

Reorienting Musabaqah Tilawatil Qur'an as Social Infrastructure for Community-Based Qur'anic Learning and Intergenerational Participation in Rural Indonesia

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ABSTRACT

This study examines the reorientation of Musabaqah Tilawatil Qur'an (MTQ) from a primarily competitive religious event into an inclusive, community-based platform for Qur'anic learning, public religious expression, and intergenerational participation. The programme was implemented in Blu'uran Village, Sampang Regency, East Java, Indonesia, using a Participatory Rural Appraisal (PRA) approach. It involved 30 participants from three age groups – children, adolescents, and adults – and was supported by village officials, religious leaders, and Qur'anic teachers. The programme followed five stages: needs identification, stakeholder coordination, technical preparation, MTQ implementation, and participatory evaluation. Data were collected through participatory observation, informal semi-structured interviews, administrative records, attendance records, and field notes, and were analysed descriptively and thematically. The findings indicate broader participation across age groups, stronger involvement of local stakeholders, greater interest in Qur'anic learning, increased confidence in public recitation, and more frequent interaction among community members. Community involvement was estimated at approximately 90% relative to the programme's predefined target capacity, although this figure should not be interpreted as a population-level participation rate. The study contributes to community-based religious education by conceptualising MTQ as a form of social infrastructure that connects Qur'anic learning, participatory engagement, and community interaction. The findings suggest that established religious practices can support community development when they are deliberately reoriented towards inclusive participation and local ownership.

Keywords: *Qur'anic literacy; Musabaqah Tilawatil Qur'an; community participation; Participatory Rural Appraisal; religious education.*

ABSTRAK

Penelitian ini mengkaji reorientasi Musabaqah Tilawatil Qur'an (MTQ) dari kegiatan keagamaan yang terutama berorientasi pada kompetisi menjadi platform pembelajaran Al-Qur'an, ekspresi keagamaan publik, dan partisipasi lintas generasi berbasis masyarakat. Program dilaksanakan di Desa Blu'uran, Kabupaten Sampang, Jawa Timur, Indonesia, dengan menggunakan pendekatan Participatory Rural Appraisal (PRA). Program melibatkan 30 peserta yang terdiri atas anak-anak, remaja, dan orang dewasa serta didukung oleh pemerintah desa, tokoh agama, dan guru Al-Qur'an. Pelaksanaan program mencakup lima tahap, yaitu identifikasi kebutuhan, koordinasi pemangku kepentingan, persiapan teknis, pelaksanaan MTQ, dan evaluasi partisipatif. Data dikumpulkan melalui observasi partisipatif, wawancara semi-terstruktur informal, dokumen administratif, catatan kehadiran, dan catatan lapangan, kemudian dianalisis secara deskriptif dan tematik. Hasil menunjukkan adanya partisipasi yang lebih luas lintas kelompok usia, keterlibatan pemangku kepentingan lokal yang lebih kuat, meningkatnya ketertarikan terhadap pembelajaran Al-Qur'an, bertambahnya kepercayaan diri dalam membaca Al-Qur'an di depan publik, serta meningkatnya

interaksi antarkelompok masyarakat. Keterlibatan masyarakat diperkirakan mencapai sekitar 90% dibandingkan dengan kapasitas sasaran program yang telah ditetapkan, tetapi angka tersebut tidak dimaknai sebagai tingkat partisipasi seluruh populasi desa. Penelitian ini berkontribusi pada pengembangan pendidikan keagamaan berbasis masyarakat dengan mengonseptualisasikan MTQ sebagai bentuk infrastruktur sosial yang menghubungkan pembelajaran Al-Qur'an, keterlibatan partisipatif, dan interaksi masyarakat. Temuan menunjukkan bahwa praktik keagamaan yang telah memiliki legitimasi lokal dapat diarahkan untuk mendukung pengembangan masyarakat melalui partisipasi inklusif dan kepemilikan lokal.

Kata Kunci : *Literasi Al-Qur'an; Musabaqah Tilawatil Qur'an; partisipasi masyarakat; Participatory Rural Appraisal; pendidikan keagamaan*

A. INTRODUCTION

Qur'anic literacy extends beyond the technical ability to read the Qur'an. In religious education, reading is also connected to the ways learners encounter, interpret, and engage with religious knowledge within particular social and educational settings (Unstad & Fjørtoft, 2021; Walker et al., 2021). Religious literacy therefore develops not only through formal instruction but also through the social environments in which religious practices are learned and publicly valued (Marcus & Ralph, 2021). In the Indonesian context, efforts to strengthen Qur'anic literacy have similarly emphasised the importance of sustained learning environments, particularly among younger learners (Alnashr, 2022; Nurkholifah, 2024). This perspective is particularly relevant in rural communities, where religious learning is often embedded in everyday interactions among families, teachers, religious leaders, and neighbours.

Community-based approaches offer a useful way of understanding this relationship between religious learning and local social life. Recent studies of Islamic education have highlighted the potential of community-based learning to broaden participation and connect educational activities with local knowledge and social practices (Fahmi et al., 2024; Muhson et al., 2024). Rural youth engagement also tends to be stronger when young people are given meaningful opportunities to participate in activities that are recognised and supported by their communities (Puxley & Chapin, 2021). From this perspective, religious activities need not remain separate from community development. They can become spaces in which learning, participation, recognition, and social interaction take place simultaneously.

This issue became visible during the initial assessment conducted in Blu'uran Village, Karang Penang, Sampang Regency, East Java. The village has an established religious culture, including Qur'anic learning through local prayer houses and madrasah diniyah. Yet the initial field assessment indicated that opportunities for public religious participation were relatively fragmented. Children and adolescents had limited opportunities to demonstrate their Qur'anic recitation beyond their usual learning settings, while village-level religious activities tended to involve adults and established religious figures more prominently. The problem, therefore, was not an absence of religious activity, but the limited availability of an inclusive setting that could connect existing Qur'anic learning practices with broader community participation.

This distinction is important because participation is not simply a matter of attendance. Research on rural development has shown that the quality and

inclusiveness of community participation depend on how opportunities for involvement are organised and how different groups are positioned within local decision-making and collective activities (Damayanti & Syarifuddin, 2020; Khan & Short, 2021). Faith-based organisations and religious networks can also contribute to community development when they create relationships that connect people, institutions, and local resources (Orton & Barclay, 2020; Tarpeh & Hustedde, 2021). In rural settings, such relationships may contribute to forms of social capital that facilitate cooperation and collective action (Arnott et al., 2021; Pisani & Micheletti, 2020). Evidence from Indonesia likewise suggests that social capital can shape the capacity of communities to respond collectively to local challenges (Nurdin, 2024; Saptutyningsih et al., 2020).

Against this background, MTQ provides an interesting but underexamined entry point. Existing studies have addressed Qur'anic literacy, religious education, and motivation in different educational settings, while MTQ-related work has largely focused on participants' achievement and motivation within the competition itself (Setiawan et al., 2024). These strands of literature are valuable, but they tend to remain analytically separate. Studies of Qur'anic literacy primarily examine learning and educational outcomes; studies of community development focus on participation and collective action; and studies of religious events often treat competition as the central purpose of the activity. What receives less attention is how an established religious event such as MTQ can be deliberately redesigned as a community-based learning and participation mechanism.

The gap is therefore better understood as a fragmentation gap rather than an absence of research. There is limited empirical attention to the process through which a locally established religious event can be reoriented to connect Qur'anic learning, cross-age participation, and community interaction within a single programme. This is particularly relevant for community service programmes, where the challenge is not merely to introduce a new intervention but to work with practices and institutions that already have local legitimacy.

This study addresses that gap by examining the reorientation of MTQ in Blu'uran Village through a participatory approach. Rather than treating MTQ solely as a competition, the programme was designed as an inclusive community platform involving children, adolescents, adults, village officials, religious leaders, and Qur'anic teachers. Participatory Rural Appraisal (PRA) was used as an operational framework for involving local actors in identifying needs, coordinating activities, preparing the programme, implementing the event, and evaluating the results. The approach is consistent with the broader principle of participatory research that community members should be involved not merely as recipients but as partners in shaping the intervention (Appiah, 2020; Chambers, 1994; Shadowen et al., 2020; Snijder et al., 2020).

The novelty of the programme lies, therefore, not in creating a new form of religious competition. Rather, it lies in reorienting an existing and culturally legitimate religious practice into a form of community-based religious learning and participation. The cross-age composition of participants and the involvement of village officials, religious leaders, and Qur'anic teachers were intended to broaden ownership of the programme and create connections between learning spaces that

normally operate separately. In this sense, MTQ is examined as potential social infrastructure: a recurring community setting through which learning, recognition, interaction, and local coordination can be brought together.

The objective of this article is to examine how the reoriented MTQ programme was implemented and what programme-level changes were observed during its implementation. Particular attention is given to participation across age groups, stakeholder involvement, Qur'anic learning engagement, public confidence in recitation, and patterns of community interaction. The study does not claim to establish a causal effect of MTQ on Qur'anic literacy or social capital. Instead, it documents and interprets observed and reported changes within the programme context. By doing so, the study positions the Indonesian rural context not merely as a local case, but as an empirical setting for examining how established religious practices can be mobilised as community infrastructure for inclusive learning and participation.

B. METHOD

Study Setting and Participatory Approach

The community service programme was conducted in Blu'uran Village, Karang Penang District, Sampang Regency, East Java, Indonesia. The programme was developed in partnership with the village government, local religious leaders, Qur'anic teachers, youth representatives, and community members. The partnership was intended to ensure that the programme was grounded in locally recognised needs rather than introduced as an externally designed activity.

Participatory Rural Appraisal (PRA) was used as the programme's operational framework. PRA was not treated as a rigid sequence of techniques but as a participatory orientation in which local actors were involved in identifying needs, planning activities, implementing the programme, and reflecting on the results. This use of PRA is consistent with its broader emphasis on local knowledge, participation, and community involvement in development processes (Chambers, 1994). Recent community-based participatory studies further demonstrate the value of adapting participatory approaches to local social and cultural contexts, particularly in rural communities (Appiah, 2020; Shadowen et al., 2020; Snijder et al., 2020).

Participants and Programme Stages

The programme involved 30 MTQ participants distributed across three age groups: 15 children aged 6–12 years (50%), 10 adolescents aged 13–18 years (33%), and 5 adults aged above 18 years (17%). The cross-age composition was intentionally maintained to broaden participation beyond the younger participants who were the primary focus of Qur'anic learning activities.

The programme was implemented through five interconnected stages:

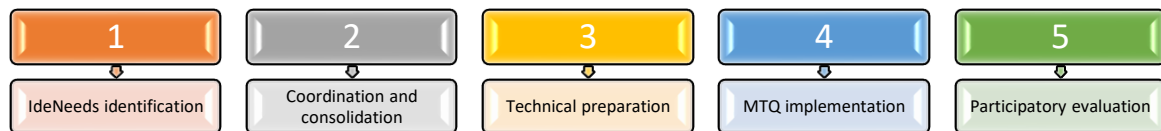


Figure 1. Stages of MTQ Programme Implementation

Needs identification. Initial observations and discussions with five local religious figures and community representatives were conducted to identify existing patterns of Qur'anic learning, participation, and community needs.

Coordination and consolidation. A joint organising committee was established involving 10 community service students, four village officials, and six religious leaders and Qur'anic teachers. The committee agreed on competition categories, assessment criteria, responsibilities, and the implementation schedule.

Technical preparation. Participant registration was opened for seven days through the village office and local madrasah. The process resulted in 30 registered participants from several hamlets within Blu'uran Village. Technical preparation also included socialisation, category arrangements, and practice sessions.

MTQ implementation. The event was held in the main area of Blu'uran Village and involved participants, residents, village officials, religious leaders, judges, and Qur'anic teachers. The programme included the opening ceremony, Qur'anic recitation according to category, judging, and an award ceremony.

Participatory evaluation. Programme implementation was reviewed through attendance records, participant scores, and feedback from community representatives and parents. The evaluation focused on participation, stakeholder involvement, observed engagement with Qur'anic learning, and community interaction.

Data Collection

Data were collected through participatory observation, informal semi-structured interviews, administrative documents, attendance records, participant scores, and field notes. Observations focused on participant engagement, interaction among age groups, stakeholder involvement, and the dynamics surrounding the MTQ event. Interviews and informal discussions were conducted with religious leaders, Qur'anic teachers, participants, parents, and community representatives.

The use of several sources allowed the programme team to compare observations with participant and stakeholder accounts. The resulting material was treated as programme documentation rather than as evidence from a controlled intervention.

Evaluation Indicators and Data Analysis

Four programme-level indicators were used to assess implementation: (1) achievement of the target of at least 30 participants; (2) community involvement relative to the programme's predefined target; (3) participation across the three age groups; and (4) involvement of local stakeholders, particularly village officials, religious leaders, and Qur'anic teachers. Quantitative information was summarised

using simple counts and percentages. Qualitative material from observations, interviews, and field notes was examined thematically, focusing on changes in learning engagement, confidence in public recitation, community interaction, and stakeholder support. The approximately 90% figure reported for community involvement was treated as a field estimate based on the programme's estimated target community capacity, rather than as a population-level participation rate. Because the programme did not employ probability sampling, a control group, or standardised pre- and post-intervention measures, no inferential statistical test was conducted. The findings therefore describe observed and reported programme-level changes and should not be interpreted as causal estimates of programme impact.

C. RESULT AND DISCUSSION

RESULTS

1. Initial Conditions

The initial assessment indicated that Blu'uran Village had an established religious culture. Qur'anic learning through local prayer houses and madrasah diniyah was already part of everyday community life. The main limitation identified by the programme team was not the absence of Qur'anic learning, but the limited availability of a village-level activity that could bring together learners from different age groups and provide a public setting for Qur'anic expression.

Children and adolescents had relatively few opportunities to demonstrate their recitation skills in front of a broader audience. Community participation in religious activities was also perceived as relatively passive, with involvement concentrated among particular adult groups and established religious figures. These conditions provided the basis for redesigning MTQ as a more inclusive community activity.

2. Implementation of the Programme

The five-stage process translated the participatory approach into a concrete community activity. During the needs-identification stage, discussions with local religious figures and community representatives highlighted the need for an activity that could encourage younger residents to practise and publicly demonstrate their Qur'anic recitation.

The coordination stage then brought together students, village officials, religious leaders, and Qur'anic teachers. Their involvement allowed technical decisions concerning categories, judging, scheduling, and venue arrangements to be negotiated locally rather than determined solely by the programme team.

The seven-day registration period subsequently produced 30 participants from different parts of the village. The final event brought together participants, organisers, local officials, religious leaders, Qur'anic teachers, parents, and other residents. The evaluation stage combined attendance records, participant scores, and stakeholder feedback to document the implementation and perceived changes associated with the activity.

3. Participant Characteristics and Cross-Age Participation

Table 1. Distribution of MTQ Participants by Age Group

Age group	Age range	Number of participants	Percentage
Children	6–12 years	15	50%
Adolescents	13–18 years	10	33%
Adults	>18 years	5	17%
Total	—	30	100%

Source: Primary programme data, Blu'uran Village (2026).

Children represented the largest participant group (50%), followed by adolescents (33%) and adults (17%). The distribution indicates that the programme reached the younger groups that had been identified as a priority for Qur'anic learning engagement, while also retaining adult participation within the same activity. Adult participation was particularly relevant because adults served not only as participants but also as supporters, organisers, judges, and community representatives.

4. Programme-Level Participation Indicators

The programme reached its target of 30 participants. Participation was also recorded across all three predefined age categories, while village officials, religious leaders, and Qur'anic teachers were involved in the programme implementation.

Table 2. Programme Achievement Indicators

Indicator	Target	Field realisation	Achievement relative to target
Number of MTQ participants	30	30	100%
Community involvement*	≥80%	≈90%	112.5%
Cross-age participation	3 age groups	3 age groups	100%
Local stakeholder involvement	Village officials & religious leaders	Village officials, religious leaders & Qur'anic teachers	100%

Source: Field synthesis from the Blu'uran community service programme (2026).

The estimated level of community involvement exceeded the programme target. Field observations indicated that attendance was not limited to participants' immediate families. Residents from different parts of the village attended and supported the event, while local officials and religious figures remained involved throughout the activity.

5. Observed Changes During Programme Implementation

Several changes were documented through field observations and post-programme feedback. First, children and adolescents appeared more engaged in Qur'anic practice in the days surrounding the event. Local Qur'anic teachers reported increased practice activity among some participants, particularly in preparation for public recitation.

Second, participants appeared more willing to recite the Qur'an in front of an audience. This was particularly noticeable among younger participants who initially displayed hesitation when performing in public. Practice sessions and stage simulations were used to reduce this hesitation.

Third, the event created more opportunities for interaction among residents from different age groups and hamlets. The MTQ venue became a shared setting in which participants, parents, religious leaders, village officials, and other residents interacted around a common activity.

Finally, local stakeholder involvement was visible throughout the programme. Village officials contributed institutional support, while religious leaders and Qur'anic teachers contributed technical guidance, judging, facilitation, and participant preparation. These forms of involvement indicate that the activity was not implemented solely by the community service team but was increasingly embedded in local relationships.

DISCUSSION

1. Reorienting MTQ from Competition to Community-Based Qur'anic Learning

The central finding of this programme is not simply that an MTQ event attracted participants. More importantly, an established competitive religious practice could be reorganised to serve several functions at once: Qur'anic learning, public religious expression, cross-age interaction, and community participation. This distinction matters because the value of MTQ in this context lies less in competition itself than in the social and educational environment created around the competition.

The observed increase in practice activity and participants' willingness to recite publicly suggests that the event created an additional layer of recognition around Qur'anic learning. This interpretation is consistent with research that treats religious literacy as embedded in social and educational contexts rather than as a purely technical reading skill (Unstad & Fjørtoft, 2021; Walker et al., 2021). The findings also resonate with community-based approaches to Islamic education, which emphasise the role of local participation and social environments in shaping learning experiences (Fahmi et al., 2024; Muhson et al., 2024).

At the same time, the evidence does not support a claim that MTQ objectively improved Qur'anic literacy proficiency. No standardised literacy assessment was administered before and after the programme. Nor was there a measure capable of establishing changes in intrinsic motivation. What can reasonably be concluded is that the programme created conditions that encouraged practice, public expression, and engagement with Qur'anic learning. This distinction is important for interpreting community service outcomes without overstating what the available evidence can demonstrate.

The finding also extends the discussion of MTQ beyond the conventional emphasis on competition and achievement. Setiawan et al., (2024) highlight motivation among MTQ participants, whereas the present programme places greater emphasis on the surrounding community infrastructure that makes participation possible. MTQ can therefore be understood not only as an event for identifying or rewarding recitation ability, but also as a public learning space when its design deliberately accommodates broader participation.

2. Participation as Social Infrastructure

The second important finding concerns participation. The approximately 90% estimate should not be read as evidence that 90% of the entire village population participated. Rather, it indicates that community involvement was estimated to have exceeded the programme's predefined target capacity. This distinction prevents a programme-level estimate from being presented as a population statistic.

Even with this limitation, the pattern of participation is analytically meaningful. Residents from different age groups and social positions were brought into the same activity, while village officials, religious leaders, Qur'anic teachers, parents, and participants assumed different but complementary roles. Such arrangements resemble the relational processes described in studies of community participation and faith-based community development, where collective activities can connect local actors around shared purposes (Damayanti & Syarifuddin, 2020; Orton & Barclay, 2020; Tarpeh & Hustedde, 2021).

This is where the concept of social capital becomes useful as an interpretive lens. Rural development research distinguishes between relationships that reinforce existing ties and those that connect otherwise separate groups and institutions (Arnott et al., 2021; Pisani & Micheletti, 2020). In Blu'uran, the MTQ provided opportunities for both forms of interaction: residents supported participants within existing community relationships, while the event also connected children and adolescents with adults, religious leaders, and village officials.

The programme therefore suggests that MTQ can function as social infrastructure—not because the event itself automatically generates social capital, but because its organisation can create repeated opportunities for interaction, recognition, and coordination. This interpretation is consistent with the broader social-capital literature, while avoiding the stronger claim that social capital was directly measured through the programme (Woolcock & Narayan, 2000). Evidence from Indonesia also indicates that religious and community-based organisations can contribute to social capital by creating networks of cooperation and collective support (Nurdin, 2024; Saptutyningsih et al., 2020).

3. Enabling Conditions and Practical Constraints

The implementation also revealed that programme outcomes depended on several local conditions. Strong support from religious leaders and village officials facilitated communication, participant mobilisation, access to facilities, and the organisation of the event. Their involvement was particularly important because the programme operated within an established religious culture rather than introducing an unfamiliar community activity.

The participatory approach also required adaptation. Children and beginning-level participants experienced hesitation when preparing to perform in front of an audience. Limited preparation time and differences in recitation ability created additional challenges. The programme responded through

personal guidance, practice sessions, stage simulations, and differentiated competition categories.

These adaptations illustrate an important practical point: participation does not emerge automatically from an inclusive programme design. It requires attention to the different capacities and anxieties of participants. The participatory literature similarly emphasises the importance of adapting methods to local conditions rather than applying participation as a fixed procedural formula (Appiah, 2020; Chambers, 1994; Shadowen et al., 2020).

The experience also suggests that local legitimacy matters. The involvement of religious leaders and Qur'anic teachers provided cultural legitimacy, while the involvement of village officials provided institutional support. The combination helped the programme operate through existing community structures rather than alongside them.

4. Conditions for Local Institutionalisation

The programme created several conditions that could support the continuation of MTQ as a community activity. These include local stakeholder involvement, the availability of Qur'anic teachers and religious leaders, youth participation in organising activities, and the integration of the event into village-level religious activities.

However, these conditions should not yet be described as evidence of demonstrated sustainability. The programme was implemented within a limited period, and no longitudinal follow-up was conducted to establish whether participation, learning practices, or institutional arrangements were maintained after the community service team left the village.

A more appropriate interpretation is that the programme generated conditions for local institutionalisation. Local ownership emerged through the involvement of village officials, religious leaders, teachers, youth, parents, and participants. If these relationships are maintained, MTQ may provide a recurring platform for community-based Qur'anic learning. Whether that potential translates into sustained practice remains an empirical question for future monitoring.

5. Theoretical, Practical, and Policy Contributions

The programme contributes theoretically by extending the conceptualisation of MTQ beyond religious competition. It proposes that a locally established religious event can operate as social infrastructure when its organisational design intentionally connects learning, public recognition, participation, and community interaction. This proposition does not imply that every MTQ event automatically produces such outcomes. Rather, the Blu'uran case illustrates the conditions under which an established religious practice can be deliberately reoriented toward community development.

The practical contribution is a relatively simple programme logic:

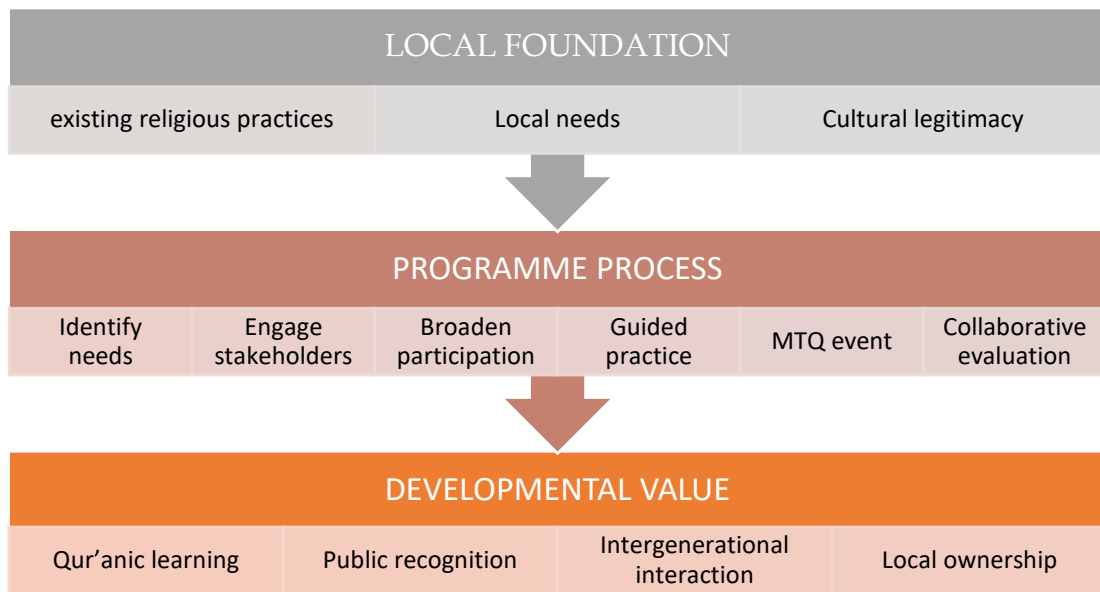


Figure 2. Practical Programme Logic for Reorienting MTQ as a Community-Based Platform

The value of this approach lies in working with an activity that already possesses cultural legitimacy. Community service teams therefore do not necessarily need to introduce entirely new programmes; they can sometimes increase developmental value by redesigning familiar practices.

The policy implication is equally relevant for rural community development. Village governments and local religious institutions can consider religious events not only as annual ceremonial activities but also as opportunities for intergenerational engagement and community learning. Such an approach requires modest institutional coordination but can make greater use of existing human and social resources. In this sense, religious activities may complement rather than compete with broader community-development initiatives.

More broadly, the Indonesian case illustrates an issue of international relevance. Rural communities in different settings often possess established cultural or religious practices that already attract participation and legitimacy. The transferable lesson is therefore not the MTQ format itself, but the principle of reorienting culturally embedded practices toward inclusive participation, learning, and local ownership. This provides a potentially useful direction for community-based development research beyond the specific Indonesian context.

D. CONCLUSION

This study examined the reorientation of Musabaqah Tilawatil Qur'an (MTQ) from a primarily competitive religious event into an inclusive community-based platform for Qur'anic learning and participation. Implemented in Blu'uran Village, Sampang Regency, through a Participatory Rural Appraisal framework, the programme involved 30 participants across children, adolescents, and adults and brought together village officials, religious leaders, Qur'anic teachers, parents, and community members.

The programme was implemented through five stages: needs identification, stakeholder coordination, technical preparation, MTQ implementation, and participatory evaluation. Field observations and participant and stakeholder feedback indicated greater engagement with Qur'anic practice, increased confidence in public recitation, broader interaction across age groups, and active involvement of local stakeholders. Community involvement was estimated at approximately 90% relative to the programme's predefined target capacity; this figure should not be interpreted as a population-level participation rate.

The principal contribution of the study is conceptual. It shows how an established religious practice can be understood as potential social infrastructure when it is deliberately organised to connect learning, public recognition, participation, and community interaction. The case also demonstrates the practical value of combining an existing culturally legitimate activity with a participatory planning process.

The findings should nevertheless be interpreted within the limits of the programme design. There was no control group, no standardised pre- and post-intervention literacy assessment, no probability sampling, and no longitudinal follow-up. Consequently, the study does not establish causal effects on Qur'anic literacy, motivation, social capital, or long-term community cohesion.

Future community service research could strengthen the evidence base by combining participatory approaches with longitudinal measures of Qur'anic learning, repeated participation, intergenerational interaction, and local institutionalisation. Comparative studies across villages could also examine whether the model works under different social, institutional, and religious conditions.

Taken together, the Blu'uran experience suggests that community development does not always require the creation of new institutional structures. In some settings, meaningful change may begin by reconsidering the developmental possibilities of practices that communities already value and recognise.

E. ACKNOWLEDGE

The authors gratefully acknowledge the Institute for Research and Community Service (LP2M), Institut Agama Islam Az-Zain Sampang, for its institutional support, and the Government and community of Blu'uran Village, Sampang Regency, for their cooperation and active participation throughout the programme.

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