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Community Empowerment through Al-Qur'an Literacy Mentoring for Generation Z: Collaboration between Islamic Boarding Schools and Public Universities

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Abstract

Objective: This community engagement project aims to strengthen Generation Z's interaction with the Holy Qur'an through a collaborative Al-Qur'an literacy mentoring program involving Islamic boarding school and public university students. **Theoretical framework:** The project is grounded in the theory of human interaction with sacred texts, religious learning theory, and community empowerment theory, which emphasize that supportive educational environments, collaborative learning, and structured mentoring promote cognitive, and affective. **Literature review:** Previous studies have reported that Qur'anic interaction is influenced by educational background, religious culture, and access to learning resources. Islamic boarding school students generally demonstrate more intensive engagement with the Qur'an than students in public universities. **Method:** This project employed a participatory community engagement approach involving Qur'an reading sessions, memorization guidance, thematic discussions, peer mentoring, and reflective learning activities. Participants consisted of Generation Z students from Islamic boarding schools and public universities selected purposively. **Results:** The mentoring program successfully increased participants' reading consistency, comprehension, memorization motivation, and appreciation of Qur'anic values. Collaborative interaction enabled public university students to improve religious learning habits, while Islamic boarding school students strengthened leadership, communication, and mentoring competencies. Both groups demonstrated greater confidence in applying Qur'anic teachings to daily life and community service activities. **Implications:** The findings support the implementation of collaborative Qur'anic literacy mentoring as an effective community empowerment model for universities, Islamic boarding schools, and community organizations seeking to enhance youth character, religious literacy, and social responsibility. **Novelty:** The project's novelty lies in integrating Generation Z from two distinct educational settings into a collaborative community-based Qur'anic literacy mentoring model that simultaneously promotes religious learning, peer empowerment, leadership development, and sustainable community engagement.

Keywords: generation z, al-qur'an literacy, community empowerment, islamic boarding school, public university.

INTRODUCTION

The rapid development of digital technology has transformed the ways Generation Z accesses, understands, and practices religious knowledge. As digital natives, young people are increasingly exposed to diverse sources of Islamic learning through social media, online platforms, and mobile applications. While these technological advancements provide broader access to religious resources, they also present significant challenges in maintaining consistent interaction with the Holy Qur'an. Many university students spend substantial time engaging with digital content, often reducing opportunities for structured Qur'anic learning, reflection, and application in everyday life. Consequently, strengthening Qur'anic literacy among Generation Z has become an important priority for educational institutions and community organizations seeking to cultivate religious values alongside academic and personal development [1].

Islamic boarding schools (pesantren) have long served as institutions that integrate Qur'anic learning into students' daily routines through systematic activities such as recitation (tilawah), memorization (tahfiz), interpretation (tafsir), and moral guidance. These educational practices create an environment that encourages continuous interaction with the Qur'an while fostering discipline, spirituality, and social responsibility. In contrast, students enrolled in public universities generally experience more diverse academic environments where religious learning is often conducted independently or through extracurricular activities. Although many public university students demonstrate strong motivation to learn the Qur'an, limited mentoring opportunities, demanding academic schedules, and varying educational backgrounds frequently influence the intensity and quality of their interaction with the sacred text [1].

Previous studies have consistently reported that educational environment, family background, religious culture, and access to Islamic learning significantly influence Qur'anic literacy among young Muslims. Research has also shown that students studying in pesantren generally demonstrate higher frequencies of Qur'an reading, memorization, and religious participation than their counterparts in public universities. Other investigations have emphasized the importance of peer support, religious mentoring, and collaborative learning in improving religious commitment and character development among university students. Furthermore, several community-based literacy initiatives have successfully enhanced participants' motivation to study the Qur'an through structured educational programs and mentoring activities [2].

Despite these valuable contributions, several important gaps remain. First, existing studies predominantly compare Qur'anic interaction between educational institutions without translating these findings into practical community empowerment programs capable of improving Qur'anic literacy across different educational settings. Second, most previous research positions pesantren students and public university students as separate research subjects rather than encouraging collaborative learning and mutual empowerment between both groups. Third, empirical studies rarely evaluate community engagement models that integrate Qur'anic literacy, peer mentoring, leadership development, and social responsibility within a single intervention program. Consequently, practical evidence regarding collaborative approaches for strengthening Generation Z's relationship with the Qur'an remains limited, particularly within Indonesian higher education contexts [2].

Addressing these gaps requires moving beyond descriptive comparisons toward participatory community engagement that enables students from different educational backgrounds to learn together. Collaborative Qur'anic literacy mentoring provides opportunities for Islamic boarding school students to share their religious learning experiences while simultaneously allowing public university students to strengthen their understanding of Qur'anic teachings through guided interaction. Such reciprocal learning not only improves Qur'anic literacy but also develops communication skills, leadership, empathy, mutual respect, and community participation among Generation Z. Through community empowerment, religious education becomes an interactive social process rather than merely an individual learning activity [3].

Therefore, this community engagement project implements a collaborative Al-Qur'an literacy mentoring program involving Islamic boarding school and public university students. The program integrates Qur'an recitation, memorization guidance, thematic discussions, reflective learning, peer mentoring, and collaborative community activities designed to strengthen both religious competence and social character. The significance of this initiative lies in its potential to establish a sustainable faith-based community empowerment model that bridges different educational cultures while promoting inclusive religious learning. Furthermore, the program contributes practical recommendations for universities, Islamic boarding schools, community organizations, and policymakers seeking innovative strategies to enhance Qur'anic literacy, youth leadership, moral development, and community engagement among Generation Z in Indonesia [3].

We already know that the Qur'an as a sacred text of Muslims has a central role in shaping religious values, morality, and spirituality [1]. The interaction of the younger generation, especially Generation Z, with the Qur'an is important to understand, given its enormous role in their lives. Generation Z who are currently growing up in an environment full of technology and digital information, have a different pattern of interaction with the Qur'an compared to previous generations. These interactions are influenced by many factors, including the educational and social environment, that affect the depth of their religious understanding and practice [2].

This study aims to analyze the difference in the way students from Islamic boarding schools and public campus students interact with the Qur'an [3]. These two groups were chosen because they had different educational backgrounds, which is believed to have influenced their patterns of interaction with sacred texts. Islamic boarding schools, as educational institutions that strongly emphasize religious learning, especially the Qur'an, certainly have a significant role in forming a more intense relationship between their students and the holy book [4]. In contrast, general college students, while also aware of the importance of the Qur'an, often interact with the holy book in more sporadic contexts and are limited by the limitations of time and facilities [5].

Using a qualitative approach through comparative studies, this study will explore how these two groups of students interact with the Qur'an, as well as what factors affect the intensity and depth of these interactions [6]. The results of this study are expected to provide deeper insights into how formal and informal education affect the relationship of individuals with sacred texts in the context of higher education in Indonesia [7]. In addition, this research will also provide recommendations that can be used for the development of religious education curriculum and programs at the university level in order to strengthen students' relationship with the Qur'an [8].

LITERATURE REVIEW

Human Interaction with Sacred Texts

Human interaction with sacred texts, especially the Qur'an, is a complex and multidimensional form of relationship [9]. According to Nasr (2002), this interaction involves not only cognitive aspects—such as understanding the content of the text—but also affective and spiritual aspects, which form an emotional and existential relationship with divine revelation. In the context of Islamic education, the Qur'an is not only positioned as a reading text, but also as a guideline for life that must be internalized and practiced. This perspective is in line with the concept of living Qur'an put forward by Arkoun (2006), who sees the Qur'an as a living entity that continues to dialogue with humanity through its daily experiences and social contexts [10].

Theory of Religious Learning

Religious learning theory emphasizes the importance of educational methods and strategies in shaping the understanding and practice of religious values. Tillich (1957) emphasized that the process of internalizing religious values does not depend only on the content of the teachings, but also on the pedagogical approach used. In Islamic education, methods such as talaqqi, tadarus, and tahfidz have an important role in instilling the values of the Qur'an in depth. According to Al-Attas (1980), true Islamic education is a process of integration of knowledge and manners, in which the Qur'an becomes the center of educational orientation [11].

The Role of the Educational Environment

The educational environment, both formal and informal, plays a crucial role in shaping an individual's interaction with the Qur'an. Islamic boarding schools as traditional Islamic educational institutions have a system and atmosphere that is very conducive to learning the Qur'an. Research by Azra (2012) shows that the pesantren environment strengthens the spiritual closeness of students to the Qur'an through structured daily routines and religious collective values. On the other hand, public campuses that are more culturally and academically heterogeneous tend to provide a more open space but are not specifically focused on Qur'an learning. This has an impact on the frequency and quality of students' interactions with the sacred text (Fauzi, 2019).

Social Influence and Access to Learning Resources

Interaction with the Qur'an is also influenced by social factors such as family support, community, and access to religious resources. A study by Rahmawati (2021) revealed that students who have a religious family background and are active in religious activities tend to have a higher intensity of interaction with the Qur'an. In the digital era, access to Qur'an applications, da'wah social media, and online learning platforms also play a role in shaping the way the younger generation interacts with the holy book. However, access is not always directly proportional to the depth of interaction, as it still requires internal motivation and adequate spiritual guidance.

METHODOLOGY

Types of Research

This research is a quantitative descriptive research, which aims to describe the conditions of students' interaction with the Qur'an based on data collected through online questionnaires [12].

Research Approach

The approach used is survey, using questionnaires as the main data collection tool [13].

Time and Location of the Research

The research was carried out on Wednesday, April 9 - Thursday, April 10, 2025, and was carried out online through the distribution of Google Forms to students from various campus backgrounds and Islamic boarding schools.

Population and Sample

The population in this study is students who have a general education and religious background. The number of samples was 10 respondents, which were taken by non-probability sampling using the accidental sampling technique [14].

Data Collection Techniques

Data were collected using an online questionnaire containing closed-ended and open-ended questions [15]. Questions included the frequency of reading, memorizing, participating in studies, the use of Qur'an applications, and perceptions of environmental and friend support [16].

Research Instruments

The research instrument is in the form of a Google Form questionnaire, consisting of:

1. Multiple-choice questions (frequency, perception)
2. Open-ended questions (obstacles faced)
3. G. Validity and Reliability Test

Validity is carried out through content validity through content analysis by experts. Reliability was not statistically tested given that the research was exploratory and small-scale [17].

Research Procedure

1. Preparation of questionnaire instruments
2. Dissemination to respondents online
3. Data collection
4. Data processing and analysis
5. Conclusion drawing

Data Analysis Techniques

Data were analyzed in a quantitative descriptive manner with frequency and percentage tabulation, and qualitatively analyzed for open-ended questions (constraints).

Table 1. Research Methods

Components	Description
Types of Research	Quantitative descriptive
Pendekatan	Survey through the distribution of online questionnaires
Research Time and Location	April 2025, conducted online via Google Form
Population and Sample	Students from various public campuses and Islamic boarding schools

Technology Sampling	Non-probability sampling (accidental sampling)
Data Collection Techniques	Online questionnaire (Google Form)
Research Instruments	Closed-ended questions (frequency and perception scales) and open-ended questions
Validity and Reliability	Content validity is carried out through expert review; Reliability is not tested because it is only exploratory
Research Procedure	Preparation of instruments → dissemination → data collection → analysis
Data Analysis Techniques	Quantitative descriptive analysis: tabulation of data, frequency, and percentage

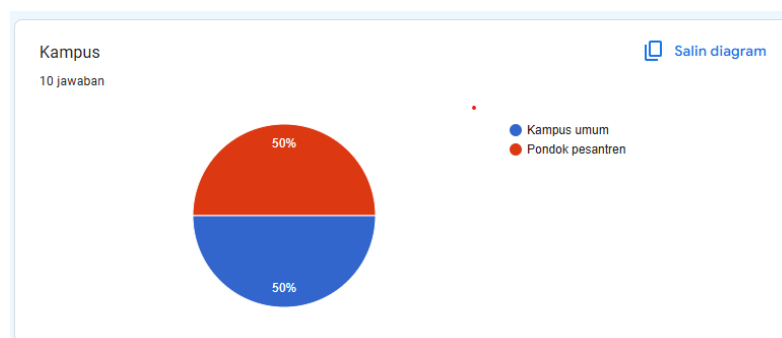


Figure 1. Percentage Chart of Respondents (Public Campus Students and Islamic Boarding School Students)

The steps/stages of the research are carried out based on the table below:

Table 2. Research Steps/Stages

No.	Research Stages	Activity Description
1.	Instrument Arrangement	Design a Google Form questionnaire with closed-ended and open-ended questions
2.	Instrument Content Validation	Review the contents of the questionnaire by an expert to ensure suitability and eligibility
3.	Questionnaire Distribution	Distribute questionnaires online to students from various backgrounds
4.	Data Collection	Save and download respondent data from Google Form results
5.	Data Processing	Convert raw data into frequency and percentage tables
6.	Data Analysis	Analyze results descriptively, quantitatively, and qualitatively
7.	Conclusion	Draw conclusions based on research data and findings
8.	Report Preparation	Compiling research reports in the form of systematic scientific works

RESULTS AND DISCUSSION

Frequency of Reciting the Qur'an

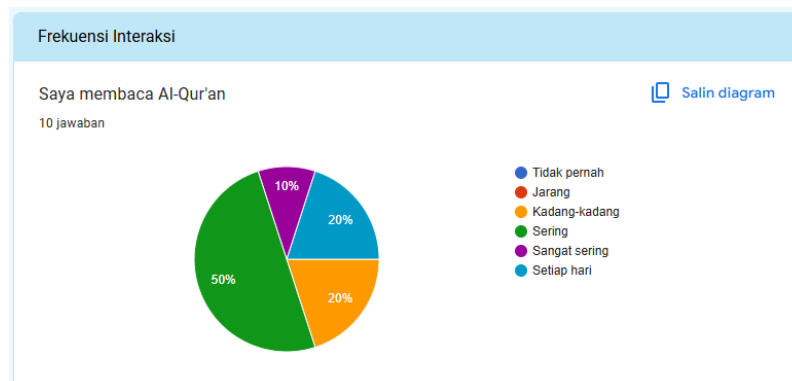


Figure 2. Chart of the Percentage of Frequency of Qur'an Reading

Islamic boarding school students show a stronger tendency to read the Qur'an regularly than general college students. The following table illustrates the comparison:

Table 3. Frequency of Reading the Qur'an Based on the Type of Campus

Reading Frequency	Public Campus	Islamic Boarding School
Every day	0	2
Very often	0	1
Frequent	3	2
Sometimes	2	0

Islamic boarding school students tend to be more routine in reading the Qur'an [18]. This is supported by the pesantren environment that accustomed daily interaction with the Qur'an [19]. Meanwhile, general college students showed a more varied frequency, tending to be in the "occasional" and "frequent" categories, likely due to the absence of daily obligations and time constraints due to academic activities.

Routine Memorization of the Qur'an

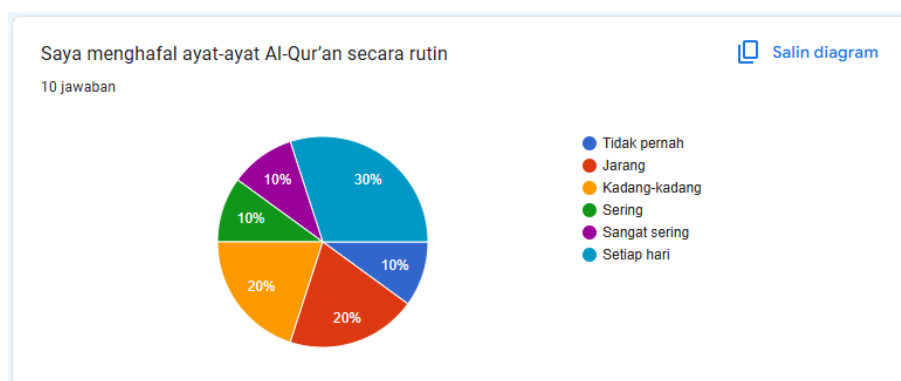


Figure 3. Chart of the Percentage of Habit of Memorizing Qur'an Verses

There is a significant disparity between the two groups in the habit of memorizing Qur'anic verses.

Table 4. Habits of Memorizing the Qur'an Based on the Type of Campus

Memorization Routine	Public Campus	Islamic Boarding School
Every day	1	2
Very often	0	1
Frequent	0	1
Sometimes	1	1
Rare	2	0
Never	1	0

Islamic boarding school students show consistency in memorizing the Qur'an [20]. This is because the tahfidz program is often part of the curriculum. In contrast, public college students tend not to have a memorization routine, except for those who have personal motivations or previous pesantren backgrounds [21].

Study of Tafsir

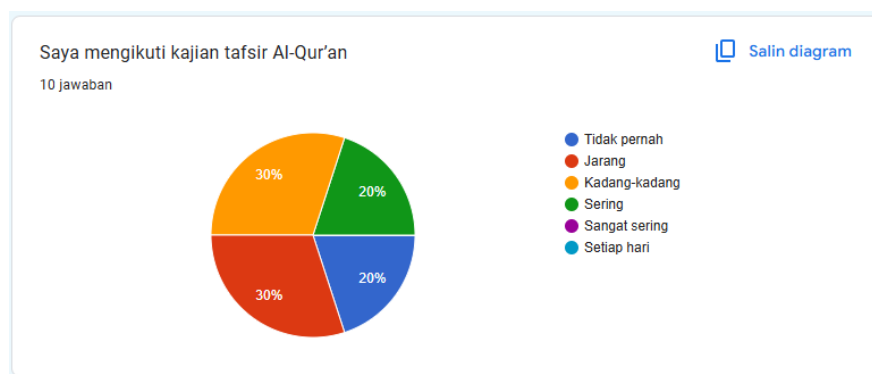


Figure 4. Chart of Percentage of Participation in Tafsir Studies

The study of interpretation is more followed by pesantren students although it is not entirely dominant [22].

Table 5. Participation in the Study of Tafsir Based on the Type of Campus

Study of Tafsir	Public Campus	Islamic Boarding School
Frequent	1	1
Sometimes	0	3
Rare	2	1
Never	2	0

The study of interpretation is more often followed by students of Islamic boarding schools, because it is usually part of routine learning [23]. Public campus students have more limited access, and participation is more dependent on individual initiative or the availability of study in the surrounding environment [24].

Use of Digital Qur'an Application

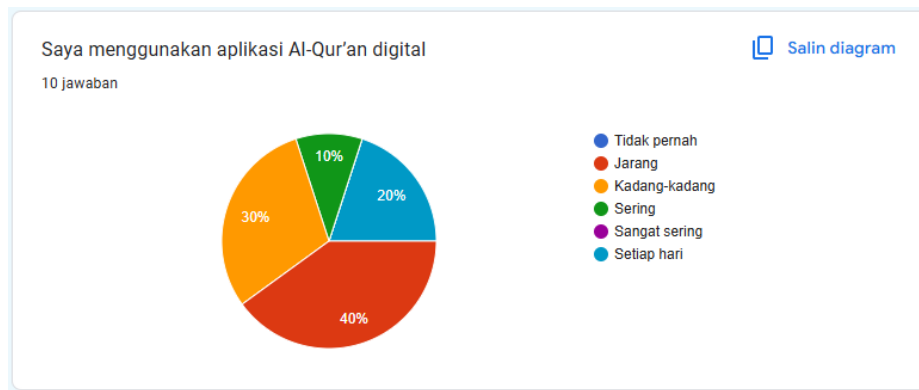


Figure 5. Percentage Chart of Digital Qur'an Application Users

Interestingly, public campus students seem to be more active in utilizing technology.

Table 6. Use of Digital Qur'an Application

Digital Use of the Qur'an	Public Campus	Islamic Boarding School
Every day	2	0
Frequent	1	0
Sometimes	0	3
Rare	2	2

Public college students are more active in using digital Qur'an applications, due to high mobility and time constraints [25],[26],[27]. Islamic boarding school students use more physical mushaf, in line with the culture and rules of the pesantren which usually limit the use of gadgets [28],[29],[30].

Campus/Islamic Boarding School Environment

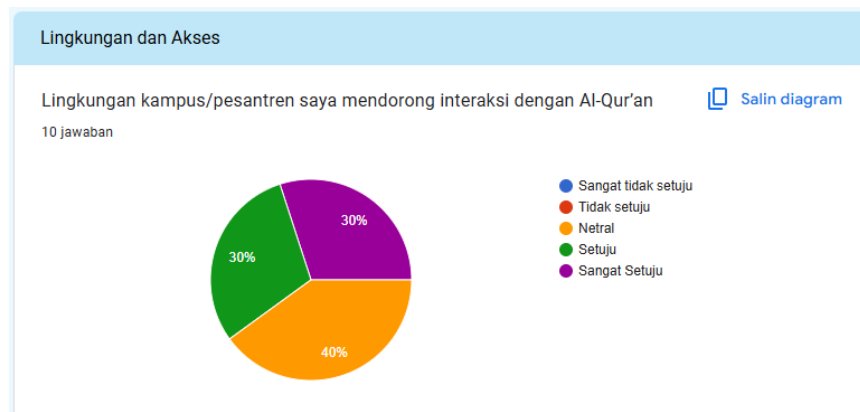


Figure 6. Neighborhood Support Percentage Chart

The environment plays an important role in shaping students' interaction with the Qur'an.

Table 7. Environmental Support

Environmental Support	Public Campus	Islamic Boarding School
Strongly agree	0	3
Agree	1	2
Neutral	4	0

Islamic boarding school students feel that their environment is very supportive of interaction with the Qur'an. This suggests that the atmosphere and culture of the environment have a great influence [31]. Meanwhile, the majority of public campus students answered neutrally, indicating that the campus environment did not provide any special encouragement in this aspect [32].

Access to Learning Resources

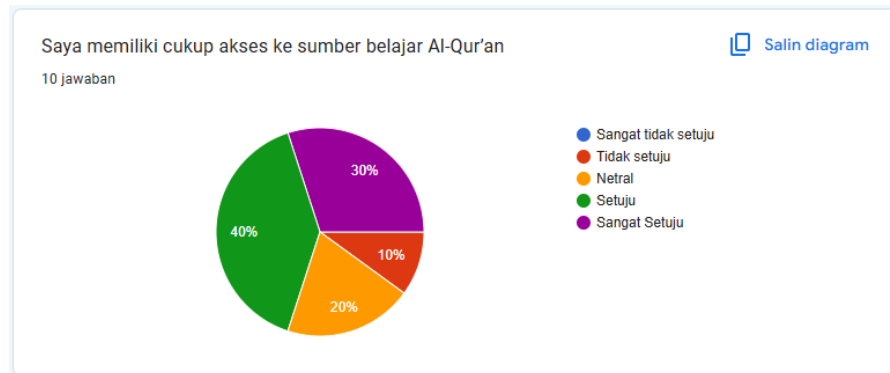


Figure 7. Chart of the Percentage of Access to Learn the Qur'an

Most students in both groups feel they have enough access, but general campus students are a little more varied.

Table 8. Access to Qur'an Learning Resources

Access Learning Resources	Public Campus	Islamic Boarding School
Strongly agree	1	2
Agree	1	3
Neutral	2	1
Disagree	1	0

Access to Qur'anic learning resources is more available in Islamic boarding schools [33]. While general college students feel that such access depends on personal initiative and off-campus community [34],[35].

Peer Support

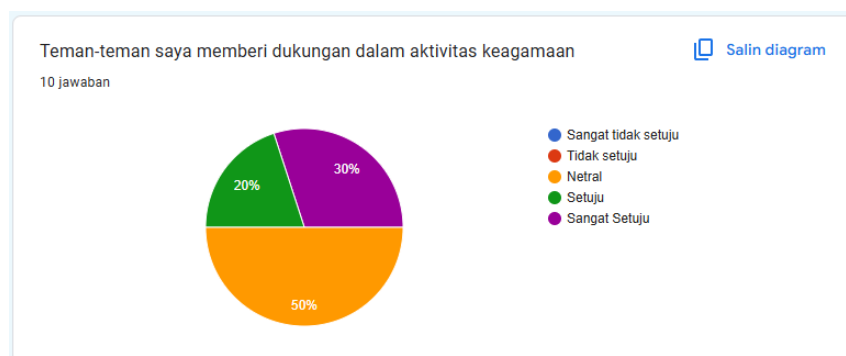


Figure 8. Friend Support Percentage Chart

Friends of Islamic boarding school students are more consistent in providing religious support than friends from public campuses.

Table 9. Friend Support

Friend Support	Public Campus	Islamic Boarding School
Strongly agree	0	3
Agree	0	2
Neutral	5	0

Islamic boarding school students feel more supported by their friends in carrying out religious activities [36]. This shows solidarity in the religious environment. General college students exhibit a neutral attitude, indicating a lack of an active or open religious community [37],[38].

Obstacles in Interaction

Apa kendala terbesarmu dalam menjaga interaksi dengan Al-Qur'an?

10 jawaban

- Rasa malas, lebih sering mementingkan deadline tugas dan hal akademik
- banyaknya kegiatan, yang mengakibatkan kadang skip membaca alquran sehabis maghrib
- kadang saya lebih baca alquran digital karena dapat dibaca dimana saja
- Memiliki jiwa yang tidak bersih 🙄
- kesibukan kuliah dan rasa malas
- Rasa malas
- kesibukan sehari-hari
- Rasa malas, dan futur 🙄
- Lingkungan (diluar lingkungan quran) 🙄

Figure 9. Obstacles in Maintaining Interaction with the Qur'an

Laziness and busyness are the main obstacles for both groups. However, public campus students are more likely to cite academic busyness as the main cause.

Table 10. Obstacles to Interaction with the Qur'an

Types of Constraints	Public Campus Students	Islamic Boarding School Students
Laziness	✓✓✓✓✓	✓✓✓
Academic/lecture busyness	✓✓✓	✓✓
Less supportive environment	✓	✓
Inconsistent/futur	✓	✓✓
Unclean soul / lack of enthusiasm		✓✓

Both groups faced similar challenges, especially in terms of laziness and academic busyness [39]. However, pesantren students still show high interaction despite these obstacles, most likely due to a stronger habituation and supervision system [40].

Discussion

The community empowerment program demonstrates that collaborative Al-Qur'an literacy mentoring provides meaningful improvements in Generation Z's engagement with the Qur'an across different educational environments. Rather than emphasizing differences between Islamic boarding school students and public university students, the mentoring activities successfully transformed these differences into

complementary strengths that supported reciprocal learning. Islamic boarding school students contributed their experience in daily Qur'anic practices, while public university students demonstrated adaptability in utilizing digital learning resources and collaborative learning methods [39].

This interaction created an inclusive learning environment that strengthened both religious literacy and community participation. The mentoring activities also revealed that regular Qur'an recitation became more consistent among participants after joining structured literacy sessions. Islamic boarding school students maintained their habitual recitation practices, whereas public university students reported increased motivation to establish regular reading schedules through peer encouragement and mentor supervision. These findings indicate that structured mentoring is capable of fostering sustainable religious habits regardless of participants' educational backgrounds. The program therefore highlights the importance of continuous community-based guidance rather than relying solely on individual motivation.

A similar pattern was observed in Qur'an memorization and participation in tafsir discussions. Islamic boarding school students naturally assumed mentoring roles by guiding memorization techniques, pronunciation, and interpretation, while public university students actively participated through collaborative discussions and reflective learning. This reciprocal process enhanced not only participants' Qur'anic knowledge but also their communication skills, leadership capacity, and confidence in explaining Islamic teachings. Such outcomes demonstrate that community engagement can effectively integrate religious education with youth capacity building [39].

Digital technology also emerged as an important supporting instrument within the mentoring program. Public university students introduced various Qur'an applications, digital memorization tools, and online learning platforms that complemented conventional learning approaches practiced in Islamic boarding schools. Rather than replacing traditional methods, digital resources expanded learning accessibility and encouraged continuous interaction with the Qur'an beyond scheduled mentoring sessions. This combination of conventional and digital literacy created a more flexible learning ecosystem that accommodated the diverse lifestyles of Generation Z. Furthermore, the program confirmed that supportive environments significantly influence the sustainability of Qur'anic literacy. Islamic boarding schools provided disciplined religious cultures, while universities contributed broader academic perspectives and collaborative networks. Through partnerships between educational institutions, mosques, student organizations, and local communities, participants experienced stronger social support for maintaining Qur'anic learning activities. The mentoring model therefore strengthened not only individual religious competence but also social cohesion and collective responsibility within the community [40].

Several challenges remained, particularly academic workloads, inconsistent motivation, and limited learning time among public university students. However, regular mentoring meetings, peer support, and collaborative activities successfully reduced these barriers by creating accountability and shared commitment among participants. Consequently, this community empowerment initiative demonstrates that collaborative Al-Qur'an literacy mentoring represents an effective and sustainable model for strengthening Generation Z's religious literacy, leadership, character development, and community engagement. The program offers a practical framework that can be replicated by universities, Islamic boarding schools, community organizations, and youth groups seeking to cultivate Qur'anic values while promoting lifelong learning and sustainable community development [40].

CONCLUSION

The community empowerment program demonstrates that collaborative Al-Qur'an literacy mentoring effectively strengthens Generation Z's interaction with the Holy Qur'an by bringing together Islamic boarding school and public university students in a shared learning environment. Through structured activities, including Qur'an recitation, memorization guidance, thematic discussions, peer mentoring, and reflective learning, participants experienced meaningful improvements in Qur'anic literacy, religious motivation, and confidence in practicing Islamic values in their daily lives. The collaborative approach also encouraged knowledge exchange between students from different educational backgrounds, creating an inclusive atmosphere that promoted mutual respect, communication, and continuous religious learning. The program further revealed that Islamic boarding school students contributed valuable experience in Qur'anic learning and mentoring, while public university students demonstrated strong enthusiasm for improving their religious knowledge through collaborative participation. This reciprocal learning process not only enhanced participants' understanding of the Qur'an but also strengthened leadership skills, teamwork, empathy, and social responsibility. The mentoring activities successfully transformed differences in educational backgrounds into opportunities for collective learning and community empowerment rather than barriers to religious engagement. Another important outcome of the program was the establishment of sustainable partnerships between Islamic boarding schools, universities, and local communities. These collaborations created supportive learning environments that encouraged participants to maintain regular interaction with the Qur'an beyond the mentoring period. The findings indicate that continuous guidance, peer support, and institutional collaboration are essential for sustaining Qur'anic literacy and character development among Generation Z. This community engagement initiative provides a practical and replicable model for integrating faith-based mentoring with youth empowerment. Educational institutions, Islamic organizations, and community groups can adapt this collaborative approach to strengthen Qur'anic literacy while simultaneously developing leadership, social cohesion, and community participation. Ultimately, the program confirms that community empowerment through collaborative Al-Qur'an literacy mentoring represents an effective strategy for nurturing spiritually grounded, socially responsible, and actively engaged Generation Z, thereby contributing to sustainable community development and lifelong religious learning.

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Author's Contributions

All authors contribute equally to the publication of this journal. All authors read and agree to this journal, as well as all authors declare no conflict of interest.

Conflict of Interest

All authors stated that there was no conflict of interest.

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