



## Strengthening Qur'anic Education Through a Qur'an Waqf Program: A Participatory Community Engagement Model

Dian Nur Hanifah<sup>1</sup>, Fadhilah Dzihni Larashati<sup>2</sup>, Lintang Safriana Nur<sup>\*3</sup>, Naya Maylla Faiza<sup>4</sup>, Muhammad Agung Trimono<sup>5</sup>, Puput Fitriyan<sup>6</sup>, Mukhammad Iqbal Ibrahim<sup>7</sup>, Alfiatuz Zahra<sup>8</sup>, Alvy Rahmawati<sup>9</sup>, Azzahra Nabila Fitriyani<sup>10</sup>, Putut Isna Riyana<sup>11</sup>, Tiara Puspa Maharani<sup>12</sup>, Anggi Prasetyo<sup>13</sup>, Hibatulloh Rofiful Azmi<sup>14</sup>, Zurotul Aeni<sup>15</sup>, Resi Pratiwi<sup>16</sup>

<sup>1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,16</sup> UIN Walisongo Semarang, Indonesia

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### Abstract

The Program of *Wakaf Kitabullah* (WAFI) is a community service initiative aimed at enhancing the quality of Qur'anic learning facilities in Merbuh Village, Singorojo District, Kendal Regency. This program was developed based on observational findings indicating that several Qur'anic Learning Centers, or Taman Pendidikan al-Qur'an (TPQ), in the village experienced shortages of *Mushafs*, both in terms of quantity and physical condition, which hindered Qur'an reading and writing activities as well as students' independent learning. The program was implemented using a participatory community engagement approach, involving university students participating in the Community Service Program, also known as Kuliah Kerja Nyata (KKN), as well as Dompot Dhuafa Central Java, Gramedia Semarang Pandanaran, village authorities, and TPQ teachers. The activities included a needs assessment, donation fundraising, a formal handover ceremony, and the direct distribution of *Mushafs* to five TPQs and one mosque. A total of 158 *Mushafs* were successfully collected and distributed based on the level of need of each institution. The program's impact was reflected in improved reading comfort and fluency, increased student motivation for learning, and enhanced quality of instructional interaction. Moreover, the program strengthened social awareness, waqf culture, and community collaboration. The WAFI program demonstrates that multi-stakeholder synergy through a waqf-based scheme can make a significant contribution to improving the quality of Qur'anic education in rural areas.

Keywords: Waqf Kitabullah, Mushaf Al-Qur'an, TPQ, Community Empowerment

Program Wakaf Kitabullah (WAFI) merupakan kegiatan pengabdian masyarakat yang dilaksanakan untuk meningkatkan kualitas sarana pembelajaran Al-Qur'an di Merbuh village, Kecamatan Singorojo, Kabupaten Kendal. Program ini berangkat dari hasil observasi yang menunjukkan bahwa sejumlah TPQdidesa tersebut mengalami keterbatasan mushaf, baik dari segi jumlah maupun kelayakan fisik, sehingga menghambat proses baca-tulis Al-Qur'an serta kemandirian belajar santri. Pelaksanaan program menggunakan pendekatan *participatory community engagement* dengan melibatkan mahasiswa KKN, Dompot Dhuafa Jawa Tengah, Gramedia Semarang Pandanaran, perangkat desa, serta para ustadz-ustadzah TPQ. Rangkaian kegiatan mencakup identifikasi kebutuhan, penggalangan donasi, seremoni penyerahan mushaf, dan distribusi langsung kepada lima TPQ dan satu masjid. Sebanyak 158 mushaf berhasil dihimpun dan didistribusikan berdasarkan tingkat kebutuhan masing-masing lembaga. Dampak program terlihat dari meningkatnya kenyamanan dan kelancaran membaca, motivasi belajar santri, serta kualitas interaksi pembelajaran. Selain itu, program ini memperkuat nilai kepedulian sosial, budaya wakaf, dan kolaborasi masyarakat. Program WAFI membuktikan bahwa sinergi multi pihak melalui skema wakaf mampu memberikan kontribusi signifikan dalam peningkatan kualitas pendidikan Al-Qur'an di wilayah pedesaan.

Kata Kunci: Wakaf Kitabullah, Mushaf Al-Qur'an, TPQ, Pemberdayaan Masyarakat

\*Korespondensi Penulis: Lintang Safriana Nur, email: [nurlintang552@gmail.com](mailto:nurlintang552@gmail.com)

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## Introduction

The Qur'an Education Center (TPQ) is a non-formal educational institution that plays a strategic role in instilling Qur'anic understanding and values from an early age. This institution operates within the community as a religious learning space, introducing the Arabic alphabet and guiding children to read, write, and correctly understand the recitation of the Qur'an (Chotimah et al., 2022). Learning activities in the TPQ also include teaching basic Islamic principles, such as the correct procedures for performing ablution, the recitations associated with ablution, the proper way to perform prayer, prayer recitations, and other fundamental Islamic teachings tailored to the developmental stages of children. This role positions TPQ as a medium of da'wah that contributes to shaping children's character, morals, and foundational religious identity (Kurniawan et al., 2021; Hidayatulloh et al., 2022).

According to the Islamic Education Statistics Book (Directorate General of Islamic Education, Ministry of Religious Affairs, 2021), there are more than 59,000 Qur'an Education Institutions (LPQ) across Indonesia. These institutions include Qur'an Education Centers (TPQ), tahfidz houses, and other forms of non-formal education that aim to cultivate Qur'an literacy and moral and spiritual values among early-age learners. Nevertheless, many TPQs in rural areas still face various obstacles, one of which is the limited availability of adequate learning facilities, especially proper and usable *Mushafs* (Hanif & Diana, 2025; Sirin, Sari, Ramadhani & Jamasir, 2021). Such limitations directly affect the effectiveness of teaching and learning processes because the mushaf serves as the primary medium that cannot be replaced in Qur'an learning activities (Yoga, 2025).

A comparable situation was observed in Merbuh Village, Singorojo District, Kendal Regency. Based on observations conducted by the KKN Team of Regular 85 Post 11, UIN Walisono Semarang, several TPQs in the area possessed *Mushafs* in a deteriorated state, characterized by faded text, missing or torn pages, and an insufficient number of *Mushafs*, thereby compelling several students to share a single

copy. This shortage hindered learning activities, particularly in terms of reading fluency, learning independence, and memorization accuracy. These findings align with Fadlilah (2021), who reported that the physical quality of *Mushafs* significantly influences students' learning motivation and memorization accuracy.

Waqf is one of the most potent instruments of community empowerment that can address the needs of Islamic education. Historically, waqf has played a significant role in sustaining Islamic educational institutions, ranging from financing madrasahs to providing learning facilities (Siregar, 2023). Research by Zakia and Syahputra (2024) further emphasizes that waqf contributes substantially to expanding access to education, particularly in religious institutions. It necessitates additional educational assistance; beyond its religious significance as 'ibadah jariyah,' waqf is also regarded as capable of enhancing sustainable development within the education sector when administered transparently and in collaboration with the community (Mulyono, 2024).

Anshori (2018) states that Qur'an waqf is one form of waqf that directly impacts the improvement of the quality of religious learning. The availability of proper *Mushafs* enhances learning comfort, strengthens teacher-student interaction, and increases early learners' motivation to study the Qur'an. Similar insights are expressed by Dompot Dhuafa (2023), which emphasizes that Qur'an waqf plays a significant role in expanding da'wah, strengthening Islamic education, and facilitating the community in attaining ongoing charitable rewards (*pahala jariyah*).

Based on these findings, the KKN Regular 85 Post 11 Team of UIN Walisono Semarang designed the Wakaf Kitabullah Program (WAFI) as an initiative to address the shortage of *Mushafs* in TPQs within Merbuh Village. This program was implemented through collaboration with Dompot Dhuafa Central Java, serving as the facilitator for mushaf collection and distribution, and Gramedia Semarang Pandanaran, which provided high-quality *Mushafs* as a partner. This collaboration aligns with Mukhlisin et al. (2019), who argue that synergy between philanthropic institutions, educational institutions, and local communities is

crucial for the success of religious-based empowerment programs.

Through the WAFI program, the KKN team not only focused on procuring *Mushafs* but also developed educational efforts to raise public awareness about the importance of cultivating a culture of waqf. This program was carried out through a series of activities, beginning from the needs assessment, partnership proposals, donation campaigns, mushaf handover ceremonies, and finally the distribution of *Mushafs* to five TPQs. The program is expected not only to fulfill the need for learning facilities but also to strengthen social awareness, cooperation, and Islamic brotherhood (*ukhuwah Islamiyah*) within the Merbuh Village community.

Numerous community service studies have examined the empowerment and institutional strengthening of Qur'anic Learning Centers (TPQ) (Saputri et al., 2022; Wahyudi et al., 2023; Khoirunisaa et al., 2022; Seriyanti, 2022). However, these studies predominantly emphasize human resource development, Qur'anic recitation improvement (*tahsin*), organizational networking, or character building, while none specifically address TPQ empowerment through waqf-based initiatives. Consequently, community engagement programs that utilize Qur'an waqf as a strategy for institutional strengthening remain limited. This gap underscores the relevance and urgency of the present study in developing a waqf-based empowerment model to enhance the sustainability of TPQ in rural contexts.

## Implementation Methods

The implementation method was designed to provide a comprehensive overview of the program's design, activity location, participants, supporting materials, as well as the techniques used for data collection and analysis. The Wakaf Kitabullah Program (WAFI) employed a participatory community engagement approach, emphasizing direct involvement between the KKN team, community leaders, TPQ teachers, administrators, and philanthropic partners. This approach was chosen to ensure that each stage of

the program aligned with the actual needs of the community and produced a sustainable impact.

The activities were conducted in Merbuh Village, Singorojo District. The institutions receiving the *Mushafs* included TPQ Al-Firdaus, TPQ NU 11 Al-Hikmah, TPQ NU 08 Miftahul Khoiriyah, TPQ NU 17 Miftahul Qulub, LPQ NU 01 Nasta'in, and Masjid Baitussalam. Participants in the program included the KKN Regular 85 Post 11 team from UIN Walisongo Semarang, TPQ teachers, village officials, representatives from Dompot Dhuafa Central Java, representatives from Gramedia Semarang Pandanaran, as well as the local community members who participated as donors or guests during the ceremony.

The materials used in the program included *Mushafs* as the primary distribution object, needs-assessment observation instruments, distribution record sheets, documentation equipment, and digital publication media to support the donation campaign. All materials were selected to ensure that the activities were conducted effectively, transparently, and could be easily reviewed during the evaluation stage.

The implementation stages commenced with comprehensive field observations at all targeted TPQs to identify the need for mushaf and evaluate the condition of the existing learning facilities. The next stage involved coordination and partnership proposals to Dompot Dhuafa Central Java and Gramedia Semarang Pandanaran as mushaf providers and donation facilitators. Donation collection was conducted through digital media and donor networks.

Data supporting the program report were collected through field observations, brief interviews with TPQ teachers, as well as photographic documentation and administrative records of mushaf distribution. The data were analyzed using a descriptive qualitative approach to illustrate changes in learning facilities, teacher responses, and the initial impact on students' motivation after receiving new *Mushafs*. The results of this analysis were then used to prepare the discussion section and formulate recommendations for sustaining the program.

## Results and Discussion

The results of implementing the Wakaf Kitabullah (WAKI) Program demonstrate that the collection, distribution, and distribution of Qur'anic Mushafs were carried out effectively, resulting in a measurable improvement in learning facilities at recipient institutions. The availability of proper *Mushafs* serves as a crucial factor affecting the success of Qur'anic education, as highlighted by Chotimah et al. (2022), who explain that accurate and fluent Qur'anic reading depends on high-quality learning materials. Kurniawan et al. (2021) also emphasize that *Mushaf* quality directly supports students' learning progress, especially in the development of *tajwid* accuracy and mastery of *tahsîn*. A detailed overview of the *Mushafs*' distribution across all beneficiary institutions is presented in Table 1, which outlines the allocation based on field observations and recorded needs.

Table 1. Distribution Mushafs

Recipient Institution	Number of Mushafs
TPQ Al-Firdaus	30
TPQ NU 11 Al-Hikmah	30
TPQ NU 08 Miftahul Khoiriyah	30
TPQ NU 17 Miftahul Qulub	25
LPQ NU 01 Nasta'in	10
Masjid Baitussalam	33
<b>Total</b>	<b>158</b>

The distribution of 158 *Mushafs* to five TPQs and one mosque in Merbuh village, as presented in Table 1 was based on field observations and needs assessments conducted prior to implementation. This needs-based approach aligns with Hidayatulloh et al. (2022), who emphasize that effective community empowerment programs in nonformal education require direct and accurate mapping of institutional needs. TPQ Al-Firdaus and TPQ NU 11 Al-Hikmah received the highest numbers of *Mushafs* because both institutions recorded the largest student populations

and the most urgent learning facility needs. The process of *Mushaf's* distribution is presented in Figure 1.



Source: Author's personal documentation

Figure 1. Distribution Mushafs

Activities conducted on 22–24 November 2025 proceeded smoothly and gained strong positive responses from teachers and TPQ administrators. Teachers explained that newly distributed mushafs brought significant improvements to the learning environment. Fadlilah (2021) notes that students who receive clear and high-quality mushafs tend to demonstrate stronger motivation and higher precision in Qur'anic reading. Anshori (2018) states that proper mushafs not only enhance reading comfort but also stimulate students' enthusiasm to learn, as supportive learning materials increase learners' confidence and engagement.

The activities elicited a highly favorable response from educators and TPQ administrators. Educators noted that the recently distributed Mushafs significantly contributed to enhancing the learning environment. Fadlilah (2021) notes that students who receive precise and high-quality *Mushafs* tend to demonstrate stronger motivation and higher precision in Qur'anic reading. Anshori (2018) states that proper *Mushafs* not only enhance reading comfort but also stimulate students' enthusiasm to learn, as supportive learning materials increase learners' confidence and engagement.

Challenges during implementation are mainly related to variations in initial TPQ data. Several institutions experienced sudden changes in student numbers due to new registrations, prompting the team to conduct verification before distributing the materials. Mukhlisin et al. (2019) describe comparable circumstances in non-

formal educational environments, emphasizing that variable student populations necessitate validation procedures to maintain precision and accountability within philanthropic educational initiatives. The geographic features of Merbuh village further contributed to logistical difficulties, as multiple hamlets possess disparate road access, thereby requiring modifications to the distribution timetable. Collaboration with local authorities and TPQ administrators facilitated the effective resolution of these issues.

The educational impact of the program is evident in the improved quality of Qur'anic learning, supported by proper *Mushafs*. Students are engaged in reading more independently and fluently due to clearer text, an appropriate font size, and complete pages. These improvements align with findings by Chotimah et al. (2022), who identify quality learning media as a central component in enhancing Qur'anic literacy. Increased motivation observed during lessons corresponds with Kurniawan et al. (2021), who report that adequate learning materials strengthen students' enthusiasm and consistency in attending learning sessions.

The social impact of the program is evident through strengthened community solidarity, increased collective participation, and a culture of charity within Merbuh village. Participation from residents, support from village leaders, and contributions from Dompot Dhuafa Central Java and Gramedia Semarang Pandanaran demonstrate that multi-stakeholder collaboration plays a crucial role in the success of religious-based empowerment programs. Mulyono (2024) emphasizes that the collaborative management of waqf, involving community members and philanthropic institutions, enhances the sustainability of Islamic educational initiatives.

The long-term sustainability of the program is evident in the periodic monitoring conducted by TPQ administrators after they receive the *Mushafs*. Administrators are encouraged to regularly report the condition of learning materials to village officials, allowing for the proposal of future needs through village or institutional partnerships. Community-based sustainability practices of this kind align with Zakia and Syahputra

(2024), who argue that successful waqf programs depend not only on distribution but also on preservation, education, and continued follow-up efforts.

The WAFI Program successfully met its objectives by enhancing Qur'anic learning facilities, strengthening students' motivation, and fostering a culture of generosity within the Merbuh village community. Collaboration among university students, philanthropic organizations, and local communities has led to meaningful and positive change that aligns with the principles of community empowerment and the advancement of Islamic education.

## Conclusion

The implementation of the Wakaf Kitabullah (WAFI) Program demonstrates that a well-structured community engagement initiative can make meaningful contributions to improving the quality of Qur'anic education in rural settings. Strengthening learning facilities through the distribution of 158 *Mushafs* to five TPQs and one mosque in Merbuh Village has addressed a long-standing need for adequate and readable Qur'anic learning materials. Improvements observed during field activities indicate that access to proper *Mushafs* enhances reading fluency, supports independent learning, and increases students' motivation—findings that reinforce existing studies emphasizing the importance of high-quality educational media in Qur'anic literacy development.

The implementation of the program strengthened both the educational capacity of local TPQs and the social dynamics within the surrounding community. From an educational perspective, improved access to learning materials supported more structured teaching practices and enhanced the learning environment. At the same time, the implementation process facilitated interaction among teachers, village administrators, donors, philanthropic organizations, and residents, creating a space for sustained collaboration and cooperation. This interaction illustrates that program effectiveness is closely linked to the

quality of stakeholder engagement rather than to material support alone.

The involvement of diverse actors reflects a shift from a beneficiary-oriented approach toward a participatory development model. Teachers and administrators played a mediating role in aligning program objectives with local needs, while donors and philanthropic organizations contributed not only resources but also legitimacy. Community members' participation reinforced social trust and collective accountability. Heightened awareness of the value of *waqf* emerged through repeated social interactions and shared decision-making processes, rather than through formal instruction. The strengthening of community solidarity and the development of shared responsibility indicate that educational interventions can function as social catalysts within religion-based community settings.

The sustainability of the program is supported through follow-up monitoring conducted by TPQ administrators and the encouragement of continuous reporting of facility needs to village authorities. This practice ensures that future interventions can be planned based on accurate data and that the culture of *waqf* can continue to develop in an informed and structured manner. Continuity of the partnership between educational institutions, philanthropic organizations, and local communities also provide a strong foundation for future programs related to religious education empowerment.

Findings from the WAFI Program confirm that addressing basic facility shortages through *waqf*-based initiatives can generate substantial short-term and long-term benefits for Qur'anic learning environments. Enhanced accessibility to quality *Mushafs* improves the learning experience of students and supports teachers in delivering more effective instruction. Expanded public understanding of *waqf* and increased community involvement reinforce the broader impact of the program on social cohesion and religious commitment.

The overall implementation of the Wakaf Kitabullah Program suggests that integrating

community needs assessment, participatory program design, and multi-stakeholder collaboration leads to sustainable progress in Islamic education at the grassroots level. The achievements of this program reflect the transformative potential of *waqf* when managed transparently, distributed equitably, and combined with active community engagement. The continued development of similar initiatives is expected to enhance the quality of Islamic education further and foster a more empowered and spiritually conscious society in Merbuh Village and beyond.

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