

Implementation of Qur'an-Based Women's Empowerment Program 5.0 in Strengthening Religious Literacy

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ABSTRACT

This study aims to analyze the implementation of a women empowerment program based on Al-Qur'an 5.0 in strengthening religious literacy at Institut Attarkiyah Islamiah, Narathiwat, Thailand. This community service program was conducted to address the gap between normative religious understanding and its contextual application in a multicultural educational environment. The method used was a participatory approach through workshops, interactive discussions, demonstrations, and guided practice. The results indicate that the program was effective in improving participants' understanding of Qur'anic values, teaching skills, and active participation in learning. Participants also showed increased confidence in applying Qur'anic teachings in daily life. The integration of digital-based learning and contextual approaches contributed significantly to the effectiveness of the program. This study concludes that the implementation of Al-Qur'an 5.0-based empowerment programs can enhance religious literacy and strengthen the role of women as agents of social and spiritual transformation.

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1. INTRODUCTION

Religious literacy is one of the main foundations in shaping the quality of individual religiosity, especially in the context of an increasingly complex and dynamic Muslim society. Religious literacy is not only interpreted as the ability to read religious texts, but also includes the ability to understand, interpret, and implement the values of religious teachings contextually in daily life. From the perspective of Islamic education, religious literacy is an important instrument in building character, morality, and spiritual awareness oriented to the values of the Qur'an (Azra, 2012).

However, in practice, there is still a gap between the normative understanding of religious teachings and the ability to contextualize in social reality. This phenomenon occurs in many Islamic educational institutions, both in Islamic boarding schools and religious universities, which tend to have different pedagogical approaches. Learning in Islamic boarding schools is generally oriented towards traditional and normative aspects, while in higher education it emphasizes more theoretical and analytical approaches. This difference often causes students to have difficulty integrating religious understanding with modern life (Sholihah & Khoiriyah, 2024). This is in line with the view of Quraish Shihab who

emphasizes that religious understanding that is only textual without a contextual approach will limit the ability of individuals to actualize Islamic values in real life (Shihab, 2002).

On the other hand, the development of digital technology has also had a significant influence on religious learning patterns. Wide access to information through digital media opens up great opportunities in improving religious literacy, but it also presents challenges in the form of unverified information dissemination and religious understanding that tends to be narrow and not moderate (Aimah, 2025). Therefore, an adaptive and innovative learning approach is needed that is able to integrate the values of the Qur'an with technological developments, one of which is through the concept of the Qur'an 5.0 which emphasizes the integration between spirituality, digitalization, and contextualization of learning.

In addition to the aspect of religious literacy, the issue of women's empowerment is also an important concern in the context of contemporary Islamic education. Women have a strategic role in building families, communities, and civilizations based on Islamic values. However, in some social contexts, women still face limited access to quality religious education. Therefore, women's empowerment based on religious literacy is an important step in increasing their capacity as agents of social and spiritual change (Ahmad, 2011).

In a global context, especially in Southeast Asia such as Thailand, the challenge of religious literacy has become increasingly complex due to the diversity of cultures, languages, and social backgrounds. The Attarkiyah Islamiah Institute in Narathiwat Province is one of the Islamic educational institutions that has multicultural characteristics with a composition of students and educators from various backgrounds. This condition requires a religious learning approach that is not only normative, but also inclusive and contextual.

Based on the results of initial observations, it was found that some students, especially women, did not have an optimal understanding of the values of the Qur'an, both in terms of content and its implementation in daily life. This shows the need for a religious literacy strengthening program that is not only oriented to cognitive aspects, but also affective and applicative. In addition, the learning methods used still tend to be conventional, so they are not fully able to answer the challenges of learning in the digital era.

To answer these problems, an educational intervention is needed through the Community Service (PkM) program based on a participatory and transformative approach. This program is designed to integrate the concept of women's empowerment with religious literacy based on the Qur'an 5.0. This approach emphasizes not only the transfer of knowledge, but also on strengthening the capacity of individuals to understand and implement the values of the Qur'an in a contextual manner.

The concept of Al-Qur'an 5.0 in this study refers to a learning approach that combines spiritual values with the use of digital technology and collaborative social interaction. This approach is in line with Reid's (2024) view which emphasizes the importance of integration between religious literacy and 21st-century skills in shaping adaptive and competitive individuals. In addition, the participatory approach used in this activity also allows participants to be actively involved in the learning process, so that they can increase the understanding and internalization of religious values more effectively (Ibda, 2022).

The urgency of this research lies in efforts to bridge the gap between normative religious learning and the contextual needs of modern society, especially in women's empowerment. In addition, this research also offers novelty in the form of integrating the concept of the Qur'an 5.0 in women's empowerment programs, which has not been widely studied in previous research, especially in the context of community service in a multicultural Islamic education environment.

Thus, the purpose of this study is to analyze the implementation of the Qur'an-based women's empowerment program 5.0 in strengthening religious literacy at the Attarkiyah Islamiah Institute, Thailand. This research is expected to contribute both theoretically and practically in the development of innovative, contextual, and community-based religious learning models.

2. METHODS

This research uses a qualitative approach with a participatory-based community service (PkM) design. This approach was chosen to deeply understand the process of implementing the Qur'an-based women's empowerment program 5.0 in a real context in a multicultural Islamic education environment. The participatory approach allows for the active involvement of participants as subjects in activities, so that the learning process is not only knowledge transfer, but also empowerment (Creswell & Creswell, 2018).

The location of the activity was held at the Attarkiyah Islamiah Institute, Narathiwat Province, Thailand, in July 2024. The subjects of the activity consist of teachers, students, and the female community involved in learning and teaching the Qur'an. The selection of subjects is carried out purposively based on their direct involvement in religious education activities and commitment to the development of Qur'anic literacy.

Data collection techniques were carried out through participatory observation, semi-structured interviews, and activity documentation. Participatory observation is used to directly observe the program implementation process, including the interaction between facilitators and participants during the activity. The interview was conducted to explore the participants' perceptions, experiences, and level of understanding of the material presented. Meanwhile, documentation is used to complete data in the form of activity records, photos, and program implementation reports.

The implementation of the program is carried out through several stages, namely the preparation, implementation, evaluation, and follow-up stages. The preparation stage includes identifying the needs of participants, preparing materials, and coordinating with partners. The implementation stage was carried out through workshop activities that included lectures, interactive discussions, demonstrations, and hands-on practice related to Qur'anic teaching techniques and women's empowerment based on Qur'anic values. The evaluation stage is carried out by measuring the level of participation, understanding, and response of participants to activities. The follow-up stage is in the form of mentoring and strengthening networks between participants to ensure the sustainability of the program.

Data analysis is carried out using the General Inductive Analysis (GIA) approach, which is by organizing data, reducing data, identifying main themes, and drawing conclusions based on patterns that emerge from field data (Thomas, 2006). This technique is used to produce descriptive-analytical findings related to the effectiveness of program implementation in improving participants' religious literacy (Adlini et al., 2022).

To ensure the validity of the data, this study uses source and method triangulation techniques, namely by comparing observation, interview, and documentation data. In addition, a confirmation process is also carried out to informants (member checking) to ensure the accuracy of the data obtained. Thus, the results of the study are expected to have a high level of credibility and be able to provide a comprehensive picture of the implementation of the Qur'an-based women's empowerment program 5.0.

3. FINDINGS AND DISCUSSION

Implementation of Qur'an-Based Women's Empowerment Program 5.0

The implementation of the Qur'an-based women's empowerment program 5.0 in community service activities is a strategic effort in bridging the gap between the normative understanding of Islamic teachings and the contextual needs of modern society. This program is carried out at the Attarkiyah Islamiah Institute, Narathiwat Province, Thailand, which has the characteristics of a multicultural Islamic education environment. This condition requires a learning approach that is not only oriented to textual aspects, but also contextual and adaptive to the development of the times (Jamil, 2021).

Conceptually, the Qur'an 5.0 in this program refers to the integration between the spiritual values of the Qur'an with the use of digital technology and collaborative learning approaches. This approach aims to increase religious literacy while empowering women as agents of change in society. This

concept is in line with the development of 21st-century education which emphasizes the importance of integration between spiritual competence, digital literacy, and social skills (Reid, 2024)

The implementation of the program is carried out through several main stages, namely the preparation, implementation, evaluation, and follow-up stages. In the preparation stage, the service team coordinates with partners to identify the needs of participants and compile materials that are relevant to the local context. This process of identifying needs is an important step to ensure that the program implemented is contextual and in accordance with the characteristics of the participants. In addition, at this stage, a learning strategy is also prepared that integrates lecture methods, discussions, demonstrations, and hands-on practice.

The implementation stage is the core of the program, which is carried out in the form of an interactive workshop with the theme of Qur'anic teaching techniques and women's empowerment based on Qur'anic values. This activity is designed with a participatory approach, where participants not only act as recipients of information, but also as active subjects in the learning process. This approach has proven to be effective in increasing participant involvement and encouraging a more meaningful learning process (Ibda, 2022).

One of the strategies used in the implementation of activities is the perception stage as a learning starter. Perception is carried out to build participants' learning readiness by relating the material to be delivered with previous experience and knowledge. The results of observations show that this stage is able to increase the focus, motivation, and enthusiasm of the participants in participating in the activity. This is in line with Sayah's research which states that perception has an important role in increasing learning readiness and facilitating understanding of new material (Saidah, 2021).

Furthermore, the core activities are carried out through the lecture method combined with interactive discussions. The lecture method is used to convey basic concepts related to the teaching of the Qur'an, while interactive discussions provide a space for participants to ask questions, share experiences, and discuss various problems faced in learning. The combination of these methods allows for a more dynamic and contextual exchange of knowledge.

In addition, demonstration methods and hands-on practice are also an important part of program implementation. Through this method, participants are given concrete examples related to effective Qur'an teaching techniques, then asked to practice them directly with the guidance of the facilitator. This approach aims to improve the practical skills of the participants as well as ensure that the material delivered is not only theoretically understood, but can also be applied in daily learning practice. This is in line with al-Jibaly's view which emphasizes the importance of a systematic approach and direct practice in learning the Qur'an (Al-Jibaly, 2007).

The material presented in this program covers various aspects of learning the Qur'an, both theoretical and practical. From the theoretical side, participants were given an understanding of the Qur'anic ulumul, tarbawi interpretation, and basic concepts in learning the Qur'an. Meanwhile, from the practical side, participants are trained in aspects of tajweed, makharijul letters, and effective and interesting teaching techniques. The integration between theoretical and practical aspects is one of the advantages of the program, because it is able to provide a comprehensive understanding to participants.

In the context of women's empowerment, this program also emphasizes the importance of women's role in education and community character building. Women are not only positioned as objects of learning, but also as subjects who have a strategic role in transmitting religious values. This approach is in line with the view of Ahmad (2011) who states that Qur'an-based education has an important role in shaping the character of individuals, including women as part of society (Ahmad, 2011).

The evaluation stage is carried out to measure the effectiveness of the program based on the level of participation, understanding, and response of participants. The results of the evaluation showed that participants showed a high level of enthusiasm and increased understanding of the material presented. In addition, participants also showed better ability in applying Qur'anic teaching techniques in practice.

This evaluation is an indicator that the approach used in the program is quite effective in achieving the goals that have been set.

The follow-up stage is carried out through mentoring and strengthening the network between participants. This assistance aims to ensure the sustainability of the program and provide support for participants in implementing learning outcomes in their respective environments. In addition, the establishment of networks between Qur'an educators is also one of the important outcomes of this program, which can support the exchange of experiences and best practices in learning.

Overall, the implementation of the Qur'an-based women's empowerment program 5.0 shows that there is a synergy between pedagogical approaches, spiritual values, and the use of technology in learning. This program not only focuses on improving religious literacy, but also on strengthening the capacity of women as agents of change in society. Thus, the implementation of this program can be an alternative model in the development of community service programs based on the integration between religious values and the contextual needs of modern society.

Increase of Participants' Religious Literacy

Increasing religious literacy is one of the main indicators of the success of the Qur'an-based empowerment program 5.0. Religious literacy in this context is not only interpreted as the ability to read the Qur'an textually, but also includes the ability to understand, interpret, and implement the values of the Qur'an in daily life. Therefore, the measurement of increasing the religious literacy of participants in this activity was carried out comprehensively, including cognitive, affective, and applicative aspects (Sartika et al., 2023).

Based on the results of observation and evaluation of activities, the program implemented showed a significant increase in participants' understanding of the values of the Qur'an. Participants are not only able to understand the basic concepts in learning the Qur'an, but also begin to demonstrate the ability to relate these teachings to the reality of social life. This can be seen from the participants' responses in the discussion session, where they were able to express more reflective and contextual views regarding the material presented.

The improvement in the cognitive aspect can be seen from the ability of participants to understand basic concepts such as tajweed, makharijul letters, and effective methods of teaching the Qur'an. Before participating in the activity, some participants still had limitations in understanding the rules of reading the Qur'an systematically. However, after participating in the workshop, participants showed improvement in their ability to read the Qur'an better and in accordance with the correct rules. This shows that the learning approach used in this program is effective in improving participants' conceptual understanding (Kusumawati, 2023).

In addition to the cognitive aspect, the improvement was also seen in the affective aspect, namely changes in participants' attitudes and awareness of the importance of religious literacy. Participants showed increased motivation and interest in learning the Qur'an, which was reflected in their enthusiasm during the activity. Active participation in discussions and practice shows that participants not only passively receive the material, but are also emotionally involved in the learning process. This is in line with Nurhadi's view that effective religious literacy must be able to touch the affective dimension of students, so that religious values can be internalized deeply (Nurhadi, 2017).

In the applicative aspect, the increase in religious literacy can be seen from the ability of participants to apply learning outcomes in practice. Participants not only understand the theory, but are also able to implement the Qur'anic teaching techniques that have been learned. In the practical session, participants showed their ability to deliver material in a more systematic and interactive manner. This shows that the program is not only successful in improving understanding, but also in developing participants' practical skills.

One of the important findings in this study is the role of learning methods used in improving religious literacy. The use of demonstration methods and hands-on practice has been shown to be effective in improving participant understanding. Through this method, participants can see firsthand

examples of the application of teaching techniques, then practice them with the guidance of the facilitator. This approach allows for more contextual and meaningful learning. These findings are in line with research by Zaky et al. which shows that demonstration methods can increase the effectiveness of religious learning as well as student involvement in the learning process (Zaky, 2023).

In addition, the integration of technology in learning also makes a positive contribution to improving religious literacy. The use of digital media such as visual presentations and online platforms helps participants understand the material in a more interesting and interactive way. This shows that the Qur'an 5.0 approach that integrates technology in learning is able to increase the effectiveness of the learning process. Asikin (2024) stated that the use of technology in religious learning can increase digital literacy while strengthening students' religious understanding.

In the context of women's empowerment, increasing religious literacy also has an impact on increasing participants' confidence in teaching the Qur'an. Female participants showed greater courage in delivering material as well as participating in discussions. This shows that the program not only increases intellectual capacity, but also empowers participants socially and psychologically. With increased confidence, participants are expected to be able to play a more active role in religious activities in their respective environments.

Increasing religious literacy also has an impact on changing participants' perspective on the role of the Qur'an in life. Participants began to understand that the Qur'an not only serves as a scripture to be read, but also as a guideline for life that must be implemented in various aspects of life. This paradigm shift is an important indicator of the program's success in internalizing religious values.

However, the increase in religious literacy that occurs still requires follow-up to ensure the sustainability of the results that have been achieved. Without follow-up assistance, there is a possibility that the increase that occurs is only temporary. Therefore, continuous efforts are needed to strengthen learning outcomes, such as through advanced programs or the formation of learning communities.

Overall, the results of this study show that the Qur'an-based women's empowerment program 5.0 is able to make a significant contribution in improving the religious literacy of participants. The increase is not only seen in the aspect of knowledge, but also in the attitudes and skills of the participants. Thus, this program can be an effective learning model in improving religious literacy in the Islamic education environment, especially in the context of women's empowerment.

Factors Supporting and Inhibiting Program Implementation

The implementation of the Qur'an-based women's empowerment program 5.0 is inseparable from various factors that affect its success and limitations. In the context of community service activities, the identification of supporting and inhibiting factors is important to evaluate the effectiveness of the program as well as formulate a more optimal development strategy in the future. Based on the results of observations, interviews, and documentation during the implementation of the activity, it was found that the success of the program was influenced by the interaction of various internal and external factors.

One of the main supporting factors in the implementation of this program is the high enthusiasm and active participation of participants. Participants, especially women involved in the activity, showed great interest in the material presented. This can be seen from their involvement in discussions, practices, and question and answer sessions during the activity. This high participation is an indicator that the programs implemented are relevant to the needs of the participants. From a participatory learning perspective, the active involvement of participants is one of the keys to success in the empowerment process, because it allows for a deeper internalization of values (Ibda, 2022).

In addition, support from partner institutions is also an important factor that supports the success of the program. The Attarkiyah Islamiah Institute as the location of the activity provides adequate facilities, access, and administrative support, so that activities can run smoothly. This support reflects the same vision between the service team and partners in an effort to improve religious literacy and women's empowerment. According to the theory of education policy implementation, the success of a

program is greatly influenced by strong institutional support, both in the form of policies, facilities, and organizational commitment (Zamjani, 2024).

Another supporting factor is the use of varied and interactive learning methods. The combination of lectures, discussions, demonstrations, and hands-on practice has been proven to increase the effectiveness of learning. This method provides a space for participants to understand the material theoretically while applying it in practice. This approach is in line with the principles of constructivistic learning which emphasizes the importance of hands-on experience in building learners' understanding (Creswell & Creswell, 2018)

In addition, the integration of technology in learning is also a significant supporting factor. The use of digital media such as visual presentations and online platforms helps participants understand the material in a more interesting and accessible way. In the context of Qur'an 5.0, the use of technology is one of the important elements in increasing the effectiveness of learning and expanding access to learning resources. This is in line with Asikin's research which shows that the integration of technology in religious learning can increase literacy and student involvement (Asikin, 2024).

However, behind these various supporting factors, there are also a number of inhibiting factors that affect the implementation of the program. One of the main obstacles is the limited time for the implementation of activities. The relatively short duration of the activity causes not all material to be delivered in depth. In addition, time constraints also have an impact on the lack of optimal assistance process for participants after the activity takes place. This condition shows that the success of the program is not only determined by the quality of the material, but also by the adequacy of time in implementation.

Another inhibiting factor is the difference in the level of ability of the participants. Heterogeneity of ability, both in terms of religious understanding and Qur'an reading skills, is a challenge in the implementation of learning. Participants with different basic abilities require different approaches, so they require more adaptive learning strategies. In some cases, this difference causes some participants to have difficulty in following the material presented. This is in line with Bulkani's findings that the heterogeneity of participants can affect the effectiveness of the learning process if it is not balanced with the right differentiation strategy (Bulkani et al., 2023).

In addition, the limited facilities and learning resources are also inhibiting factors that need to be considered. Although partner institutions have provided basic facilities, the availability of more varied learning media is still limited. This is mainly related to the use of digital technology that is not fully optimal. These limitations can hinder the implementation of the Qur'an 5.0 concept which emphasizes the integration of technology in learning.

Another factor that also affects the implementation of the program is the differences in the cultural and language backgrounds of the participants. In the context of Southern Thailand which has multicultural characteristics, language differences are one of the challenges in the process of communication and delivery of materials. Although this is not the main obstacle, it still requires a more effective communication strategy so that the material can be optimally understood by all participants.

In this case, the readiness of participants to accept new learning approaches is also a factor that affects the success of the program. Some participants are still familiar with conventional learning methods, so it takes time to adapt to a more interactive and participatory approach (Puspitasari & Hidayatullah, 2023). This shows that paradigm shifts in learning require a gradual and continuous process.

Despite the various obstacles, in general, the existing supporting factors are able to compensate for the inhibiting factors, so that the program can still run well and achieve the expected goals. The interaction between these supporting and inhibiting factors shows that the implementation of empowerment programs cannot be separated from the social and environmental context in which the program is implemented.

Thus, it can be concluded that the successful implementation of the Qur'an-based women's empowerment program 5.0 is influenced by a combination of various factors, both internal and

external. Therefore, to increase the effectiveness of the program in the future, a strategy that is able to maximize supporting factors and minimize inhibiting factors is needed. This approach is important to ensure that the program not only runs effectively, but also sustains it in the long run.

The Effectiveness of Qur'an-Based Women's Empowerment Programs 5.0

The effectiveness of the Qur'an-based women's empowerment program 5.0 in this study was measured through the achievement of program objectives, the level of change in participants' understanding, and the ability of participants to apply learning outcomes. In the context of community service, effectiveness is not only seen from the output of activities, but also from the extent to which the program is able to provide meaningful changes for participants, both in terms of knowledge, attitudes, and skills (Hakim, 2021).

Based on the results of the evaluation of the activities, the program implemented showed a fairly high level of effectiveness in improving the religious literacy of the participants. This can be seen from the increase in participants' understanding of the Qur'an learning concept which is more contextual and applicative. Participants not only understand the material theoretically, but are also able to relate it to daily life practices. These findings suggest that the approach used in the program successfully bridges the gap between normative and contextual understanding in religious learning.

The effectiveness of the program is also reflected in the improvement of participants' skills in teaching the Qur'an. Through demonstration methods and hands-on practice, participants gain a more concrete and applicative learning experience. In the practical session, participants showed the ability to convey material more systematically, use more varied methods, and be able to adjust the learning approach to the needs of students. This is in line with al-Jibaly's view that effective Qur'an learning must prioritize direct practice and gradual learning (Al-Jibaly, 2007).

In addition, the effectiveness of the program can also be seen from the level of participant participation during the activity. The high involvement of participants in discussions, practices, and question and answer sessions shows that the learning methods used are able to create an interactive and participatory learning atmosphere. From an educational perspective, the active participation of participants is an important indicator of learning effectiveness, as it indicates cognitive and emotional involvement in the learning process (Creswell & Creswell, 2018).

The use of the Qur'an 5.0 approach that integrates technology in learning also contributes significantly to the effectiveness of the program. The digital media used in the activity helps participants to understand the material more visually and interestingly. In addition, the use of technology also allows participants to access learning materials more flexibly. This is in line with Asikin's (2024) research which shows that the integration of technology in religious learning can increase the effectiveness of learning and digital literacy of participants.

In terms of empowerment, the effectiveness of the program can also be seen from the increase in the confidence of female participants in playing the role of Qur'an educators. Participants showed greater courage in delivering material and participating in religious activities. This shows that the program not only increases intellectual capacity, but also empowers participants socially and psychologically. In the context of empowerment, increasing self-confidence is an important indicator of program success (Ahmad, 2011).

However, the effectiveness of the program is inseparable from several limitations that need to be considered. One of the main limitations is the relatively short duration of the implementation of activities, so it is not yet possible to measure the long-term impact comprehensively. In addition, limitations in facilities and variations in participants' abilities also affect the level of program effectiveness. Therefore, a follow-up program is needed to ensure that the results that have been achieved can be maintained and developed.

However, overall this program can be categorized as effective in achieving the goals that have been set. This is supported by improvements in various indicators, such as participant understanding, teaching skills, active participation, and confidence. This effectiveness shows that the approach used in

the program, namely the integration of Qur'anic values, participatory learning methods, and the use of technology, is the right strategy in improving religious literacy.

The effectiveness of this program also shows that the concept of the Qur'an 5.0 has great potential to be developed as a model of religious learning in the modern era. This approach is not only relevant to the needs of today's students, but also able to answer the challenges of globalization and digitalization in Islamic education. Therefore, the development of similar programs on a broader scale can be one of the strategies in improving the quality of religious education, especially in the context of women's empowerment.

Thus, it can be concluded that the Qur'an-based women's empowerment program 5.0 has a high level of effectiveness in improving the religious literacy of participants. These successes show that the integration between pedagogical approaches, spiritual values, and technology can be an effective model in the development of community service programs. However, to achieve more optimal results, continuous efforts and the development of more systematic and structured programs are needed in the future.

4. CONCLUSION

The implementation of the Qur'an-based women's empowerment program 5.0 at the Attarkiyah Islamic Institute, Thailand, shows that an integrative learning approach between spiritual values, participatory methods, and the use of digital technology can significantly increase participants' religious literacy. This program is effective in developing participants' understanding of the values of the Qur'an not only in the cognitive aspect, but also in the affective and applicative aspects. In addition, improving skills in teaching the Qur'an and the growth of female participants' confidence are important indicators of the success of the program in the context of empowerment.

The effectiveness of the program is also influenced by supporting factors such as high participant participation, institutional support, and the use of varied and interactive learning methods. However, there are several limitations, such as the limited duration of activities, the heterogeneity of participants' abilities, and the limitations of supporting facilities, which affect the optimization of program implementation. Nevertheless, overall this program is able to achieve the goals that have been set and shows the potential as a contextual and adaptive religious learning model.

Based on these findings, it is suggested that similar empowerment programs can be developed sustainably with a longer duration and equipped with a post-activity mentoring system. In addition, there is a need to strengthen the capacity of participants through more specific and structured follow-up training, as well as increasing the use of technology in learning the Qur'an. Further research is also recommended to examine the effectiveness of the program in the long term and develop a Qur'an-based empowerment model that can be adapted in various social and cultural contexts.

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