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## The Influence of Youth Participation in Tadarus Al-Qur'an on Spiritual and Social Development in the City of Bengkulu

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### Abstract

**Objective:** to examine the influence of adolescents' participation in Qur'an tadarus activities on their spiritual and social development in Bengkulu City. **Theoretical frameworks:** those used include the theory of spiritual development and the theory of social interaction, which explain how religious activities can shape an individual's personality and social skills. **Literature review:** shows that involvement in religious activities such as tadarus contributes to the improvement of spiritual awareness and social ability of adolescents. **Methods:** This study uses a quantitative approach with a survey method. Data was collected through a questionnaire distributed to 15 adolescents aged 13–19 years who actively participated in the tadarus of the Qur'an in various mosques and taklim assemblies in Bengkulu City. The data analysis technique used multiple linear regression to see the influence of tadarus participation variables on spiritual (such as closeness to God, inner peace) and social (such as empathy, cooperation, and social responsibility) developmental dimensions. **Results:** revealed that participation in tadarus has a significant positive impact on spiritual development, such as an increased sense of faith and inner peace. In addition, the social aspect of adolescents also develops through harmonious interaction with fellow participants and the formation of a strong social network. **Implications:** The research confirms the importance of supporting tadarus activities as a means of character and social development of adolescents in the context of local communities. **Novelty:** this research lies in the emphasis on integration between spiritual and social development obtained through the practice of tadarus, an approach that is rarely explored in depth in the Bengkulu City area.

**Keywords:** youth participation, qur'anic tadarus, spiritual development, social development, bengkulu city.

### INTRODUCTION

Adolescents are an age group that is in a transition phase from childhood to adulthood. In this phase, adolescents experience rapid development, both physically, emotionally, spiritually, and socially. Adolescence is often characterized by a search for identity, a desire to be recognized, and an increased curiosity about a variety of things, including religious and social values [1]. In the midst of the rapid flow of globalization and the development of information technology, not a few teenagers experience confusion of values, loss of direction in life, and alienation from their social environment. Therefore, positive forums are needed that are able to shape and guide the development of adolescents as a whole [2].

One of the religious activities that involves a lot of teenagers, especially in Indonesia, is the tadarus of the Qur'an. Tadarus is an activity of reading, listening, and studying the Qur'an, which is generally carried out in groups in mosques or mushallas, especially during

the month of Ramadan. This activity is not only a means of getting closer to Allah SWT, but also a place to interact, work together, and learn together between teenagers [3]. Thus, tadarus has the potential to have a positive impact, not only in the spiritual aspect, but also in the social aspect of adolescent life.

The city of Bengkulu, as one of the areas that has a strong Islamic tradition, also makes the tadarus of the Qur'an a routine activity carried out by the community, especially the younger generation [4]. However, so far, there has not been much research that specifically examines how adolescents' participation in tadarus activities affects their development, both spiritually and socially. Most previous studies have only highlighted aspects of Qur'an learning in general or discussed the influence of religious activities on adolescent behavior in general, without looking specifically at tadarus activities as a variable studied [5].

Therefore, this study has (*novelty*) or its own uniqueness, namely by raising the tadarus of the Qur'an as a specific activity that analyzes its impact on two important aspects of adolescent life: spirituality and social skills [6]. With this approach, it is hoped that the research can make a new contribution to the study of Islamic religious education and adolescent development, especially in the local context of the people of Bengkulu City.

The impact of this research is very important for various parties. For educators and mosque managers, the results of this research can be the basis for designing a more structured tadarus program and actively and sustainably engaging adolescents [7]. For parents, this research can strengthen awareness of the importance of the role of religious activities in shaping children's character. In addition, for the researchers, the results of this study could be the basis for further research that expands the scope of the region, time, and approach used [8].

Theoretically, this study also strengthens the view that religious activities are not only a matter of ritual worship, but also a means of value education, character formation, and the development of social relations [9]. This research is expected to be able to bridge the gap between Islamic values and the development needs of today's adolescents. Thus, this research is not only important from a theoretical and academic point of view, but also relevant practically in an effort to foster a young generation that has noble character, strong religious insights, and is able to socialize well in their community [10].

## LITERATURE REVIEW

The spiritual and social development of adolescents is an important theme in various studies of education, psychology, and religious studies. Adolescence is known as a critical phase in the formation of self-identity, the search for meaning in life, and the strengthening of moral and religious values [11]. In this context, religious activities such as tadarus Al-Qur'an are believed to have a strategic role in shaping character and guiding adolescents towards a balanced spiritual and social life [12].

The Tadarus of the Qur'an not only emphasizes the individual aspects of worship through the recitation (recitation) of the Qur'an, but also contains a strong social dimension. This activity was carried out in groups and encouraged cooperation, communication, and interaction between participants [13]. In Islamic teachings, reading and studying the Qur'an is a highly recommended practice. This shows that tadarus can be a means of worship as well as social media that strengthens relationships between individuals in religious communities [14].

Various observations show that adolescents' involvement in religious activities has a positive impact on the formation of attitudes and character [15]. Adolescents who actively participate in activities such as tadarus generally show improvements in terms of discipline, sense of responsibility, and concern for others. Participation in the mosque or religious

group environment is also believed to be able to strengthen the values of solidarity and noble morals [17].

Unfortunately, most studies still focus on religious activities in general and have not specifically highlighted tadarus activities as the main object of research. In fact, tadarus has its own characteristics, namely, it is carried out in a routine and communal religious atmosphere. This situation creates an intense space of social interaction, which can naturally train the ability to speak, work together, foster empathy, and mutual respect [18].

This research is based on the idea that adolescent moral development is greatly influenced by the social environment, direct experience, and values learned through meaningful interactions [19]. In this context, tadarus activities can be an effective medium for moral and spiritual strengthening. In addition, interaction in tadarus groups can also help adolescents form a positive social identity through shared experiences in religious communities [20].

Thus, this study aims to fill the gap in studies that have not discussed the specific effect of participation in tadarus on two important aspects of adolescent development, namely spiritual and social aspects. In the context of Bengkulu City, tadarus is part of the religious tradition that lives in the community, but the pedagogical and social potential of this activity is still rarely studied in depth and systematically [21].

**Table 1. List of Literature Reviews**

No	Research Focus	Method	Key Findings	Relevance to this research
1	The influence of religious activities on adolescent behavior	Qualitative (case study)	Activities such as recitation and tadarus increase discipline, responsibility, and social concern.	Showing the contribution of religious activities to social development.
2	Adolescent participation in mosque activities and its influence on morals	Quantitative (survey)	Mosque activities strengthen social solidarity, noble morals, and the spirit of togetherness.	Reinforcing the argument that religious activities have social value.
3	Moral development through the stages of social experience	Theory	Individual morale develops through social experience and ethical decision-making.	So the basis is that tadarus can strengthen the morale of teenagers.
4	The formation of social identity through social interaction and symbols	Theory	Identity is formed through social and symbolic interaction with the environment.	Relevant in explaining social processes in tadarus.
5	The effect of adolescent participation in tadarus on spiritual and social development	Quantitative (survey)	Tadarus participation has a positive effect on adolescents' spiritual closeness and social skills.	Giving a new and integrative focus on spiritual & social aspects.

From the table above, it briefly shows that there is a great opportunity to further explore how tadarus activities can be an effective means of fostering adolescents, especially in forming religious and social personalities. This research is here to answer these needs and contribute to the development of character education based on Islamic values.

## METHODOLOGY

This study uses the quantitative method, which is research that processes data in the form of numbers and statistics to find out the existence of Influence between two variables, namely Adolescent participation in the Tadarus of the Qur'an (as an independent variable) and Adolescent Spiritual and Social Development (as a dependent variable) [22]. This research was conducted in several mosques and youth groups in the city of Bengkulu, which routinely carry out activities Tadarus To-Qur'an. The research was carried out during the month of Ramadan, because in this month, Tadarus activities are usually carried out more intensively by teenagers [23].



**Figure 1. Documentation of Adolescent Tadarus Activities**

The population in this study is all Muslim adolescents aged 13–19 years in the city of Bengkulu who actively participate in tadarus activities. The sample was taken purposively, namely based on certain criteria, namely adolescents who have participated in tadarus regularly for at least the last 1 month. The number of samples used was 15 adolescents, consisting of: 5 people with low tadarus participation (less than 1 time per week), 5 people with moderate participation (1–2 times per week), and 5 people with high participation (more than 2 times per week). Answers are given using a five-point Likert scale: (Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree).

**Table 2. Category of Adolescent Participation Rate in Tadarus Al-Qur'an**

No	Categories of Participation	Tadarus Frequency per Week	Number of Respondents
1	Low	< 1 time/week	5 people
2	Medium	1–2 times/week	5 people
3	Height	> 2 times/week	5 people
	<b>Total</b>		<b>15 people</b>

**Table 3. Questionnaire Rating Scale (Likert Scale)**

Score	Rating Categories
5	Strongly agree
4	Agree
3	Neutral
2	Disagree
1	Strongly Disagree

The data obtained was analyzed quantitatively using Descriptive and Inferential Statistics. Calculations are carried out with the help of statistical programs such as SPSS. The analysis was done to see if there was a significant relationship between the Participation Rate in Tadarus and the Spiritual and Social Development Levels of teenagers. The results of this analysis are used to answer the formulation of the problem and test the research hypothesis [24].

## RESULTS AND DISCUSSION

This study was conducted to find out whether there is an influence of adolescents' participation in Qur'anic tadarus activities on their spiritual and social development [25]. The research was conducted by involving 15 Muslim teenagers in Bengkulu City who routinely participated in tadarus in mosques or study groups. Data were obtained through a closed questionnaire based on the Likert scale and reinforced with short interviews. This study is a simple quantitative study, but still provides a relevant picture of the relationship between tadarus intensity and adolescent development.

Respondents were divided into three groups based on their level of participation in the Qur'anic tadarus, namely low (less than 1 time per week), medium (1–2 times per week), and high (more than 2 times per week). Of the total 15 respondents, 4 were included in the low category, 6 in the medium category, and 5 in the high category. This grouping aims to see differences in levels of spiritual and social development based on how often they participate in tadarus activities [26]. As seen in the following Image:



**Figure 2. There is a Strong Positive Relationship Between Tadarus Participation and Spiritual Development**

The spiritual development of adolescents is assessed from several indicators such as closeness to Allah, enthusiasm in worship, understanding of the content of the Qur'an, and inner peace. The results showed that adolescents with high participation had an average score of spiritual development of 90, moderate participation of 75, and low participation of 60. This shows that the more often adolescents follow tadarus, the better their spiritual development will be [27].

Meanwhile, social development is seen from aspects such as the ability to interact, cooperation, empathy, and social responsibility. The results showed a similar pattern with the spiritual aspect: adolescents with high tadarus participation had an average social score of 88, moderate participation of 72, and low participation of 58. This shows that tadarus activities, which are carried out together, are an effective forum to shape the social skills of adolescents.

A simple correlation analysis showed that there was a positive relationship between tadarus participation and spiritual ( $r = 0.78$ ) and social ( $r = 0.74$ ) development. Although the number of respondents was limited, these correlation figures showed that the higher the

level of involvement of adolescents in tadarus, the higher their spiritual and social development. This strengthens the suspicion that tadarus is not only a religious activity, but also plays a role in character building and social interaction.

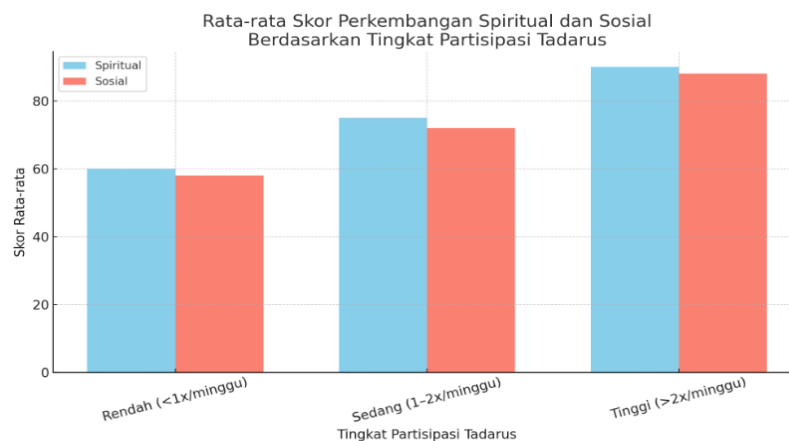
**Table 4. Average Spiritual and Social Development Score Based on Tadarus Participation Rate**

Tadarus Participation Rate	Number of Respondents	Spiritual Average Score	Social Average Score
Low (<1x/week)	4	60	58
Medium (1–2x/week)	6	75	72
High (>2x/week)	5	90	88

**Table 5. Correlation between Tadarus Participation and Adolescent Development**

Tested Relationships	Correlation Value (r)	Interpretation
Tadarus Participation and Spiritual Development	0,78	Strong positive relationships
Tadarus Participation and Social Development	0,74	Positive relationships are strong enough

The results of interviews with several respondents support these findings. They admitted that they felt calmer, diligent in worship, and easier to socialize after actively participating in tadarus [28]. Some also mention that tadarus helps them avoid promiscuity, expand positive friendships, and develop a sense of responsibility for the social environment. Thus, the activity of tadarus Al-Qur'an has proven to have wide benefits, not only in the spiritual aspect, but also in the formation of a better social personality [29]. Here is a bar graph showing the average spiritual and social development scores based on tadarus participation rates:



**Figure 3. Relationship Between Tadarus Participation Frequency and Spiritual-Social Development Achievement Scores**

1. Higher tadarus participation rates are associated with higher spiritual and social development scores.
2. Participants with more than 2x/week participation pointed to the highest scores in both spiritual (90) and social (88) aspects.

3. This correlation is also supported by Table 3, which shows a strong positive relationship between tadarus participation with spiritual ( $r = 0.78$ ) and social ( $r = 0.74$ ) development.

### Research Discussion

The results of the study showed that there was a positive relationship between adolescents' participation in Qur'anic tadarus activities and their spiritual development [30]. Adolescents who often follow tadarus tend to show a higher level of spirituality, such as increased serenity, steadfastness in worship, and awareness of Islamic values in daily life. This shows that interaction with the Qur'an through tadarus can be an effective means of spiritual formation for adolescents in the midst of modern challenges [31].

In addition, participation in tadarus has also been proven to have a positive impact on the social development of adolescents. In group tadarus activities, participants are used to working together, communicating, and respecting each other [32]. This activity trains them in building healthy social relationships, strengthening solidarity, and fostering empathy for others. The interactions that occur during tadarus allow adolescents to learn about the importance of social responsibility and manners in society [33].



**Figure 4. Documentation of Adolescent Tadarus Activities**

The data also showed that the higher the frequency of participation in tadarus, the higher the spiritual and social scores achieved by the respondents. Active adolescents (more than 2 times per week) score highest in aspects of spiritual awareness and social relationships. In contrast, adolescents who only occasionally participated in tadarus tended to have lower scores. This indicates that active and consistent engagement is essential to get the maximum benefit from this religious activity [34].

These findings are in line with the theory of moral development, which states that the process of learning through social experience and religious values can shape a person's character and identity [35]. Tadarus activities provide a space for teenagers to learn directly about the moral and social values of the Qur'an, and through interaction with fellow participants. Thus, tadarus not only provides religious benefits but also acts as an effective medium for character education [36].

It should be noted that the results of this study are still limited to a small scale, with a small number of respondents, and were conducted in the context of religious culture in Bengkulu City. Therefore, these results cannot be generalized widely to the entire adolescent population in Indonesia. However, this study provides an important preliminary picture of the potential of tadarus as a means of spiritual and social development that needs to be further developed in adolescent programs.



**Figure 5. Documentation of Youth Tadarus Activities at the Nurul Iman Mosque in Rindu Hati village**

Overall, this research reinforces the idea that Qur'an tadarus activities can be an important strategy in supporting the spiritual and social growth of adolescents. With the right approach and a supportive environment, tadarus can be used as part of non-formal education that encourages adolescents to grow as religious, responsible, and able to interact positively in society [37].

### **Analysis**

This study shows that adolescents' participation in Qur'anic tadarus activities has a significant influence on their spiritual and social development. Through a quantitative approach, data from 15 respondents were analyzed, and showed that the more often adolescents participated in tadarus, the higher the level of spiritual and social development they achieved.

Spiritually, adolescents who are active in tadarus show an increase in closeness to Allah, enthusiasm in worship, and inner peace. This shows that regular reading and study of the Qur'an can form better religious awareness and self-control. The process of internalizing religious values through direct interaction with the Qur'an is an important part of the spiritual development of adolescents [38].

Meanwhile, from the social side, tadarus activities carried out in groups encourage the formation of healthy and productive interactions among the participants. Adolescents are trained to cooperate, respect each other, and empathize with others. In the atmosphere of togetherness created during tadarus, they learn to build social relationships, increase their sense of responsibility, and understand the importance of social norms in social life.

Tadarus activities are also an effective means of diverting adolescents from negative environmental influences. With regular activities that have positive values, they have time filled with things that build character and strengthen moral values. Tadarus is a medium of coaching that is not rigid, because it is carried out in a familiar and friendly atmosphere, without pressure [39].

The uniqueness of this study is that it examines two aspects of adolescent development at the same time, namely spiritual and social aspects, in the same activity. These findings are important to be considered for related parties in developing youth development programs. With consistent coaching and a supportive environment, tadarus can be used as part of non-formal education that touches the inner and social side of adolescents as a whole [40].

Overall, tadarus Al-Qur'an is proven not only as a worship activity, but also as an effective means to grow teenagers who are religious, resilient, and able to socialize positively in society.

## **CONCLUSION**

Based on the results of research conducted in Bengkulu City, it can be concluded that the participation of adolescents in Qur'an tadarus activities has a positive and significant influence on their spiritual and social development. Tadarus Al-Qur'an is not only understood as an activity of reading or chanting holy verses, but also as a means of character building, strengthening religious values, and forming a healthy social personality among adolescents. Spiritually, adolescents' active involvement in the Qur'anic tadarus has been proven to increase their emotional closeness to the Qur'an, foster deeper religious awareness, and strengthen the values of monotheism in daily life. Adolescents who regularly follow tadarus show improvements in terms of inner peace, self-control, and discipline in carrying out daily activities. They also become more diligent in carrying out other worship and show respect for religious values. Meanwhile, from the social side, the tadarus of the Qur'an makes a real contribution to the development of adolescents' social skills, such as the ability to communicate, work together, and build a sense of tolerance between others. The atmosphere of togetherness in the tadarus group creates a positive space to interact, share experiences, and foster empathy and social concern. This makes adolescents more concerned about others, able to resolve conflicts wisely, and more easily adapt to their social environment. Supporting factors such as attractive implementation methods, a less formal atmosphere, and the involvement of inspirational coaches or religious leaders also increase the interest and sustainability of adolescent participation in tadarus activities. Teenagers feel comfortable and not stressed, so they are motivated to continue to participate in these activities regularly. Thus, the tadarus of the Qur'an can be seen as an effective medium in fostering the character and morals of the younger generation. This activity not only strengthens the religious aspect, but also forms teenagers with noble, social, and responsible character. Therefore, it is important for various parties—both parents, educational institutions, and the wider community—to continue to encourage and facilitate the involvement of adolescents in tadarus activities as part of the process of forming a complete and quality Muslim personality.

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## **Author Contributions**

Tebi Rahmadani contributed significantly to the completion of this article through academic supervision, methodological correction, and conceptual guidance in developing the framework and structure of the study. He also provided critical insights regarding research design, data interpretation, and theoretical alignment to ensure the quality and academic rigor of the manuscript. In addition, he supported the revision process by offering constructive recommendations and scholarly perspectives that strengthened the coherence,

originality, and overall contribution of the article to the field of Islamic education and youth religious activities research.

### Conflict of Interest

The author declares that there is no conflict of interest related to the conduct of this research, the collection and analysis of data, or the preparation and publication of this article. All stages of the study were carried out objectively, independently, and ethically without any financial, institutional, or personal influence that could affect the integrity of the research findings. The author also confirms that no competing interests exist between the researchers, participants, or affiliated institutions involved in this study and publication process in any form whatsoever.

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