

Strengthening al-quran literacy in mahasantri (case study at the Bin Baz Campus Islamic Boarding School)

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ABSTRACT

The purpose of this study was to determine the strengthening of Al-Quran literacy in female students (a case study at the Bin Baz Campus Islamic Boarding School). This research method is a qualitative method with a case study approach, collecting data by interviews, observation and documentation. The application of Al-Quran Literacy at the Bin Baz Campus boarding school (Case Study at the Bin Baz Campus boarding school) in the month of Ramadan has a special theme, namely IRAMA (The Beauty of Ramadan Reaching Taqwa) which is realized in activities that supports Al-Quran literacy both from female students and the local community. IRAMA activities in the month of Ramadan, namely; 1) Shohabiyatul Qurani, namely the TPA Program, where female students conduct activities to teach the Koran to children, 2) Islamic Speak, which is a cult program that will be carried out every morning prayer, 3) Tahfidz, 4) Echoes of Khatmil Quran: namely recitations 30 juz performed Ba'da tarawih prayer with a duration of 1 hour. 5) Taraweeh prayer. 6) Ramadan study; Strengthening Al-Quran literacy for students at the Bin Baz campus Islamic boarding school in the month of Ramadan namely; 1) In-depth Understanding of Religion, 2) Strengthening Islamic Identity, 3) Developing Self-Quality, 4) Calming the Soul and Mental, 5) Increasing the Quality of Worship, 6) Development of Islamic Community.

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Introduction

In the early days of its revelation, many of the companions memorized the Koran. They memorize with the main motivation of maintaining the purity and permanence of the Al-Quran. Because if the Koran is not memorized, the Koran will automatically be lost. As time goes by, more and more Muslims are memorizing the Al-Quran (Aisyah, S., 2020). Of course the main goal is not to preserve the preservation of the Al-Quran, because there is a lot of advanced technology to store the Al-Quran (Huda, 2018). The interaction between the Muslim community and its holy book, the Koran, in the trajectory of Islamic history, has always experienced dynamic development. For Muslims, the Qur'an is not only a holy book which is a guide to life (dustû>r), but also as a cure for diseases (syifâ>'), light (nû>r) and at the same time good news (busyrâ>). Therefore, they try to interact with the Koran by expressing it

verbally, in writing and in action, whether in the form of thoughts, emotional or spiritual experiences. Every Muslim believes that when he interacts with the Koran, his life will gain happiness in this world and the hereafter. To get guidance on the Koran, Muslims try to be able to read it, understand its contents and practice it, even though just reading it is considered an act of worship.(Atabik, 2014). The holy book Al-Qur'an is the main source of Islamic teachings and life guidelines for every Muslim. The Qur'an not only contains instructions about human relationships with God, but also regulates human relationships with each other and with the natural surroundings. It is the Muslim Ummah who is obliged to protect and preserve the Islamic religion.(Husna, 2021).

The Al-Quran has brought the spirit of literacy since the beginning of Islam, from this spirit the Muslim community was recorded in world history as a people who created a superior civilization which became the center of science.(Jayana, 2021). The Al-Quran literacy movement is an effort to strengthen the literacy skills of Muslim students in reading and understanding the Al-Quran(RA Hidayat, 2018). The literacy movement in Indonesia has been running since 2017. In general, this movement emerged because the generation's interest in reading was very low, and to restore reading as a need for knowledge, the literacy movement became the main mainstay, such as Al-Quran literacy. Literacy is an effort or activity that is participatory in nature involving the school community, among others (students, school principals, teachers, education staff, school supervisors, parents/guardians of students), academics, mass media, the community and stakeholders under the coordination of the Directorate. General of Primary and Secondary Education, Ministry of Education and Culture. The social literacy movement is a social movement with the collaborative support of various elements. Efforts taken to make this happen are in the form of reading habits. This habituation is usually done with 15 minutes of reading(AG Hidayat et al., 2021).

It can be said that Al-Quran literacy is a skill that can be learned and developed. In general, Al-Quran literacy is an individual's ability to "read", understand the messages conveyed by the Al-Quran, and understand its objectives, history and teachings, including moral teachings. In terms of literacy in general, literacy cannot be separated from 3 things, namely: Literacy culture; Literacy culture creates effectiveness and efficiency in the use of written symbols. Society can accumulate a more permanent body of knowledge and pass on this knowledge to the next generation(Solehudin, 2018).

Reading and writing are basic tools that God has taught us to communicate, as He said in the Qur'an al-Rahman 55: [4].

God bless you

It means; teach him to speak well

The next element of literacy is teaching, as indicated in the fifth verse of Surah Al-Alaq, namely;

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Meaning: He teaches humans what they do not know, Al-Alaq: 5

The education desired by the first verses revealed is education that is rabbanny in nature. Meanwhile, the person who carries it out is also called rabbanny. Which the Qur'an characterizes as teaching both what is written (the Qur'an) and what is not written (the universe)(Mansyur, 2021).

Pondok Pesantrean is the oldest Islamic educational institution in Indonesia(Robbaniyah & Lina, 2022b). Seeing the role of Islamic boarding schools in da'wah activities among the community, in the sense of carrying out an activity to raise religious awareness or implementing religious teachings consistently as followers of the Islamic religion(Robbaniyah & Lina, 2022a).

The Bin Baz campus Islamic boarding school is a student Islamic boarding school under the Majlis At-turots Al Islamy Foundation. The Islamic Center Bin Baz Student Boarding School consists of the Yogyakarta College of Islamic Tarbiyah Science (STITMA) consisting of S1 Islamic Religious Education Study Program (PAI) and Bachelor of Arabic Language Study

Program (PBA) and the Yogyakarta College of Madani Health Sciences (STIKes) consisting of S1 Nursing Study Program, D3 Midwifery Study Program, D3 Pharmacy, and Nurses. Mahasantri STITMA and STIKES are universities with a boarding system. The term used is Islamic boarding school-based campus. Bin Baz Campus Islamic Boarding School as the new campus Islamic boarding school in 2021-2022 has been able to produce 8 (eight) hafidzhoh 30 juz (Sarwadi, Q. Robbaniyah, 2022). And in June 2023 there will be 30 hafidzhoh who have been able to complete memorizing 30 juz. So researchers are interested in exploring more deeply regarding Strengthening Al-Quran Literacy in Mahasantri (case study at the Bin Baz campus Islamic boarding school).

Method

This research method is descriptive qualitative research, namely narrating, illustrating and describing the findings obtained in the field related to the research theme. (Robbaniyah et al., 2023). Data collection carried out by researchers was interviews, observation and documentation. Interviews were conducted with the management of the bin Baz campus Islamic boarding school, the coordinator administrator of the bin Baz campus Islamic boarding school, and the ustadz of the Bin Baz campus Islamic boarding school regarding strengthening Al-Quran literacy in the Islamic boarding school. Observations were carried out directly in the field at the Bin Baz campus Islamic boarding school regarding activities to strengthen Al-Quran literacy at the boarding school. Documentation is carried out from both online and offline data related to the research theme. Data analysis was carried out by researchers in three stages, namely collecting relevant data in the field related to the research theme, then classifying it into sub-subjects and then analyzing the data obtained.

Results and Discussion

1. Implementation of Mahasantri Al-Quran Literacy at the Bin Baz Campus Islamic Boarding School

Viewed from a linguistic perspective, literacy means the ability to read and the ability to write (Anisa Firda Khumaira, 2022). Reading is essentially a complex activity that involves many things. Reading is not just about reciting writing, but also involves visual, thinking, psycholinguistic and metacognitive activities. As a visual process, reading is the process of translating written symbols (letters) into spoken words. As a thinking process, reading includes activities of word recognition, literal understanding, interpretation, critical reading and creative understanding. Meanwhile, writing is bringing down or depicting graphic symbols that describe a language that is understood by someone so that other people can read the graphic symbols which contain the message the writer carries. (Maskur, 2019)

Al-Quran literacy activities in the month of Ramadhan at the Bin Baz campus Islamic boarding school have the theme IRAMA (Beautiful Ramadan Achieving Taqwa). There are several activities, namely:

- a. Shohabiyatul qurani, namely the TPA Program, where mahasantri hold activities to teach the Koran to children

Al-Quran literacy among students in the Shohabiyatul Qurani program, namely the TPA (Al-Quran Education Park) Program, involves teaching Al-Quran to children. The following are several points related to Al-Quran literacy in this activity:

- 1) Al-Quran Teaching: Mahasantri is involved in teaching the Al-Quran to children through the TPA program. They use appropriate learning methods to teach reading, tartil, recitation, and basic understanding of the Koran.
- 2) Understanding Meaning: Apart from teaching reading and tartil, mahasantri also tries to increase children's understanding of the meaning of Al-Quran verses. They use appropriate teaching materials, such as brief tafsir or short stories that contain Al-Quran values.
- 3) Introduction to Surahs: Mahasantri introduces short surahs or those commonly read in

daily worship to children. They help children to memorize and understand the surahs, and teach them the correct tajwid in reading them.

- 4) Memorization Development: Mahasantri can help children memorize verses of the Koran. They use effective memorization methods, such as repetition, use of audio, and interactive teaching techniques.
- 5) Formation of an Ethic for Reading the Al-Quran: Mahasantri plays a role in forming an ethos for reading the Al-Quran in children. They provide role models and guide children to have a love and skills in reading and memorizing the Al-Quran.
- 6) Improving the Quality of Learning: Mahasantri continue to improve the quality of their learning through training, discussion and reflection. They strive to understand the needs and characteristics of the children they teach, and use appropriate approaches to help them learn well.

Through the Shohabiyatul Qurani program and activities of teaching the Al-Quran to children in the TPA Program, mahasantri can enrich their own Al-Quran literacy while contributing to educating the younger generation about the Al-Quran. They help children acquire the skills to read, understand and memorize the Koran, as well as form strong bonds between mahasantri and the Koran in an effort to increase religious understanding among children

- b. Islamic Speak, namely the cult program that will be carried out every morning prayer ba'da Al-Quran literacy among students through the Islamic Speak program, which is a cult program carried out every morning prayer time, involves understanding and applying the teachings of the Koran in lectures or recitations delivered. The following are several points related to Al-Quran literacy in the Islamic Speak program:

- 1) Tafsir Al-Quran: Mahasantri studies and understands tafsir Al-Quran as a basis for delivering lectures or recitations in the Islamic Speak program. They deepen their understanding of the meaning of Al-Quran verses, their historical context, and their relevance to everyday life.
- 2) Delivering Kultum: Mahasantri have the opportunity to deliver kultum, namely religious lectures that take inspiration from the teachings of the Koran. They use Al-Quran literacy to express religious messages, inspire, provide advice, and motivate congregations in living an Islamic life.
- 3) Use of Al-Quran Verses: Mahasantri in the Islamic Speak program uses Al-Quran verses as the main basis in the lectures or recitations delivered. They choose verses that are relevant to the theme or topic being discussed, and relate them to the context of the life of the mahasantri or congregation.
- 4) Application of Al-Quran Values: Mahasantri emphasizes the application of Al-Quran values in everyday life. They invite the congregation to reflect on, practice and apply the teachings of the Koran in their daily actions and behavior.
- 5) Guidance and Development: Mahasantri can receive guidance and guidance from ustadzah, ustadz, or mentors who are experienced in Al-Quran literacy. They learn about effective delivery techniques, correct interpretation methods, and improve their public speaking skills.

Through the Islamic Speak program, students can increase their literacy in the Koran by studying and understanding the teachings of the Koran and being able to apply them in delivering lectures or recitations. This program provides an opportunity for students to contribute to the spread and understanding of the teachings of the Koran, as well as strengthen ties with religion and motivate congregations to improve Islamic life.

- c. Echoes of the Khatmil Quran: namely recitations of 30 juz

Al-Quran literacy for mahasantri in the Gema Khatmil Quran activity, which is a recitation of 30 Juz of the Al-Quran, involves reading and understanding the Al-Quran as a whole. The following are several points related to Al-Quran literacy in Gema Khatmil Quran activities:

- 1) Recitation of 30 Juz of the Al-Quran: Mahasantri participates in reading all 30 Juz of the Al-Quran. They can join groups or communities whose aim is to complete Al-Quran recitations collectively.

- 2) Tartil and Tajwid: Mahasantri maintain the quality of their reading by paying attention to tartil (good tajwid) when reading the Koran. They pay attention to the correct pronunciation of letters and reading signs according to recitation.
- 3) Comprehension and Tadabbur: Apart from reading, mahasantri also try to understand the meaning of the Al-Quran verses they read. They can use the help of tafsir or follow teachings that help in understanding and interpreting the Koran.
- 4) Time Management: Mahasantri organize their time and schedule to carry out Al-Quran recitations. They may have a target to complete the recitation of 30 Juz within a certain time period, for example during the month of Ramadan.
- 5) Support and Motivation: Mahasantri provide support and motivation to each other in carrying out Gema Khatmil Quran activities. They can share experiences, give advice, and encourage each other to continue reciting the Koran.
- 6) Coaching and Learning: Mahasantri can also involve coaching and learning in Gema Khatmil Quran activities. They can seek guidance from Muslim clerics, clerics, or scholars who are experienced in reading and understanding the Koran.

Through the Gema Khatmil Quran activity, students can increase their Al-Quran literacy by reading and understanding all 30 Juz of the Al-Quran. They can improve the quality of their reading by paying attention to good tartil and tajwid, as well as deepening their understanding and tadabbur of the verses of the Koran. This activity also provides support, motivation and guidance between student students to achieve the goal of reciting the Al-Quran collectively

d. Ramadan Study

Ramadhan study is an activity of understanding and in-depth study of the teachings of the Islamic religion which is carried out specifically during the month of Ramadan. This activity aims to increase Muslims' knowledge, understanding and appreciation of Islamic teachings, especially in the context of the blessed month of Ramadan.

- e. Tarawih prayers, by reading the prescribed letters and the schedule of the imam from a mahasantri who has good and correct tahsin and has memorized 30 Juz of the Al-Quran.

Al-Quran literacy during Tarawih prayers involves reading the prescribed surahs and following the imam's schedule. Mahasantri who have good and correct tahsin skills, as well as memorizing 30 Juz of the Al-Quran can play an important role in leading or assisting in the implementation of Tarawih Prayers. The following are several points related to Al-Quran literacy during Tarawih Prayer activities:

- 1) Tahsin and Tadabbur: Mahasantri who have good tahsin skills can read the Koran with tartil, correct tajwid, and deep meaning. In Tarawih Prayers, through good and correct reading, participants can gain understanding and reflect on the verses read, thereby increasing solemnity and appreciation in worship.
- 2) Al-Quran memorization: Mahasantri who have memorized 30 Juz of the Al-Quran can lead or play an active role in assisting with the Al-Quran recital in Tarawih Prayers. By relying on their memorization, they can recite the verses fluently and make it easy for the congregation to follow along.
- 3) Letter-Prescribed Surahs: In Tarawih Prayers, there are prescribed suras of the Quran that are recited in each rak'ah. Mahasantri by memorizing the 30 Juz of the Al-Quran can help in reading the surahs in sequence according to the traditions or guidelines followed in mosques or institutions.
- 4) Priest Schedule: Mahasantri who have the ability to tahsin and memorize the Al-Quran can be scheduled to lead Tarawih Prayers as imamah or help in arranging the imamah schedule for other mahasantri. By following the imam's schedule, they can lead and facilitate the smooth implementation of Tarawih prayers within the Islamic boarding school or Islamic educational institution.
- 5) Skill Development: Al-Quran literacy activities during Tarawih Prayers can be a forum for student students to develop their tahsin and memorization skills of the Al-Quran. Through regular practice and experience in leading Tarawih prayers, they can improve their tartil, tajwid, and deepen their understanding of the verses of the Koran.

Through Al-Quran literacy activities during Tarawih Prayers, mahasantri can contribute

to enriching and strengthening the implementation of worship in the month of Ramadan. Their participation in reading the verses of the Koran properly and correctly can increase appreciation and solemnity in Tarawih prayers.

f. Tahfidz

Al-Quran literacy among mahasantri in tahfidz, namely the activity of memorizing the Al-Quran, involves a learning process and in-depth understanding of the holy book Al-Quran. The following are several points related to Al-Quran literacy in tahfidz activities:

- 1) Memorizing the Al-Quran: Mahasantri is involved in the process of memorizing the Al-Quran in stages. They learn effective memorization methods, such as repetition, use of memorization schedules, and appropriate recall techniques.
- 2) 2) Tartil and Tajweed: Apartmemorizing, mahasantri also pay attention to tartil (good recitation) when reading the Koran. They learn to master the correct pronunciation of letters and reading signs according to recitation.
- 3) Understanding Verses: Mahasantri also try to understand the meaning of the verses they memorize. They study tafsir or receive guidance from ustadzah or ustadz to understand the context and meaning contained in the memorized verses.
- 4) Murajaah and Tahsin: Mahasantri carry out murajaah activities, namely repeating previously learned memorization to maintain and sharpen the memorization of the Al-Quran. They also pay attention to the quality of reading and pronunciation by correcting tajwid errors that may occur.
- 5) Time Management and Discipline: Mahasantri manage their time and schedule to carry out tahfidz activities consistently. They prioritize time to memorize the Al-Quran, repeat memorization, and improve their reading.
- 6) Support and Motivation: Mahasantri provide support and motivation to each other in the process of memorizing the Al-Quran. They can form a study group or join a tahfidz community to help each other and provide encouragement in achieving the goal of memorizing the Al-Quran.

Through tahfidz activities, mahasantri can improve their Al-Quran literacy by memorizing, understanding and improving their reading of the Al-Quran. They build a close relationship with the Koran and strengthen their ties with the holy book as a source of guidance and guidance for life. The tahfidz process also develops discipline, perseverance and thoroughness in studying and preserving the Al-Quran as a very valuable religious heritage.

Table 1. Schedule of Routine Activities in the Holy Month of Ramadan

No	Name of activity	Time
1	Sahur	03.00-04.20
2	Congregational Morning Prayer	04.20-04.53
3	Islamic speaking (Kultum)	04.53-05.00
4	Tahfidzul Quran	05.00-06.00
5	Daily community service	06.00-07.00
6	Lecture/other activities	07.00-15.00
7	Shohabiyyatul qurani ba'da prayer activitiesasr	15.00-17.00
8	Preparation for breaking the fast and breaking the fast	17.00-18.05
9	Maghrib prayer in congregation	18.15-18.25
10	Dinner	18.25-19.20
11	Isha prayers in congregation and tarawih	19.20-20.20
12	Echoes of the Khatmil Quran	20.20-21.20
13	Rest	21.20-03.00

This schedule includes various activities such as worship, teaching the Koran, community service, lectures, and rest. In this schedule, there is time for sahur, congregational prayers, kultum, tahfidzul Quran, lecture activities, Shohabiyatul Qurani activities, preparations for breaking the fast, Maghrib prayers, dinner, congregational Isha prayers and tarawih, as well as echoes of the Khatmil Quran.

This schedule is designed to ensure the implementation of daily worship and activities during the month of Ramadan properly, according to the specified time. This helps maximize the benefits of the holy month of Ramadan and strengthens the spiritual experience and Al-Quran learning of mahasantri at the Bin Baz Campus Islamic boarding school

2. Strengthening Al-Quran Literacy in Mahasantri in the Month of Ramadan

Strengthening Al-Quran literacy in the month of Ramadhan in Mahasantri, namely:

- a. Deeper Understanding of Religion: Al-Quran literacy activities provide students with the opportunity to deepen their understanding of the Islamic religion. Through reading, studying, and contemplating the verses of the Koran, mahasantri can gain deeper knowledge about Islamic teachings, virtues, and guidance in everyday life.
- b. Strengthening Islamic Identity: Through Al-Quran literacy, mahasantri can strengthen their Islamic identity. Reading and studying the Koran helps them recognize and understand fundamental Islamic values. This helps strengthen beliefs, clarify views on life, and consolidate a strong Islamic identity.
- c. Personal Quality Development: Al-Quran literacy activities contribute to developing the self-quality of mahasantri. Studying the Koran involves understanding, research, reflection, and application of Islamic values in everyday life. This process helps improve students' attitudes, behavior and morals, and helps them become better individuals.
- d. Soul and Mental Calming: Al-Quran literacy gives mahasantri a means to calm their soul and mentality. Reading the Koran, listening to recitations, or meditating on holy verses provides inner calm, reduces stress, and provides spiritual strength in facing academic and daily life challenges.
- e. Improving the Quality of Worship: Al-Quran literacy activities help student students improve the quality of their worship. By understanding and practicing the teachings of the Koran, mahasantri can improve the quality of prayer, recite prayers with khushu', and appreciate other forms of worship. This helps them carry out their worship with full awareness and sincerity.
- f. Islamic Community Development: Through Al-Quran literacy activities, student students can be involved in the Islamic community on campus or outside campus. They can participate in Al-Quran reading groups, religious discussions, or other Islamic activities. This helps strengthen social ties, increase religious knowledge, and expand Islamic networks.

Al-Quran literacy activities for students have a positive impact on understanding religion, strengthening Islamic identity, developing personal qualities, calming the soul, improving the quality of worship, and developing the Islamic community. This helps students to become individuals with noble character, have a deep understanding of Islamic teachings, and are active in carrying out worship and contributing to society.

3. Supporting and Inhibiting Factors for Strengthening Mahasantri Literacy at the Bin Baz Campus Islamic Boarding School

Supporting and inhibiting factors for strengthening Al-Quran literacy among students at the Bin Baz Campus Islamic Boarding School can have a significant impact. The following are several factors that influence strengthening Al-Quran literacy among students in Islamic boarding schools:

a. FactorSupporters:

- 1) Availability of Resources: The availability of sufficient Al-Quran, both in print and digital form, is an important factor in strengthening Al-Quran literacy. All Islamic boarding school residents have proper Al-Quran and all Islamic boarding school students have cellphones/cell phones that can be directly accessed when reading the Al-Quran and memorizing and studying the Al-Quran.
- 2) Competent Teacher Development: The Bin Baz Campus Islamic Boarding School has teachers or coaches who are competent and experienced in understanding and teaching the Al-Quran from the quality of reading (tahsin), memorizing the Al-Quran (30 juz) which can support strengthening Al-Quran literacy. Teachers who are able to provide good guidance, interpretation and understanding of the Al-Quran can increase students' motivation and understanding of this holy text.
- 3) Supportive Learning Environment: Bin Baz Campus Islamic Boarding School creates a learning environment that is conducive to strengthening Al-Quran literacy. This includes special rooms for reading the Al-Quran, special times for reading the Al-Quran, as well as activities that strengthen motivation and interest in studying the Al-Quran.
- 4) Providing Incentives and Rewards: Providing incentives or awards to students who show progress in Al-Quran literacy can increase their motivation and enthusiasm in studying the Al-Quran. For example, awards for students who have succeeded in memorizing or understanding certain parts of the Koran.

b. FactorInhibitors:

- 1) Arabic Language Challenges: The Koran is written in Arabic, and for students who are not native Arabic speakers, the challenges in understanding and studying the Koran can be an obstacle. This problem can be overcome through a good Arabic language education program and the right learning approach.
- 2) Lack of Motivation: Lack of motivation or interest from students in studying the Koran can be an obstacle. This could be caused by a lack of understanding of the importance of Al-Quran literacy, feelings of being overwhelmed in dealing with complex sacred texts, or the presence of other distractions in the Islamic boarding school environment.
- 3) Time Limitations: Mahasantri has a busy schedule with various activities, including religious activities, lectures, and other activities. Time limitations can be an obstacle in allocating sufficient time to study the Koran in depth.
- 4) Lack of an Interactive Learning Approach: A learning approach that is less interactive and focuses on mechanical memorization can reduce student interest and motivation in studying the Koran. The use of learning methods that are creative, interactive, and pay attention to contextual understanding of the Al-Quran can increase Al-Quran literacy.

Conclusion

The implementation of Al-Quran Literacy at the Bin Baz Campus Islamic Boarding School (Case Study at the Bin Baz Campus Islamic Boarding School) in the month of Ramadan has a special theme, namely IRAMA (The Beauty of Ramadhan Achieving Taqwa) which is realized in activities that support Al-Quran literacy from both students and the local community. IRAMA activities in the month of Ramadan are; 1) Shohabiyatul qurani, namely the TPA Program, where mahasantri hold activities to teach Al-Quran to children, 2) Islamic Speak, namely the kultum program which will be carried out every morning prayer ba'da, 3) Tahfidz, 4) Echo Khatmil Quran: namely recitations of 30 juz performed by Ba'da in tarawih prayers with a duration of 1 hour. 5) Tarawih prayers. 6) Ramadan studies; Strengthening Al-Quran literacy among Mahasantri at the Bin Baz campus Islamic boarding school in the month of Ramadan, namely; 1) Deep understanding of religion, 2) Strengthening Islamic identity, 3) Developing personal qualities, 4) Mental and mental calming, 5) Improving the quality of worship, 6) Developing Islamic communities.

Supporting factors for strengthening Al-Quran literacy in Mahasantri are; 1) Availability of Resources, 2) Development of Competent Teachers, 3) Supportive Learning Environment, 4) Providing Incentives and Rewards. Factors inhibiting strengthening literacy in Mahasantri are: 1) Arabic Language Challenges, 2) Time Limitations, 3) Lack of Interactive Learning Approaches

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