

Contextual Tafsir Training for Youth Mosque Communities: Strengthening Digital Qur'anic Literacy through an Islamic Educational Philosophy Approach

Andri Nirwana. AN^{1*}, Waston², Muthoifin³

^{1,2,3}Universitas Muhammadiyah Surakarta, Jl. A. Yani, Mendungan, Pabelan, Kec. Kartasura, Kabupaten Sukoharjo, Jawa Tengah

E-mail: an140@ums.ac.id

*Corresponding Author

 <https://doi.org/10.31004/jerk.in.v5i1.7491>

ARTICLE INFO

Article history:

Received: 10 Jul 2026

Revised: 16 Jul 2026

Accepted: 22 Jul 2026

Kata Kunci:

Pengembangan
Komunitas Berbasis
Aset; Tafsir
Kontekstual;
Pemberdayaan
Masyarakat; Literasi
Al-Qur'an Digital;
Filsafat Pendidikan
Islam; Pemuda Masjid.

Keywords:

Asset-Based
Community
Development;
Contextual Tafsir;
Community
Empowerment; Digital
Qur'anic Literacy;
Islamic Educational
Philosophy; Mosque
Youth.



ABSTRACT

Proyek pengabdian masyarakat ini bertujuan untuk memperkuat literasi Al-Qur'an digital di kalangan pemuda masjid melalui pelatihan tafsir kontekstual yang berlandaskan Filsafat Pendidikan Islam dan diimplementasikan menggunakan pendekatan Pengembangan Komunitas Berbasis Aset (ABCD). Program ini dilaksanakan bekerja sama dengan tiga organisasi pemuda masjid di Indonesia yang melibatkan 35 peserta berusia 17–25 tahun. Kerangka kerja ABCD memandu proses pemberdayaan melalui lima tahapan: Penemuan, Mimpi, Desain, Definisi, dan Takdir. Aset komunitas yang ada—termasuk kegiatan pendidikan masjid, kompetensi digital, pengalaman organisasi, dan komitmen keagamaan—diidentifikasi dan dimobilisasi sebagai dasar pembelajaran partisipatif. Pelatihan ini mengintegrasikan empat modul pembelajaran: dasar-dasar interpretasi kontekstual, literasi Al-Qur'an digital, evaluasi kritis konten keagamaan digital, dan produksi konten digital edukatif. Efektivitas program dievaluasi menggunakan penilaian pra-tes dan pasca-tes, observasi partisipan, diskusi kelompok fokus, jurnal reflektif, wawancara, dan dokumentasi. Temuan menunjukkan peningkatan substansial dalam kompetensi peserta di empat domain: interpretasi kontekstual, literasi Al-Qur'an digital, verifikasi informasi keagamaan digital, dan kepercayaan diri dalam mengkomunikasikan pesan-pesan Al-Qur'an. Selain meningkatkan kompetensi individu, program ini menghasilkan sumber daya digital pendidikan dan membentuk Komunitas Literasi Al-Qur'an Digital untuk mempertahankan pembelajaran kolaboratif setelah intervensi. Berdasarkan temuan ini, studi ini mengusulkan Model Pemberdayaan Komunitas Berbasis Tafsir Kontekstual yang mengintegrasikan Filsafat Pendidikan Islam, metodologi tafsir kontekstual, literasi Al-Qur'an digital, dan pendekatan ABCD ke dalam kerangka kerja berkelanjutan untuk pemberdayaan komunitas. Model ini berkontribusi baik secara teoritis maupun praktis dengan menunjukkan bahwa aset komunitas dapat diubah menjadi sumber daya pendidikan berkelanjutan untuk memperkuat interpretasi Al-Qur'an yang bertanggung jawab di era digital. Kerangka kerja pemberdayaan ini dapat diadaptasi oleh masjid, lembaga Islam, universitas, dan organisasi masyarakat yang berupaya mempromosikan literasi Al-Qur'an yang autentik, kontekstual, dan berlandaskan etika.

This community service project aimed to strengthen digital Qur'anic literacy among youth mosque communities through contextual tafsir training grounded in Islamic Educational Philosophy and implemented using the Asset-Based Community Development (ABCD) approach. The program was conducted in collaboration with three youth mosque organizations in Indonesia involving 35 participants aged 17–25 years. The ABCD framework guided the empowerment process through five stages: Discovery, Dream, Design, Define, and Destiny. Existing community assets—including mosque educational activities, digital competencies, organizational experience, and religious commitment—were identified and mobilized as the foundation for participatory learning. The training integrated four learning modules: foundations of contextual tafsir, digital Qur'anic literacy, critical evaluation of digital religious content, and educational digital content production. Program effectiveness was evaluated using pre-test and post-test assessments, participant observations, focus group discussions, reflective journals, interviews,

and documentation. The findings indicate substantial improvements in participants' competencies across four domains: contextual tafsir, digital Qur'anic literacy, verification of digital religious information, and confidence in communicating Qur'anic messages. Beyond improving individual competencies, the program produced educational digital resources and established a Digital Qur'anic Literacy Community to sustain collaborative learning after the intervention. Based on these findings, this study proposes a Contextual Tafsir-Based Community Empowerment Model that integrates Islamic Educational Philosophy, contextual tafsir methodology, digital Qur'anic literacy, and the ABCD approach into a sustainable framework for community empowerment. The model contributes both theoretically and practically by demonstrating that community assets can be transformed into sustainable educational resources for strengthening responsible Qur'anic interpretation in the digital era. This empowerment framework may be adapted by mosques, Islamic educational institutions, universities, and community organizations seeking to promote authentic, contextual, and ethically grounded Qur'anic literacy.



This is an open access article under the CC-BY-SA license.

How to Cite: Andri Nirwana. AN, et al. (2026), Contextual Tafsir Training for Youth Mosque Communities: Strengthening Digital Qur'anic Literacy through an Islamic Educational Philosophy Approach, 5(1). <https://doi.org/10.31004/jerkin.v5i1.7491>

INTRODUCTION

The rapid advancement of digital technology has fundamentally transformed the way Muslims access, interpret, and disseminate knowledge of the Qur'an. The emergence of social media, digital libraries, online religious platforms, and artificial intelligence (AI)-based applications has made Qur'anic information increasingly accessible without spatial or temporal limitations (Nirwana et al., 2020). Young Muslims, particularly members of mosque youth communities (*remaja masjid*), now rely heavily on digital platforms such as YouTube, Instagram, TikTok, and AI-assisted search tools as their primary sources of religious learning (Andri Nirwana et al., 2019). This digital ecosystem has democratized access to Islamic knowledge, yet it has also created significant challenges concerning the authenticity, contextuality, and methodological validity of Qur'anic interpretation (Nirwana et al., 2019). As a result, the issue is no longer merely one of access to religious information but also of ensuring that such information is understood through sound interpretive principles grounded in the discipline of *'Ulūm al-Qur'an* and *Tafsir*.

The abundance of digital religious content has produced a phenomenon commonly described as "instant tafsir," in which Qur'anic verses are presented in short videos, infographics, motivational quotations, or AI-generated responses without sufficient explanation of their linguistic, historical, and socio-religious contexts (Nirwana AN & Jalil, 2022). Although such content may increase public interest in the Qur'an, it frequently overlooks fundamental principles of Qur'anic interpretation, including *asbāb al-nuzūl* (occasions of revelation), *munāsabah* (interrelationship among verses), semantic analysis, and the diversity of scholarly opinions within the classical and contemporary exegetical tradition (Fiddarain et al., 2024). Consequently, Qur'anic verses are often interpreted partially or decontextually, increasing the risk of misunderstanding and the circulation of religious narratives that do not accurately represent the broader objectives (*maqāṣid*) of the Qur'an (Andri Nirwana et al., 2024). This condition highlights the urgent need to strengthen digital Qur'anic literacy through educational interventions that emphasize both technological competence and methodological rigor in interpretation.

Recent studies have shown that digital media has significantly reshaped patterns of religious authority in Muslim societies. Traditional authority, which was previously centered on scholars, pesantren, and formal educational institutions, increasingly coexists with algorithm-driven authority mediated by digital platforms (Nirwana AN et al., 2023). Religious messages are now disseminated based on popularity, user engagement, and algorithmic recommendations rather than scholarly credibility (Andri Nirwana An et al., 2025). Consequently, mosque youth communities frequently encounter fragmented Qur'anic interpretations that prioritize simplicity and emotional appeal over comprehensive exegetical analysis (Andri Nirwana AN et al., 2025). While digital technology provides

unprecedented opportunities for religious learning, the absence of adequate interpretive literacy may lead users to accept AI-generated or social media-based explanations uncritically (An, Mahmudulhassan, Muthoifin, Waston, Prakoso, & Salsabila, 2025). Therefore, strengthening digital Qur'anic literacy requires not only improving digital skills but also cultivating critical interpretive competence rooted in established tafsir methodology.

Mosque youth organizations occupy a strategic position in responding to this challenge. Historically, mosques have served not only as places of worship but also as centers of education, intellectual development, and community empowerment (An, Mahmudulhassan, Muthoifin, Waston, Prakoso, & Saputro, 2025). Contemporary mosque youth organizations continue to function as important agents for religious education, leadership development, and social engagement among young Muslims (AN et al., 2025). Their active involvement in organizing Qur'anic studies, Islamic discussions, and digital religious campaigns demonstrates their potential to become pioneers of responsible digital religious communication (AN, 2025). Nevertheless, preliminary observations conducted prior to this community service program revealed that many members of mosque youth organizations possess high digital literacy but limited competence in evaluating the methodological validity of digital tafsir (AN et al., 2024). Most participants acknowledged that they frequently accessed Qur'anic explanations through social media or AI-assisted platforms but rarely verified these interpretations using authoritative tafsir references or established principles of Qur'anic interpretation. This gap indicates the necessity of developing educational programs that integrate digital literacy with tafsir literacy.

From the perspective of Islamic Educational Philosophy, education is not merely a process of transferring information but a holistic endeavor aimed at developing intellectually competent, morally responsible, and spiritually mature individuals (AN, 2015). The concepts of *tarbiyah*, *ta'līm*, and *ta'dīb* emphasize that knowledge acquisition should cultivate wisdom (*ḥikmah*), ethical responsibility, and critical reasoning rather than simple memorization or passive acceptance of information (Haidar & AN., 2025). Accordingly, digital Qur'anic literacy should be understood as an educational process that enables learners to engage critically with digital religious content while maintaining fidelity to the epistemological foundations of Islamic scholarship (Fatkhunnajah et al., 2025). A philosophical approach to Islamic education therefore encourages learners to evaluate information through reflection, contextual analysis, and scholarly verification, ensuring that technological innovation supports rather than replaces authentic religious understanding.

The integration of contextual tafsir within community empowerment programs represents an innovative educational strategy to address these contemporary challenges. Contextual tafsir seeks to understand Qur'anic messages by considering historical background, linguistic characteristics, socio-cultural circumstances, and the higher objectives of Islamic teachings before relating them to contemporary realities (A. N. Fadhillah & Nirwana, 2023). Rather than encouraging literal or isolated readings of Qur'anic verses, contextual tafsir develops the capacity to connect scriptural messages with current social issues responsibly and critically (Rochim et al., 2023). Within the framework of community service, contextual tafsir training enables mosque youth to move beyond passive consumers of digital religious information toward becoming active interpreters who can evaluate, verify, and communicate Qur'anic teachings based on sound methodological principles (Hidayatullah et al., 2026). Consequently, this approach contributes not only to religious literacy but also to the development of critical digital citizenship within Muslim communities.

Despite the growing body of literature on digital religion, Qur'anic literacy, and Islamic education, existing studies remain fragmented. Research on digital religious literacy generally concentrates on media consumption patterns, digital competence, or the influence of social media on religious behavior, with limited attention to methodological issues in Qur'anic interpretation. Meanwhile, studies on contextual tafsir predominantly focus on theoretical discussions, hermeneutical approaches, or academic interpretations without translating these perspectives into community-based educational interventions (Andeska & Nirwana, 2025). Likewise, research on Islamic Educational Philosophy often examines epistemological concepts such as *tarbiyah*, *ta'dīb*, and character formation but rarely explores their application within digital literacy programs for mosque youth (Lumbantobing & AN, 2025). Consequently, few community service initiatives have attempted to integrate contextual tafsir, digital Qur'anic literacy, and Islamic Educational Philosophy into a comprehensive empowerment model designed specifically for young Muslim communities.

This community service program addresses these gaps by proposing an integrative model of contextual tafsir training grounded in Islamic Educational Philosophy to strengthen digital Qur'anic literacy among mosque youth communities. Unlike conventional Qur'anic study programs that primarily emphasize textual understanding, the present program combines methodological training in contextual tafsir, critical evaluation of digital religious content, collaborative learning, reflective discussion, and practical exercises in verifying online Qur'anic interpretations (Hartafan et al., 2025). Through this approach, participants are expected to develop the intellectual and ethical competencies necessary to navigate the increasingly complex digital religious environment while preserving the integrity of Qur'anic interpretation.

The objectives of this community service program are threefold. First, it seeks to improve participants' understanding of contextual tafsir methodology as a foundation for interpreting Qur'anic verses responsibly. Second, it aims to strengthen participants' digital Qur'anic literacy by enhancing their ability to critically evaluate and verify religious information obtained from digital platforms (Sari & Nugroho, 2025). Third, it intends to establish a sustainable community-based educational model grounded in Islamic Educational Philosophy that can be replicated by mosque youth organizations in different regions. By integrating the principles of tafsir, digital literacy, and Islamic educational philosophy within a participatory community empowerment framework, this program contributes both practically and conceptually to the development of innovative community engagement models in the field of Qur'anic studies.

Digital Qur'anic Literacy in the Contemporary Era

The rapid expansion of digital technologies has fundamentally transformed the landscape of religious learning, particularly in the way Muslims engage with the Qur'an. Digital platforms such as YouTube, Instagram, TikTok, podcasts, and AI-assisted search engines have become major channels through which religious knowledge is produced, disseminated, and consumed (Lumbantobing et al., 2026). This transformation has broadened access to Qur'anic resources beyond conventional institutions, allowing individuals to obtain interpretations from diverse scholars, organizations, and digital influencers (Al Faiz et al., 2025). However, the democratization of religious knowledge has also generated new challenges regarding the credibility, authenticity, and methodological quality of Qur'anic interpretation.

Digital Qur'anic literacy extends beyond the technical ability to access online information. It encompasses the cognitive and ethical competence required to locate, evaluate, verify, interpret, and responsibly disseminate Qur'anic knowledge within digital environments. In this sense, digital literacy involves critical thinking, source evaluation, information verification, and awareness of algorithmic influences on religious content. Individuals with strong digital Qur'anic literacy are capable of distinguishing between authoritative interpretations grounded in established exegetical traditions and simplified or decontextualized explanations circulating on digital media.

The emergence of artificial intelligence and algorithm-driven recommendation systems further intensifies this challenge. AI-generated explanations often provide immediate responses to Qur'anic questions, yet these outputs may omit interpretive diversity, historical context, or methodological justification (Andri Nirwana & Kuswardani Dyah Ayu Kusumaningrum, 2025). Consequently, strengthening digital Qur'anic literacy requires users to develop interpretive awareness that enables them to evaluate digital religious information critically rather than accepting algorithmic outputs uncritically.

Contextual Tafsir as a Methodological Framework

Contextual tafsir has become one of the most influential approaches within contemporary Qur'anic studies. Unlike purely literal interpretations, contextual tafsir seeks to understand Qur'anic messages by considering historical circumstances, linguistic structures, socio-cultural contexts, and the higher objectives (*maqāṣid al-sharī'ah*) underlying revelation (Zulfikar, 2026). This approach recognizes that while the Qur'an possesses universal guidance, its application requires careful interpretation that connects textual meaning with changing social realities.

Contemporary Muslim scholars emphasize that contextual interpretation should maintain a balance between fidelity to the original text and responsiveness to contemporary challenges (U. Fadhillah & Darniah, 2026). Such an approach requires mastery of classical exegetical principles—including *asbāb al-nuzūl*, *munāsabah*, semantic analysis, and intertextual reading—while simultaneously

considering modern social issues such as technological development, environmental sustainability, religious pluralism, and digital communication.

Within the context of community empowerment, contextual tafsir functions not merely as an academic discipline but as an educational instrument that encourages critical engagement with Qur'anic teachings (Kurniawan et al., 2026). Participants are trained to examine the socio-historical dimensions of revelation before applying Qur'anic values to contemporary situations. Consequently, contextual tafsir strengthens interpretive competence while reducing the tendency toward literalism and fragmented understanding frequently found in digital religious discourse.

Islamic Educational Philosophy and Critical Religious Literacy

Islamic Educational Philosophy provides the epistemological foundation for integrating digital literacy with Qur'anic interpretation. Classical Islamic educational thought views education as a comprehensive process aimed at developing intellectual, moral, spiritual, and social dimensions of human beings. Concepts such as *tarbiyah*, *ta'lim*, and *ta'dib* emphasize that education should cultivate wisdom (*hikmah*), ethical responsibility, critical reasoning, and lifelong learning rather than simply transmitting information.

Contemporary Islamic educational scholars argue that learners must be equipped with the ability to evaluate knowledge critically within rapidly changing social environments. This perspective aligns closely with the demands of digital literacy, where individuals encounter an overwhelming volume of information with varying levels of credibility (Akhyar, 2026). From this viewpoint, Islamic education is expected to nurture reflective learners capable of examining evidence, verifying sources, appreciating scholarly diversity, and making informed judgments based on ethical and scientific considerations.

Applying Islamic Educational Philosophy to Qur'anic literacy therefore shifts the educational focus from memorization toward reflective understanding. Learners are encouraged to engage with the Qur'an through inquiry, dialogue, contextual reflection, and collaborative learning (AN et al., 2026). Such an educational orientation is particularly relevant for mosque youth communities, whose interaction with religious knowledge increasingly occurs within digital ecosystems characterized by rapid information exchange and algorithmic mediation.

Mosque Youth Communities as Strategic Agents of Community Empowerment

Mosque youth organizations represent one of the most dynamic components of contemporary Muslim civil society. Beyond organizing religious activities, these communities function as educational, social, and cultural institutions that contribute significantly to character development, leadership formation, and community engagement among young Muslims (Fatkhunnajah & Fakhri, 2026). Their close relationship with local communities enables them to become effective mediators between religious knowledge and contemporary social challenges.

In recent years, mosque youth organizations have actively utilized digital media to disseminate Islamic messages, organize educational activities, and engage broader audiences. Nevertheless, the increasing reliance on digital platforms also exposes members to religious misinformation, selective quotations, and algorithmically amplified interpretations lacking methodological rigor (Lutfiyah & Shahbal, 2026). Without adequate interpretive competence, young Muslims may inadvertently reproduce inaccurate religious information through their own digital networks.

Community empowerment approaches emphasize that sustainable social transformation occurs when communities actively participate in identifying problems, developing solutions, and evaluating outcomes. Therefore, strengthening mosque youth organizations requires participatory educational models that encourage collaborative learning, practical application, and continuous reflection (Aisyah & Husnia, 2026). Contextual tafsir training aligns with this perspective because participants are positioned not merely as recipients of knowledge but as active interpreters and communicators of Qur'anic values within their respective communities.

Community Empowerment through Participatory Learning

Community empowerment has increasingly shifted from top-down knowledge transfer toward participatory and asset-based approaches that recognize communities as active agents of change. Educational empowerment seeks to enhance participants' capacities through collaborative learning, experiential activities, and reflective practice. Models such as Participatory Action Research (PAR) and Asset-Based Community Development (ABCD) emphasize mutual learning between facilitators and participants while building upon existing community resources.

Within Qur'anic education, participatory learning enables community members to develop interpretive competence through discussion, case analysis, collaborative interpretation, and problem-solving activities. Rather than positioning facilitators as sole authorities, participatory approaches encourage learners to engage critically with Qur'anic texts, compare multiple scholarly perspectives, and relate scriptural teachings to contemporary realities.

The integration of contextual tafsir training with participatory community empowerment creates opportunities for sustainable educational transformation. Participants acquire not only conceptual understanding but also practical skills in evaluating digital religious information, facilitating community discussions, and producing educational content grounded in authentic Qur'anic interpretation (Fitriyyah & Fida, 2026). Consequently, community empowerment becomes a process of developing intellectual autonomy, ethical responsibility, and collective resilience against religious misinformation.

Conceptual Framework

Based on the foregoing discussion, this community service program proposes an integrative conceptual framework that combines four interconnected dimensions. First, Islamic Educational Philosophy serves as the epistemological foundation by promoting reflective, ethical, and holistic learning. Second, contextual tafsir provides the methodological framework for interpreting Qur'anic verses responsibly through historical, linguistic, and socio-cultural analysis (Alwatasi & Mahendra, 2026). Third, digital Qur'anic literacy equips participants with competencies to evaluate and verify religious information circulating within digital environments (Muttaqin, 2026). Finally, participatory community empowerment functions as the pedagogical strategy through which these competencies are developed collaboratively among mosque youth communities.

The interaction among these four dimensions forms a comprehensive empowerment model that positions mosque youth not only as consumers of digital religious information but also as critical interpreters, responsible communicators, and active contributors to the dissemination of authentic Qur'anic understanding within contemporary digital society.

METHODS

Research Design

This community service program employed the Asset-Based Community Development (ABCD) approach to strengthen digital Qur'anic literacy among youth mosque communities through contextual tafsir training grounded in Islamic Educational Philosophy (Michala et al., 2025). Unlike needs-based approaches that primarily focus on community deficiencies, ABCD emphasizes the identification, mobilization, and optimization of existing community assets to generate sustainable social transformation (Dona et al., 2025), (Kretzmann & McKnight, 1993). Within the context of this program, mosque youth members were regarded not as passive recipients of knowledge but as active agents possessing religious commitment, digital competence, organizational experience, and social networks that could be further developed through participatory learning.

The ABCD approach was selected because it aligns with the philosophical principles of Islamic education, which emphasize human potential (*fitrah*), collaborative learning (*ta'āwun*), and community empowerment (*tamkīn al-mujtama'*) (Myaskur & Ubaidillah, 2024). Rather than introducing entirely new structures, the program strengthened existing educational practices within mosque youth organizations by integrating contextual tafsir methodology with digital Qur'anic literacy competencies.

Community Partner and Participants

The community partner consisted of three youth mosque organizations located in Perum Griya Salaam, RT. 18, RW.02, Guwokajen Sawit Boyolali District, Indonesia. These organizations were selected because they regularly organized Qur'anic study circles, youth mentoring programs, and digital religious campaigns through social media.

A total of 35 mosque youth members participated in the program. Participants were between 17 and 25 years old and actively involved in educational and religious activities within their respective mosques. Most participants reported frequent use of digital media to obtain Islamic knowledge but had never received formal training in contextual tafsir or digital Qur'anic literacy.



Figure 1. The Community Service Team at the Partner Mosque Before the Implementation of the Training Program

Source: Authors' documentation, digitally edited using AI (2026)



Figure 2. Community Partner and Participant Profile in the Contextual Tafsir Training Program for Strengthening Digital Qur'anic Literacy among Mosque Youth in Indonesia

Source: Illustration generated using OpenAI DALL·E (2026), based on the author's description of the community service program.

Asset Mapping

Following the ABCD framework, the initial stage focused on identifying community assets rather than problems. Asset mapping was conducted through observations, Focus Group Discussions (FGDs), semi-structured interviews with mosque leaders, and participatory community meetings.



Figure 3. Asset Mapping Throgh Focus Group Discussion

The mapping process identified five categories of assets.

1. Individual Assets

Participants possessed basic Qur'anic reading skills, enthusiasm for Islamic learning, digital literacy, and experience in managing social media platforms.

2. Associational Assets

Youth organizations regularly conducted Qur'anic study circles, religious discussions, Islamic celebrations, and social service activities, providing an existing organizational structure to support learning.

3. Institutional Assets

The mosque functioned as an educational center equipped with classrooms, internet access, multimedia facilities, and support from religious leaders.

4. Physical Assets

The availability of projectors, laptops, smartphones, internet connectivity, libraries, and prayer halls facilitated collaborative learning activities.

5. Cultural and Spiritual Assets

Strong Islamic values, traditions of collective learning (*halaqah*), community solidarity, and respect for religious scholars constituted significant cultural capital supporting the implementation of the program.

These existing assets became the foundation for designing participatory educational activities throughout the community service program.

Implementation Procedures

The implementation of the program followed the five-stage ABCD cycle consisting of Discovery, Dream, Design, Define, and Destiny.

Stage 1. Discovery

The discovery stage aimed to identify the strengths, experiences, and educational resources already existing within the community. Participants reflected on their experiences in accessing Qur'anic interpretation through digital media and discussed positive learning practices that had previously been implemented within mosque youth organizations.

The facilitators documented participants' digital habits, existing Qur'anic learning activities, and available educational resources. Rather than emphasizing weaknesses, discussions focused on identifying successful experiences that could serve as the foundation for future development.

Stage 2. Dream

During the dream stage, participants collaboratively formulated their vision of an ideal digitally literate mosque youth community capable of interpreting and disseminating Qur'anic messages responsibly.

Participants expressed aspirations to:

1. Understand contextual tafsir correctly;
2. Critically evaluate religious information on social media;
3. Produce educational qur'anic content;
4. Become digital ambassadors promoting authentic qur'anic understanding.

These aspirations guided the development of subsequent training activities.

Stage 3. Design

Based on the identified assets and collective aspirations, facilitators and participants jointly designed the learning program.

The training curriculum consisted of four integrated modules:

1. Foundations of Contextual Tafsir.
2. Principles of Digital Qur'anic Literacy.
3. Critical Evaluation of Digital Religious Content.
4. Production of Responsible Qur'anic Digital Content.

Each module combined theoretical discussion, collaborative analysis of online religious content, group reflection, and practical exercises.

Stage 4. Define

The define stage translated the collaborative design into concrete educational activities.

Participants attended workshops using active learning strategies, including:

1. Contextual tafsir discussions;
2. Case-based learning;
3. Collaborative interpretation workshops;
4. Digital content analysis;
5. Peer teaching;
6. Reflective dialogue;
7. Social media content production.

Participants worked in small groups to analyze Qur'anic interpretations circulating on YouTube, Instagram, TikTok, and AI-assisted search platforms. They compared digital explanations with authoritative classical and contemporary tafsir references while considering historical context, linguistic meaning, and maqāṣid al-sharī'ah.

Stage 5. Destiny

The destiny stage focused on sustaining community empowerment beyond the completion of the program.

Participants established a Digital Qur'anic Literacy Community responsible for organizing regular tafsir discussions, producing educational social media content, mentoring new members, and maintaining collaboration with local Islamic educational institutions.

A digital communication group was also established to facilitate continuous learning, resource sharing, and collaborative reflection after the formal training concluded.

Data Collection

Program evaluation employed both quantitative and qualitative methods.

Quantitative data were collected through:

1. Pre-test and post-test questionnaires measuring participants' understanding of contextual tafsir and digital Qur'anic literacy;
2. Self-assessment questionnaires evaluating confidence in analyzing digital religious content.
3. Qualitative data were obtained through:
4. Participant observation;
5. Focus Group Discussions (fgds);
6. Reflective journals;
7. Semi-structured interviews;
8. Documentation of learning activities;
9. Assessment of participants' digital educational products.

Data Analysis

Quantitative data were analyzed descriptively by comparing pre-test and post-test scores to identify changes in participants' competencies after the intervention.

Qualitative data were analyzed using thematic analysis involving data reduction, coding, categorization, theme development, and interpretation. The analysis focused on identifying changes in participants' perspectives toward Qur'anic interpretation, digital literacy practices, collaborative learning experiences, and community empowerment outcomes.

To enhance credibility, data triangulation was conducted by comparing findings obtained from observations, interviews, participant reflections, and learning products.

Indicators of Program Success

The effectiveness of the program was evaluated using the following indicators:

1. Increased understanding of contextual tafsir methodology.
2. Improved competence in evaluating and verifying digital Qur'anic information.
3. Increased participant confidence in discussing Qur'anic interpretation within community settings.
4. Production of educational digital content grounded in contextual tafsir principles.
5. Establishment of a sustainable Digital Qur'anic Literacy Community within participating mosque youth organizations.

These indicators were designed to measure not only knowledge acquisition but also behavioral change and the sustainability of community empowerment, reflecting the core principles of the Asset-Based Community Development approach.

RESULTS AND DISCUSSION

Community Profile and Initial Condition

The community service program involved 35 members of three youth mosque communities in Surakarta, Indonesia. Participants ranged in age from 17 to 25 years and actively participated in mosque educational activities. Preliminary observations indicated that almost all participants regularly accessed Qur'anic explanations through digital media, including YouTube, Instagram, TikTok, and AI-assisted search applications. However, most participants admitted that they had never received formal instruction on contextual tafsir methodology or techniques for verifying digital religious information.

A diagnostic pre-test consisting of 25 multiple-choice questions and five case-based questions was administered before the training. The instrument measured four competency domains: (1) understanding of contextual tafsir, (2) digital Qur'anic literacy, (3) verification of digital religious information, and (4) confidence in explaining Qur'anic verses.

Table 1. Initial Competency of Participants

Competency Indicator	Mean Score	Category
Understanding of Contextual Tafsir	55.4	Low
Digital Qur'anic Literacy	60.2	Moderate
Verification of Digital Religious Information	52.8	Low
Confidence in Explaining Qur'anic Verses	58.1	Moderate
Overall Mean	56.6	Low

The findings indicate that participants possessed adequate digital skills but relatively limited competence in evaluating the validity of Qur'anic interpretations encountered on digital platforms. This situation confirmed the necessity of strengthening interpretive literacy alongside digital literacy.

Implementation of Contextual Tafsir Training

The empowerment program was implemented following the five stages of the ABCD approach.



Figure 4. Contextual Tafsir Training Workshop

Discovery Stage

Participants identified existing community assets, including regular Qur'anic study circles, experienced youth mentors, mosque libraries, digital equipment, and active social media accounts. Discussions revealed that these resources had not yet been systematically utilized to strengthen digital Qur'anic literacy.

Dream Stage

Participants collaboratively formulated their vision of becoming a Digital Qur'anic Literacy Community capable of producing accurate, contextual, and moderate Qur'anic educational content.

Design Stage

Based on community aspirations, four learning modules were collaboratively developed.

Table 2. Design Stage

Module	Main Topics
Module 1	Foundations of Contextual Tafsir
Module 2	Digital Qur'anic Literacy
Module 3	Verification of Digital Religious Content
Module 4	Educational Content Production

Define Stage

Participants attended workshops, analyzed viral Qur'anic content circulating on social media, compared AI-generated interpretations with authoritative tafsir references, and discussed contextual applications of selected Qur'anic verses.

Destiny Stage

The program concluded with the establishment of a Digital Qur'anic Literacy Community, responsible for organizing monthly tafsir discussions and managing educational social media content.

Improvement of Participants' Competencies

Following the training, participants completed a post-test using the same instrument administered during the pre-test.

Table 3. Comparison of Pre-test and Post-test Scores

Competency Indicator	Pre-test	Post-test	Increase
Contextual Tafsir	55.4	87.6	+32.2
Digital Qur'anic Literacy	60.2	89.1	+28.9
Verification Skills	52.8	88.5	+35.7
Confidence	58.1	90.3	+32.2
Overall Mean	56.6	88.9	+32.3

The average participant score increased from 56.6 to 88.9, indicating substantial improvement across all competency domains.

Comparison of Pre-test and Post-test Scores

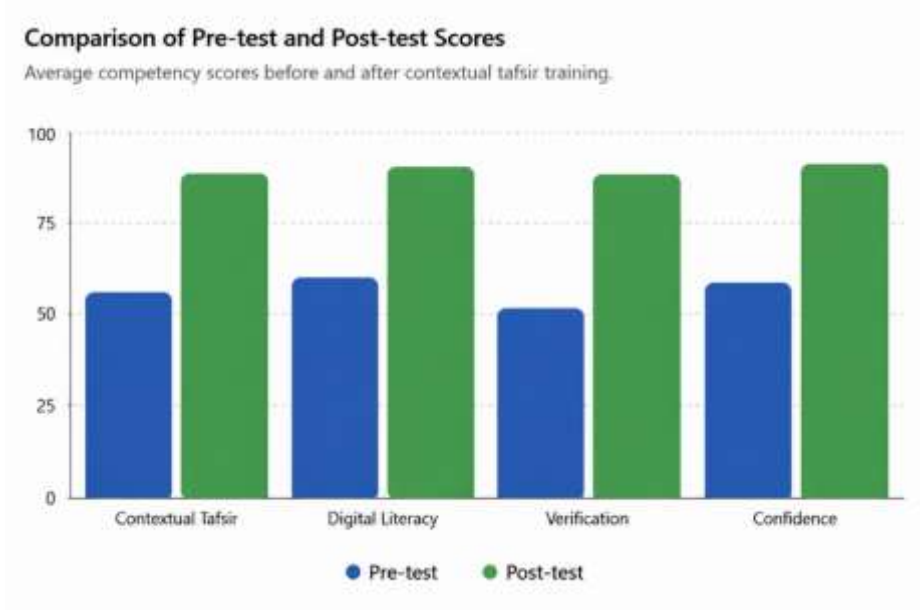


Figure 5. Comparison of Pre-test and Post-test Scores

The largest improvement occurred in participants' ability to verify digital religious information. This finding demonstrates that contextual tafsir training successfully equipped participants with methodological tools for critically evaluating Qur'anic interpretations encountered in digital environments.

Community Outputs

The training emphasized not only conceptual understanding but also practical application. Participants collaborated to produce educational digital resources grounded in contextual tafsir principles.

Table 4. Outputs Produced by Participants

Product	Number
Instagram Educational Carousels	12
Short Educational Videos	8
Podcast Episodes	4
Digital Posters	10
Community Discussion Modules	3
Total Outputs	37

The educational content addressed topics such as environmental ethics in the Qur'an, digital ethics, anti-hoax principles (*tabayyun*), tolerance, and social justice. All products were reviewed collectively using contextual tafsir principles before publication.

Documentation of Community Activities

Table 4. Documentation of Program Activities

Activity	Description	Expected Documentation
Asset Mapping	Focus Group Discussion with mosque youth	Photo of FGD session
Workshop I	Foundations of Contextual Tafsir	Presentation session
Workshop II	Digital Qur'anic Literacy	Interactive discussion
Workshop III	Case Analysis of Social Media Content	Group discussion
Workshop IV	Production of Digital Content	Participants creating media
Reflection Session	Evaluation and feedback	Group reflection photo
Closing Ceremony	Formation of Digital Qur'anic Literacy Community	Group photograph

Discussion

The findings demonstrate that contextual tafsir training effectively strengthened participants' digital Qur'anic literacy by integrating methodological competence with critical digital literacy. The substantial increase in post-test scores indicates that participants developed a more comprehensive understanding of how Qur'anic verses should be interpreted before being communicated through digital media.

From the perspective of Islamic Educational Philosophy, the program reflects the principles of *tarbiyah*, *ta'lim*, and *ta'dib*, which view education as a holistic process of intellectual, ethical, and spiritual development. Rather than transmitting information unidirectionally, the participatory learning process encouraged reflection, dialogue, collaborative inquiry, and responsible knowledge construction. These educational characteristics are consistent with Islamic conceptions of learning that emphasize wisdom (*hikmah*), critical reasoning, and moral accountability.

The effectiveness of the ABCD approach also contributed significantly to program outcomes. Instead of focusing on community deficiencies, facilitators identified and mobilized existing assets—including mosque leadership, digital infrastructure, youth organizational experience, and strong traditions of Qur'anic learning—as the foundation for educational transformation. This asset-oriented strategy enhanced participants' sense of ownership, motivation, and responsibility, thereby increasing the sustainability of the empowerment process.

An important outcome of the program was the shift in participants' perception of digital religious information. Prior to the intervention, most participants tended to accept online Qur'anic explanations without systematic verification. Following the training, participants consistently applied contextual tafsir principles by examining *asbāb al-nuzūl*, linguistic meanings, intertextual relationships among Qur'anic verses, and authoritative exegetical references before accepting or disseminating religious

content. This behavioral change illustrates the emergence of critical digital Qur'anic literacy, where digital competence is integrated with methodological rigor in Qur'anic interpretation.

Another notable achievement was the production of community-generated educational content. Rather than functioning solely as consumers of digital information, participants became active producers of contextual Qur'anic knowledge through social media. This transformation reflects the core objective of community empowerment: enabling community members to utilize their existing assets to generate sustainable educational initiatives that benefit wider society.

Overall, the findings indicate that integrating Islamic Educational Philosophy, contextual tafsir, digital Qur'anic literacy, and the Asset-Based Community Development (ABCD) approach provides an effective model for strengthening interpretive competence among mosque youth communities. The establishment of a Digital Qur'anic Literacy Community further suggests that the impact of the program extends beyond immediate knowledge acquisition toward the development of a sustainable learning ecosystem capable of responding to future challenges in the digital dissemination of Qur'anic interpretation.

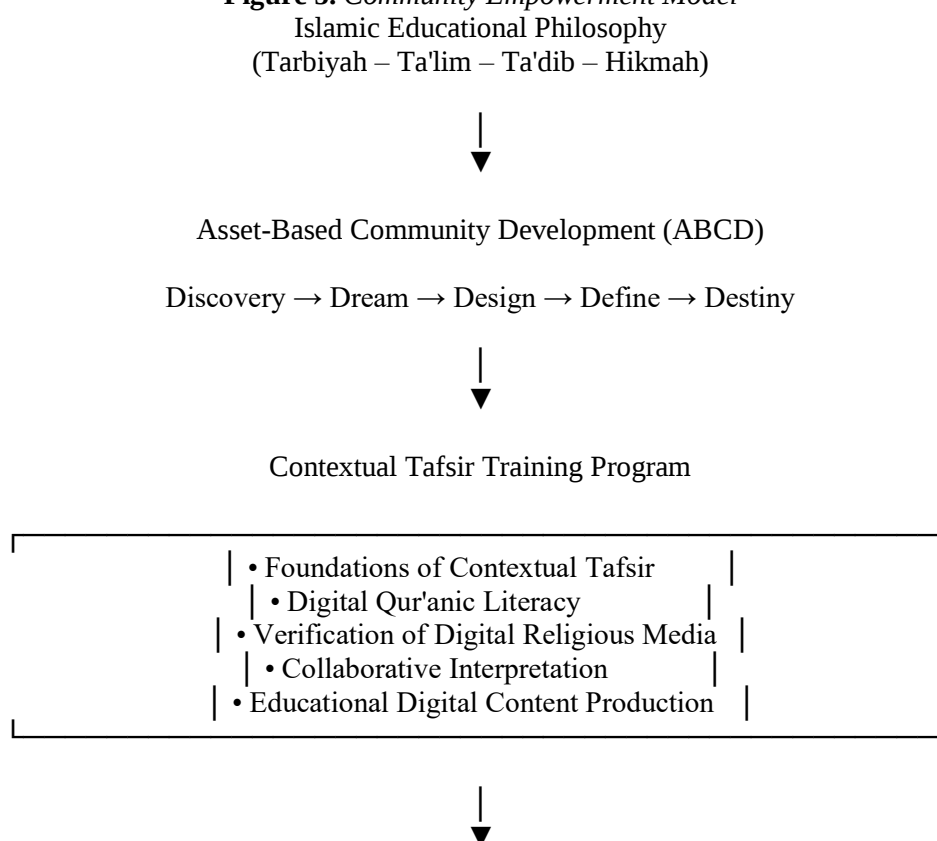
Community Empowerment Model

A Contextual Tafsir-Based Community Empowerment Model for Strengthening Digital Qur'anic Literacy

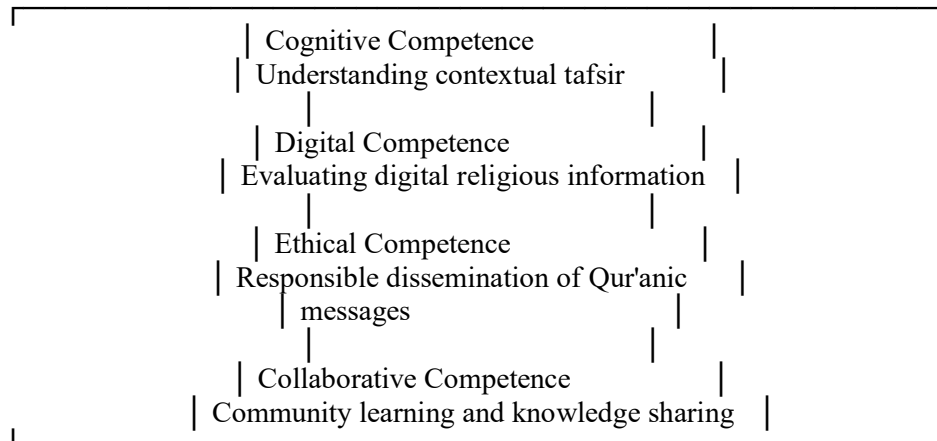
Based on the implementation and evaluation of the community service program, this study proposes a Contextual Tafsir-Based Community Empowerment Model that integrates Islamic Educational Philosophy, contextual tafsir methodology, digital Qur'anic literacy, and the Asset-Based Community Development (ABCD) approach. The model was developed from the participatory experiences of youth mosque communities throughout the five stages of the ABCD process and represents an innovative framework for strengthening Qur'anic literacy in the digital era.

Unlike conventional Qur'anic literacy programs that primarily emphasize textual understanding or memorization, this model positions community members as active interpreters, critical digital citizens, and producers of responsible religious content. The empowerment process begins with recognizing community assets and culminates in the formation of a sustainable learning ecosystem capable of responding to contemporary digital religious challenges.

Figure 5. Community Empowerment Model



Development of Participants' Competencies



Sustainable Community Empowerment

- Digital Qur'anic Literacy Community
 - Regular Tafsir Learning Circle
 - Educational Social Media Team
 - Youth Tafsir Facilitators
- Community-Based Digital Da'wah

Phase 1. Philosophical Foundation

The first dimension of the model is Islamic Educational Philosophy, which serves as the epistemological basis of the empowerment process. The principles of *tarbiyah*, *ta'līm*, and *ta'dīb* emphasize that education should develop intellectual capacity, moral integrity, spiritual maturity, and social responsibility simultaneously. Consequently, contextual tafsir training is designed not merely to transfer exegetical knowledge but to cultivate reflective, ethical, and critically aware learners capable of engaging with Qur'anic teachings within contemporary digital environments.

Phase 2. Community Asset Mobilization

The second dimension adopts the principles of Asset-Based Community Development by recognizing that mosque youth communities already possess valuable educational, organizational, technological, and spiritual assets. Rather than beginning with community deficiencies, facilitators identified participants' existing strengths, including active Qur'anic study circles, digital media skills, organizational experience, mosque infrastructure, and collaborative learning traditions. These assets became the primary foundation for designing educational interventions and strengthening community ownership throughout the program.

Phase 3. Contextual Tafsir Capacity Building

The third dimension consists of a structured contextual tafsir training curriculum integrating four complementary learning components:

1. Understanding contextual tafsir methodology;
2. Strengthening digital qur'anic literacy;
3. Developing competencies to evaluate digital religious information critically; and
4. Producing educational digital content grounded in authoritative tafsir.

Learning activities emphasized collaborative inquiry, case analysis, reflective dialogue, and practical application. Participants analyzed Qur'anic interpretations circulating on social media and compared them with authoritative classical and contemporary tafsir references before formulating contextual conclusions.

Phase 4. Competency Transformation

Implementation of the training generated multidimensional competency development.

Cognitive competence was reflected in participants' improved understanding of contextual tafsir principles, including historical context, linguistic analysis, *asbāb al-nuzūl*, *munāsabah*, and *maqāṣid al-sharī'ah*.

Digital competence developed through participants' ability to identify credible religious sources, evaluate AI-generated interpretations, verify digital religious information, and recognize algorithmic influences on online religious content.

Ethical competence emerged as participants became more aware of the moral responsibility associated with producing and disseminating Qur'anic messages in digital environments. Participants demonstrated greater commitment to verifying information before publication and respecting scholarly diversity in Qur'anic interpretation.

Collaborative competence was strengthened through participatory learning activities that encouraged teamwork, peer discussion, collective interpretation, and shared responsibility in developing educational initiatives for the broader community.

Phase 5. Sustainable Community Transformation

The final dimension of the model emphasizes sustainability through the establishment of community-based educational structures. Rather than ending with a single training activity, participants organized a Digital Qur'anic Literacy Community responsible for conducting monthly contextual tafsir discussions, mentoring new members, producing educational digital content, and collaborating with local Islamic educational institutions.

This sustainability mechanism transforms participants from beneficiaries into facilitators who continuously disseminate contextual Qur'anic understanding within their own communities. Consequently, community empowerment evolves into a self-sustaining learning ecosystem capable of adapting to future developments in digital religious communication.

Theoretical Contribution

The proposed model contributes to community service scholarship by integrating four theoretical perspectives that are rarely combined within previous empowerment programs: Islamic Educational Philosophy, contextual tafsir, digital Qur'anic literacy, and Asset-Based Community Development. Existing community service initiatives generally focus either on Qur'anic learning or digital literacy independently, whereas this model demonstrates how these dimensions can be systematically integrated into a holistic empowerment framework.

Practical Implications

The Contextual Tafsir-Based Community Empowerment Model offers a practical framework that can be replicated by mosques, Islamic schools, pesantren, universities, and community organizations seeking to strengthen Qur'anic literacy in the digital era. Because the model is asset-oriented and participatory, it can be adapted to diverse community contexts while maintaining its core principles of contextual interpretation, critical digital literacy, ethical communication, and sustainable community participation.

Ultimately, the model positions mosque youth communities not merely as recipients of religious education but as knowledgeable interpreters, responsible digital communicators, and active contributors to the dissemination of authentic and contextual Qur'anic understanding within contemporary society.

Impact and Sustainability

Impact of the Community Empowerment Program

The implementation of the contextual tafsir training program generated significant educational, social, and institutional impacts for the participating youth mosque communities. These impacts extend beyond the immediate acquisition of knowledge, reflecting meaningful changes in participants' competencies, attitudes, and community engagement. Guided by the principles of Islamic Educational Philosophy and the Asset-Based Community Development (ABCD) approach, the program successfully transformed existing community assets into sustainable educational resources for strengthening digital Qur'anic literacy.

Educational Impact

The most immediate impact of the program was the enhancement of participants' understanding of contextual tafsir and digital Qur'anic literacy. The comparison of pre-test and post-test results demonstrated substantial improvement in participants' ability to interpret Qur'anic verses by considering historical context, linguistic analysis, *asbāb al-nuzūl*, *munāsabah*, and the objectives (*maqāṣid*) of the

Qur'an (Lovat, 2023). Participants also developed greater awareness of the methodological differences between authentic Qur'anic exegesis and simplified interpretations commonly found on digital platforms (Khoirudin et al., 2025). Beyond knowledge acquisition, participants demonstrated increased competence in evaluating digital religious information critically. Rather than accepting online Qur'anic explanations at face value, they adopted systematic verification practices by consulting authoritative tafsir references, comparing scholarly perspectives, and examining the contextual relevance of interpretations before disseminating religious information through digital media.

Digital Literacy Impact

The program significantly improved participants' capacity to navigate contemporary digital religious environments responsibly. Participants became more aware of how social media algorithms, short-form religious content, and artificial intelligence influence the dissemination of Qur'anic interpretation. This awareness encouraged participants to approach digital religious information with greater critical reflection rather than passive acceptance (Pranajaya & Rijal, 2024). As a practical outcome, participants produced educational digital content—including infographics, short videos, podcasts, and social media campaigns—that applied contextual tafsir principles. These products function not only as learning outputs but also as instruments for promoting responsible digital da'wah within wider Muslim communities.

Social and Community Impact

The participatory nature of the program strengthened collaboration among youth mosque members and reinforced the mosque's role as a center for community education. Discussions, collaborative interpretation sessions, and peer-learning activities encouraged participants to exchange ideas respectfully while appreciating the diversity of scholarly opinions in Qur'anic interpretation.

The formation of the Digital Qur'anic Literacy Community further expanded the social impact of the program by creating a structured forum through which participants continue organizing contextual tafsir discussions, mentoring younger members, and producing educational content collectively. This collaborative learning environment contributes to the development of a more informed, inclusive, and resilient religious community capable of responding constructively to contemporary digital challenges.

Institutional Impact

The program also generated positive institutional outcomes for partner mosques. Educational materials, training modules, and digital literacy guidelines developed during the program have been integrated into regular mosque educational activities. Mosque administrators expressed commitment to incorporating contextual tafsir discussions into existing youth programs, thereby institutionalizing the outcomes of the community service initiative.

Furthermore, collaboration between universities, mosque administrators, youth organizations, and local Islamic scholars established a stronger academic-community partnership that supports continuous knowledge exchange and future community empowerment initiatives.

Sustainability Strategy

Ensuring sustainability constitutes a central objective of the community empowerment model. Consistent with the principles of Asset-Based Community Development, sustainability is achieved by strengthening local capacity rather than creating dependency on external facilitators. Accordingly, several long-term strategies were established to maintain the continuity of the program after the completion of the formal training.

1. Establishment of a Digital Qur'anic Literacy Community

A permanent Digital Qur'anic Literacy Community was established as the primary mechanism for sustaining educational activities. The community is responsible for organizing monthly contextual tafsir discussions, coordinating collaborative learning sessions, mentoring new members, and facilitating continuous reflection on emerging digital religious issues.

The community also functions as a peer-learning network through which participants share educational resources, discuss contemporary Qur'anic issues, and collaboratively evaluate digital religious content circulating on social media.

2. Training of Youth Facilitators

To ensure leadership succession, selected participants demonstrating strong interpretive competence were prepared as Youth Tafsir Facilitators. These facilitators are expected to lead future contextual tafsir workshops, coordinate study circles, and mentor younger mosque members. This

strategy gradually shifts responsibility from university facilitators to community members, thereby enhancing local ownership and program sustainability.

3. Integration into Regular Mosque Educational Programs

Rather than functioning as an isolated activity, contextual tafsir training has been integrated into existing mosque educational programs, including weekly Qur'anic study circles, youth mentoring sessions, Ramadan educational activities, and Islamic leadership development programs. Institutional integration ensures that contextual tafsir literacy becomes part of the regular educational culture within participating mosques.

4. Development of Digital Learning Resources

All learning materials produced during the program—including presentation slides, contextual tafsir modules, educational videos, digital posters, and discussion guides—were compiled into an open-access digital repository managed collaboratively by the mosque youth organizations. These resources enable continuous self-learning and facilitate replication of the program in other communities.

5. Collaborative Partnerships

Long-term collaboration was established between universities, mosque administrators, Islamic educational institutions, and local religious scholars. This partnership supports continuous academic mentoring, curriculum development, community research, and periodic evaluation of educational activities. Such collaboration ensures that community learning remains academically grounded while responding to evolving societal needs.

6. Monitoring and Continuous Evaluation

To maintain program quality, participants agreed to conduct periodic evaluations every six months. Evaluation indicators include participant attendance, frequency of contextual tafsir discussions, quantity and quality of educational digital content, community engagement through social media, and participants' continued ability to evaluate digital religious information critically. Continuous evaluation enables the community to adapt educational strategies according to emerging technological and social developments.

Long-Term Community Empowerment Outcomes

The sustainability strategies are expected to generate several long-term outcomes:

1. The establishment of self-managed mosque-based learning communities specializing in contextual tafsir and digital Qur'anic literacy;
2. Continuous production of accurate and contextual Qur'anic educational content through digital media;
3. Improved resilience against misinformation, decontextualized interpretation, and religious extremism in digital environments;
4. Strengthened collaboration among universities, mosques, and local communities in promoting Qur'anic education;
5. The development of a replicable community empowerment model that can be implemented by other mosque youth organizations across different regions.

Ultimately, the long-term vision of this community service program is to cultivate digitally literate Muslim youth who possess strong interpretive competence, ethical responsibility, and the capacity to contribute positively to the dissemination of authentic, contextual, and moderate Qur'anic understanding within contemporary society. By integrating Islamic Educational Philosophy, contextual tafsir, and asset-based community empowerment, the program establishes a sustainable educational ecosystem capable of responding adaptively to future developments in digital religious communication.

Table 5. Dimension

Dimension	Short-term Impact	Long-term Sustainability
Knowledge	Increased contextual tafsir literacy	Monthly tafsir learning circle
Skills	Improved digital verification competence	Youth Tafsir Facilitators
Attitude	Critical awareness toward online religious information	Community peer-learning culture
Institution	New educational modules	Integration into mosque curriculum
Community	Digital Qur'anic Literacy Community established	Replication to neighboring mosques

CONCLUSION

This community service program demonstrates that integrating Islamic Educational Philosophy, contextual tafsir methodology, digital Qur'anic literacy, and the Asset-Based Community Development (ABCD) approach provides an effective strategy for empowering youth mosque communities in the digital era. By focusing on existing community assets rather than community deficiencies, the program successfully strengthened participants' interpretive competence, critical digital literacy, and ethical awareness in evaluating and disseminating Qur'anic knowledge through digital platforms.

The implementation of participatory contextual tafsir training significantly improved participants' understanding of contextual interpretation, their ability to verify digital religious information, and their confidence in communicating Qur'anic messages responsibly. The establishment of a Digital Qur'anic Literacy Community further indicates that the program generated sustainable educational outcomes beyond the completion of the formal intervention. Participants evolved from passive consumers of digital religious content into active interpreters, educators, and producers of contextual Qur'anic educational resources.

One of the principal contributions of this study is the development of the Contextual Tafsir-Based Community Empowerment Model, which integrates four complementary dimensions: Islamic Educational Philosophy as the epistemological foundation, contextual tafsir as the interpretive methodology, digital Qur'anic literacy as the competency framework, and the ABCD approach as the community empowerment strategy. This integrated model provides both a conceptual and practical framework for strengthening Qur'anic literacy within contemporary digital society.

Despite these positive outcomes, the program was implemented within a limited number of mosque youth organizations and involved a relatively small group of participants. Future community service initiatives are encouraged to replicate and refine this model in diverse social, cultural, and institutional settings while incorporating longer-term evaluations to examine the sustainability of behavioral change and community impact. Expanding collaboration with schools, pesantren, universities, and Islamic organizations would also enhance the scalability and broader social contribution of the proposed empowerment model.

ACKNOWLEDGEMENT

The authors would like to express their sincere gratitude to all individuals and institutions that contributed to the successful implementation of this community service program. Special appreciation is extended to the leaders and members of the participating youth mosque organizations for their active participation, commitment, and collaboration throughout every stage of the empowerment process.

The authors also gratefully acknowledge the support provided by the Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, for its academic guidance and institutional encouragement. Appreciation is further extended to local mosque administrators, community leaders, and facilitators whose valuable assistance ensured the effective implementation of the training activities.

Finally, the authors thank all participants, colleagues, and volunteers who contributed their time, ideas, and enthusiasm to this program. Their dedication made it possible to develop a sustainable community empowerment model for strengthening digital Qur'anic literacy through contextual tafsir grounded in Islamic Educational Philosophy.

REFERENCE

- Aisyah, S., & Husnia, H. (2026). The Sociological Approach in Qur'anic Interpretation: A Comparative Study of Nasr Hamid Abu Zayd's Social Hermeneutics and Kuntowijoyo's Prophetic Social Science. *Journal of Qur'anic Inquiry and Review*, 1(2), 125–144.
- Akhyar, A. S. (2026). Mount Qaf in Classical and Modern Exegesis: An Epistemological Analysis of the Scientific Paradigm in Qur'anic Interpretation. *Journal of Qur'anic Inquiry and Review*, 1(1), 85–106. <https://yayasanpendidikantafsirhadis.com/index.php/jqir/article/view/425>
- Al Faiz, M. K., Hasan, A. K., Azani, M. Z., & AN, A. N. (2025). Bibliometric Trends in Research on Islam and Morality: Contextualizing Findings Within Qur'anic Thought. *Iseedu: Journal of Islamic Educational Thoughts and Practices*, 9(2), 168–184. <https://doi.org/https://doi.org/10.23917/iseedu.v9i2.13913>

- Alwatasi, U., & Mahendra, N. (2026). A Contextual Paradigm in Contemporary Tafsir: A Comparative Study of Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin. *Journal of Qur'anic Inquiry and Review*, 1(2), 171–204.
- AN, A. N. (2015). Dasar-Dasar Ulumul Qur'an dan Ulumul Hadis (Ringkas dan Praktis). *Forum Intelektual Tafsir Dan Hadits Asia Tenggara (SEARFIQH)*, 213.
- AN, A. N. (2025). Metode Riset Al-Qur'an dan tafsir. In *Muhammadiyah University Press*. <https://mup.ums.ac.id/shop/agama/metode-riset-al-quran-dan-tafsir/>
- AN, A. N., Akhyar, S., Maulana, C., & Muliana, Y. (2026). The Strait of Hormuz in the Perspective of Geopolitical Interpretation. *Journal of Qur'anic Inquiry and Review*, 1(1), 35–64. <https://yayasanpendidikantafsirhadis.com/index.php/jqir/article/view/424>
- AN, A. N., Mahmud, A., Fiddarain, Z., Ismail, A., & Muthoifin. (2025). Sosialisasi Teknologi Pembelajaran Al-Qur'an Berbasis Gamifikasi, AR, dan VR di SMA ABBS Surakarta. *Jurnal Pengabdian Harapan Bangsa*, 3(1), 383–387. <https://doi.org/10.56854/jphb.v3i1.280>
- An, A. N., Mahmudulhassan, M., Muthoifin, M., Waston, W., Prakoso, S. T., & Salsabila, F. N. (2025). TRAINING ON THE METHODOLOGY OF TAFSIR AL-QUR'AN FOR MADRASAH TEACHERS TO STRENGTHEN MULTICULTURAL EDUCATION. *BESIRU: Jurnal Pengabdian Masyarakat*, 2(9), 920–932. <https://doi.org/https://doi.org/10.62335/besiru.v2i9.1833>
- An, A. N., Mahmudulhassan, M., Muthoifin, M., Waston, W., Prakoso, S. T., & Saputro, Y. M. (2025). THEMATIC INTERPRETATION TRAINING ON RELIGIOUS MODERATION FOR DAI (PREACHER) AND RELIGIOUS COUNSELORS. *BESIRU: Jurnal Pengabdian Masyarakat*, 2(9), 902–919. <https://doi.org/https://doi.org/10.62335/besiru.v2i9.1832>
- AN, A. N., Syakira, Nur, M. M., Naufal, Asmar Nafi, Alfina Salsabilla, R., Azizi Meliasani, F. Y. A., Dede Satria Putra, U. M., Muadz Abdussalam, T. L., & Wakhdah Faaqih, A. A. (2024). Metodologi Kitab Tafsir Ahkam dalam Perspektif Penulisnya. *Insight Mediatama*, 233.
- Andeska, W., & Nirwana, A. (2025). Interpretation of Ummatan Wasathan in the Qur'an Surah Al-Baqarah Verse 143 (Comparative Study of the Interpretations of Al-Qurthubi and Al-Jasshash). *Quranicons*, 1(1), 249–264.
- Andri Nirwana, A. N., Arfan, F., Akhyar, S., & Jalil, S. (2019). Pendampingan Anak Milenial dalam Membaca Al-Qur'an dengan Metode Neuro Nadi Aceh. *Seminar Nasional Multidisiplin Ilmu “Inovasi Produk Penelitian Pengabdian Masyarakat & Tantangan Era Revolusi 4.0 Industri”*, 2. <https://ojs.serambimekkah.ac.id/semnas/article/view/1751>
- Andri Nirwana, A. N., Marshal, F. D., Abdillah, S., & Sahib, A. (2024). EKSISTENSI METODE JIBRIL DALAM MENINGKATKAN KEFASIHAN PELAFALAN HURUF AL-QUR'AN DI TAMAN PENDIDIKAN AL-QUR'AN AL-HIDAYAH JORONG PANINJAUAN. *Marsialapari: Jurnal Pengabdian Kepada Masyarakat*, 1(2), 85–98.
- Andri Nirwana An, Mahmudulhassan, Muthoifin, Waston, & Sajiwo Tri Prakoso. (2025). Training in Quran Literacy and Tafsir for the Younger Generation in Facing the Digital Disinformation Tide. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 4(1), 6139–6147. <https://doi.org/https://doi.org/10.31004/jerkin.v4i1.2742>
- Andri Nirwana AN, Muthoifin, Kuswardani Dyah Ayu Kusumaningrum, Trisno Susilo, Haidar Edward Lumbantobing, & Muhammad Thohir Ihsan. (2025). PEMBINAAN IBADAH BAGI KARYAWAN RUMAH SAKIT MUHAMMADIYAH SELOGIRI SESUAI PUTUSAN TARJIH MUHAMMADIYAH PADA KEGIATAN BAITUL ARQAM. *Empowerment Journal*, 5(2), 149–158. <https://doi.org/https://doi.org/10.30787/empowerment.v5i2.2179>
- Andri Nirwana, & Kuswardani Dyah Ayu Kusumaningrum. (2025). Kurma, Gandum, dan Energi: Sains Gizi dalam Tafsir Ayat-Ayat Al-Qur'an. *Reslaj: Religion Education Social Laa Roiba Journal*, 7(8). <https://doi.org/https://doi.org/10.47467/reslaj.v7i8.9465>
- Dona, S. R., Sukma Widya Puspita, Nurul, Raisa Azyana, Rahmawita, Syahfitri Arika, & Riza Maulida. (2025). Implementing Asset-Based Community Development (ABCD) Approach in Enhancing Qur'anic Literacy Through Tahsin Learning at Gampong Meunasah, Bireuen, Aceh. *Al-Arkhabii: Jurnal Pengabdian Masyarakat*, 5(2), 113–131. https://doi.org/https://doi.org/10.51590/jpm_assunnah.v5i2.1061
- Fadhilah, A. N., & Nirwana, A. (2023). The Role of Prayer in Seeking Mercy and Guidance: Lessons from the Tafsir of Surah al-Fatihah. *Ma'alim Al-Qur'an Wa Al-Sunnah*, 19(2), 292–298.

- <https://doi.org/https://doi.org/10.33102/jmq.v19i2.434>
- Fadhilah, U., & Darniah, D. (2026). Integration of Qur'anic Ethics and Environmental Science: Revisiting the Meaning of Sail Al-'Arim for Contemporary Flood Mitigation Strategies. *Journal of Qur'anic Inquiry and Review*, 1(1), 15–34. <https://yayasanpendidikantafsirhadis.com/index.php/jqir/article/view/423>
- Fatkhunnajah, E., & Fakhri, M. (2026). Toward an Integrative Paradigm of Maqāsidī Tafsir: Epistemological and Methodological Insights from Wasfi Ashur Abu Zayd and Abdul Mustaqim. *Journal of Qur'anic Inquiry and Review*, 1(1), 107–124. <https://doi.org/https://doi.org/10.69526/qir.v1i1.426>
- Fatkhunnajah, E., Nugroho, K., & AN, A. N. (2025). Analysis of The Meaning of Fasad in The Qur'an as An Ecotheological Critique: An Effort to Reinterpret Islamic Values to The Exploitation of Contemporary Nature. *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 1029–1039.
- Fiddarain, Z., Harun, M., Ismail, F. H., Butlam, Q., & AN, A. N. (2024). Training and Quality Improvement of Tahsin Tartil Al-Qur ' an Meisura Method for Santri Pondok Tahfiz Joglo Qur ' an , Andong. *Proceeding of the 4th International Conference on Education for All (ICEDUALL 2024)*, 194–201.
- Fitriyyah, L. A., & Fida, S. A. (2026). Reconstruction of Virtual Tafsir on Social Media: An Analytical Study of TikTok Da'wah Perspectives of Abdullah Saeed and Fazlur Rahman. *Journal of Qur'anic Inquiry and Review*, 1(2), 145–170.
- Haidar, Z. F., & AN., A. N. (2025). Studi Kitab Kitab Tafsir Kawasan. *Underline*, 204. <https://penerbitunderline.com/2025/08/15/studi-kitab-kitab-tafsir-kawasan/>
- Hartafan, A. I., Nirwana AN, A., & Rhain, A. (2025). Reassessing Intellectual Continuities Between Kalimantan Qur'anic Scholars and the Muhammadiyah Interpretive Tradition. *QiST: Journal of Quran and Tafseer Studies*, 4(3), 945–968. <https://doi.org/10.23917/qist.v4i3.14018>
- Hidayatullah, N., Hasan, M. A. K., Rhain, A., & Nugroho, K. (2026). Political Ideology and Indonesian Translation of the Qur'an. *Al-Afkar, Journal For Islamic Studies*, 9(1), 2188–2200. <https://doi.org/https://doi.org/10.31943/afkarjournal.v9i1.3199>
- Khoirudin, A., Effendi, M. S., Arqam, M. L., Darmawan, H., Bachtiar, H., & Anshori, M. I. (2025). Noeng Muhadjir's Islamic Educational Philosophy and Its Paradigmatic Impact: A Case Study from Universitas Ahmad Dahlan, Indonesia. *Jurnal Pendidikan Agama Islam*, 22(2), 295–316. <https://doi.org/10.14421/jpai.v22i2.11004>
- Kurniawan, A., Putro, B. N., & Muqri, F. (2026). Historical and Rational Approaches to Qur'anic Chronology: al-Jabiri and Darwazah Compared. *Journal of Qur'anic Inquiry and Review*, 1(1), 65–84. <https://yayasanpendidikantafsirhadis.com/index.php/jqir/article/view/421>
- Lovat, T. (2023). Gifted education and Islamic educational philosophy: A neat convergence. *Gifted Education International*, 39(1), 47–60. <https://doi.org/10.1177/02614294221125555>
- Lumbantobing, H. E., & AN, A. N. (2025). Nutritional Values of Qur'anic Fruits (A Study on Dates, Grapes, Olives, and Pomegranates). *Quranicons*, 1(1), 361–371.
- Lumbantobing, H. E., Hasan, M. A. K., Rhain, A., Nugroho, K., & AN, A. N. (2026). The Dynamics of Quranic Translation in Indonesia: Analyzing the Relationship between Modern Islamic Movements and the Development of Tafsiriyah Translation. *Al-Afkar, Journal For Islamic Studies*, 9(1), 2177–2187. <https://doi.org/https://doi.org/10.31943/afkarjournal.v9i1.3200>
- Lutfiyah, M., & Shahbal, A. A. (2026). The Theory of the Living Qur'an: Concepts, Forms of Acceptance, and Its Implications for Contemporary Qur'an Studies. *Journal of Qur'anic Inquiry and Review*, 1(2), 231–256.
- Michala, M., Wijayanti, L. A., & Gemilang, A. (2025). Buku Prestasi sebagai Pemantik Motivasi Anak Didik: Implementasi Strategi ABCD dalam Pendidikan Keagamaan. *Etos : Jurnal Pengabdian Masyarakat*, 7(1), 15–25. <https://doi.org/https://doi.org/10.47453/etos.v7i1.3451>
- Muttaqin, K. (2026). Literary Approach and the Construction of Meaning in Contemporary Qur'anic Exegesis: A Comparative Study of the Thought of Bint al-Shati and Ahmad Muhammad Khalafallah. *Journal of Qur'anic Inquiry and Review*, 1(2), 205–230.
- Myaskur, M., & Ubaidillah, N. (2024). Revitalisasi Peran Masjid Sebagai Pusat Literasi dan Pemberdayaan Umat di Masjid Darussa'adah Pacekulon Pace Nganjuk. *Eastasouth Journal of*

- Effective Community Services*, 3(02), 98–107. <https://doi.org/10.58812/ejecs.v3i02>
- Nirwana, A., Fitri, A., Rahmadon, R., Arfan, F., Zahari, Z., & Sari, F. M. (2019). Sosialisasi Kemukjizatan Al Qur'an Terhadap Komunitas Pendengar Radio Baiturrahman Aceh Melalui Program Interaktif Al Qur'an dan Sains. *PERDIKAN (Journal of Community Engagement)*, 1(2). <https://doi.org/https://doi.org/10.19105/pjce.v1i2.2863>
- Nirwana, A., Hidayat, S., Hayati, H., Furqan, F., Arfan, F., & Fitria, S. (2020). SOSIALISASI DAN KONSOLIDASI PROGRAM REMAJA MASJID /REMAS TERHADAP TRANSFORMASI AKHLAK REMAJA. *MONSU'ANI TANO Jurnal Pengabdian Masyarakat*, 3(1). <https://doi.org/10.32529/tano.v3i1.480>
- Nirwana AN, A., & Jalil, S. (2022). QURANICPRENEUR: INNOVATION OF THE NEURO NADI METHOD TOWARDS LEARNING OF THE QUR'AN IN BANDA ACEH. *PROCEEDINGS: Dirundeng International Conference on Islamic Studies*, 165–174. <https://doi.org/10.47498/dicis.v1i1.1022>
- Nirwana AN, A., Nurrohim, A., Ash-Shiddiqi, I. J., Azizi, M., Agus, M., Lovely, T., Mas'ud, I., & Akhyar, S. (2023). PELATIHAN METODE TAJDIED UNTUK PENINGKATAN MEMBACA AL-QUR'AN SISWA SD MUHAMMADIYAH PROGRAM KHUSUS KOTTABARAT. *Jurnal Pema Tarbiyah*, 2(1), 50. <https://doi.org/10.30829/pema.v2i1.2361>
- Pranajaya, S. A., & Rijal, S. (2024). Discourse of Islamic Educational Philosophy on Islamic Educational Psychology in Islamic Education. *Islamiyyat*, 46(1), 69–81. <https://doi.org/10.17576/islamiyyat-2024-4601-06>
- Rochim, M. R. N., Nugroho, K., & Nirwana, A. (2023). The Meaning of the Word “Wazir” in the Qur'an: A Semantic Analysis. *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif*, 20(2), 385–394.
- Sari, A. I., & Nugroho, K. (2025). The Qur'an and Political Obedience: Rereading QS. 4: 59 in Light of Contemporary Political Science. *Quranicons*, 1(1), 481–495.
- Zulfikar, Z. (2026). Reconstruction of Social Ethics Based on the Qur'an through Contemporary Digital Thematic Analysis. *Journal of Qur'anic Inquiry and Review*, 1(1), 1–14. <https://yayasanpendidikantafsirhadis.com/index.php/jqir/article/view/416>