic education, parental involvement reinforces moral and spiritual development. In this study, facilitators observed parents actively inquiring about progress and encouraging attendance, learners reported parental reminders and encouragement, community leaders noted parents accompanying children, and parents themselves expressed gratitude and commitment. This synergy illustrates the multi-layered nature of support, where family involvement bridges school and home environments. Observational evidence showed parents present during sessions, motivating children and assisting facilitators, while documentation confirmed sustained communication, provision of resources, and reinforcement of practice at home. These findings align with prior studies by [Hanafi & Pohan, \(2024\)](#), who found that parental support significantly enhances Quranic literacy outcomes by ensuring continuity beyond formal instruction. The strong parental involvement documented here amplified the effectiveness of the program, embedding learning within the broader social fabric of family and community.

Synthesizing these four findings reveals a coherent narrative: technical improvement in reading ability was reinforced by heightened motivation, which in turn facilitated the establishment of consistent habits, all sustained by strong parental support. The interplay of these factors reflects Bronfenbrenner's in 1979 ecological systems theory, where individual learning is shaped by interactions across multiple contexts personal, familial, and communal. The program's success lay not only in its pedagogical methods but in its ability to mobilize these interconnected systems. Learners improved their skills, became motivated, established routines, and received reinforcement from parents and community, creating a holistic cycle of literacy development. This synthesis also resonates with contemporary scholarship on Islamic education, which emphasizes the integration of cognitive, affective, and social dimensions ([Ekyana et al., 2021](#)). The findings demonstrate that student-led initiatives can effectively contribute to Quranic literacy when grounded in interactive pedagogy, supported by community structures, and reinforced by family engagement.

In conclusion, the discussion of these findings highlights the multifaceted impact of the

program. Improvement in reading ability provided the technical foundation, heightened motivation ensured sustained engagement, consistent habits embedded literacy into daily life, and parental support amplified and sustained outcomes. Together, these elements illustrate a comprehensive model of Quranic literacy development that aligns with theoretical perspectives, prior research, and practical observations. The study contributes to the broader discourse on Islamic education by demonstrating how student-led interventions, when integrated with community and family support, can produce lasting educational and spiritual benefits.

CONCLUSION

This study has demonstrated that student-led Quranic literacy programs significantly enhance children's and adolescents' educational outcomes by improving reading ability, fostering motivation, establishing consistent habits, and mobilizing parental support. The research questions were addressed through triangulated evidence from interviews, participatory observation, and documentation, all of which confirmed that learners not only achieved technical progress in recitation but also developed intrinsic enthusiasm and discipline. The convergence of perspectives from facilitators, learners, community leaders, and parents illustrates that literacy development in Islamic education is most effective when pedagogical strategies are interactive, community-oriented, and reinforced by family engagement. These findings contribute to theoretical discourse by affirming ecological and motivational frameworks, while also extending prior research by highlighting the unique role of university students as facilitators who bridge academic knowledge with community service.

The novelty of this article lies in its integrated perspective: rather than isolating technical skills, motivation, or parental involvement, it synthesizes these dimensions into a holistic model of Quranic literacy development. This approach underscores that sustainable literacy outcomes emerge from the interplay of cognitive, affective, and social factors. The implications are both theoretical and practical. At the theoretical level, the study reinforces the importance of linking literacy to habit formation and communal support. At the practical level, it suggests that student-led initiatives can serve as scalable models for community-based education, particularly in resource-limited contexts. Policymakers, educators, and universities can draw on these insights to design programs that embed Quranic literacy into daily routines, strengthen family involvement, and empower communities. Ultimately, the findings highlight that holistic, student-driven interventions can nurture technically proficient, motivated, and disciplined learners, thereby contributing to the broader goals of Islamic education in forming morally upright and knowledgeable generations.

AUTHOR'S DECLARATION

Author contribution

Mudhiyatul Huda: Data curation, supervision, providing feedback, data curation, validation, **Ahmad Nabil Alkahfi:** validation, writing-reviewing, and investigation, **Saim Kayadibi:** Conceptualization, **Hanifa Muslim:** editing, observations.

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Conflict of interest

The authors declare that this research was conducted without any conflict of interest in the research.

AI Statement

The language structure used in this article has been checked and verified by English language experts. In addition, none of the sentences and images in this article were generated by AI tools. All data was obtained from the research process, and the author's review and previous research.

Ethical clearance

The research company has agreed to carry out the research and is willing if the results of this research are published.

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