



HABITUATION OF TADARUS AL-QUR'AN AFTER DAWN PRAYER AS AN EFFORT TO REVITALIZE DARUL MUTTAQIN MOSQUE MATEKAN VILLAGE

Siti Navita¹, Berliana Fauziah², Amanda Yulia³, Ivonne Hafidatil K⁴, Ari
Freshillah⁵,

^{1,2,3,4,5} Zainul Hasan Islamic University Genggong/Kraksaan/Probolinggo, Indonesia
sitinavita464@gmail.com¹, berlianafauziah123@gmail.com², Amndayuliaaa@gmail.com³,
ivonnehafidlatil@gmail.com⁴, arifreshillah@gmail.com⁵,

Abstract

Mosques play a strategic role as centers of worship, education, and community development. However, in reality, mosques in some areas have not been optimally utilized, especially after the morning prayer. This article aims to describe the implementation of a program to promote the habit of reciting the Quran after the morning prayer as an effort to revitalize the Darul Muttaqin Mosque in Matekan Village. This activity is part of the Community Service (PKM) program implemented using the Asset-Based Community Development (ABCD) approach, which emphasizes the utilization of assets and potential owned by the community. The subjects of the activity included mosque administrators, religious leaders, congregations, and the surrounding community. Data collection techniques were carried out through participatory observation, informal interviews, and activity documentation. The results of the program implementation showed an increase in congregational participation after the morning prayer, an increase in the congregation's ability and confidence in reading the Quran, and a growing religious atmosphere and togetherness in the mosque environment. The habit of reciting the Quran, carried out routinely and consistently, has been proven to be able to revitalize mosque activities at dawn and strengthen the mosque's role as a center for community spiritual development. Thus, this program can be a model for simple and sustainable activities in an effort to prosper mosques based on community participation

Keywords: Habitual Tadarus, Mosque Revitalization, Dawn Prayer, PKM, ABCD

INTRODUCTION

Mosques are religious institutions that have a fundamental role in the lives of Muslims. The existence of mosques not only serves as a place to carry out ritual worship, but also as a center for spiritual, educational, social, and community empowerment. In the history of Islamic civilization, mosques have become the main axis in building a society based on the values of faith, science, and social solidarity (Syukrian & Hamzah, 2025). In the development of modern society, the function of mosques in various regions faces increasingly complex challenges. Changes in lifestyles, social dynamics, and the development of digital technology have an effect on the decline in community participation in mosque activities. As a result, mosques are often understood as formal worship spaces, while their educational and social functions have not been optimally optimized.

This phenomenon is also reflected in the condition of the Darul Muttaqin Mosque in Matekan Village. Mosque activities are still dominated by the implementation of mandatory prayers, while religious habituation activities oriented to strengthening spirituality and literacy of the Qur'an have not been carried out sustainably. After the implementation of the Fajr prayer, the mosque tends to be quiet again and has not been used optimally for further religious activities. In fact, the time of Fajr has a very high spiritual value in Islamic teachings. Morning is a moment full of blessings, calm, and effectiveness to get closer to Allah SWT. Therefore, optimizing the time after the Fajr

*Corresponding author.

E-mail addresses: sitinavita464@gmail.com¹

prayer is a strategic opportunity in building religious culture in the mosque and community environment(Safitri, 2022).

One of the efforts that can be made to revive the function of the mosque is through the habit of reciting the Qur'an after the Fajr prayer. This activity is a simple religious activity, easy to carry out, and does not require complex facilities, but has a great spiritual impact on individuals and communities. Tadarus Al-Qur'an is an activity of reading, listening, and understanding the holy verses of the Qur'an together. This activity not only improves the ability to read the Qur'an, but also fosters love for the holy book and strengthens the spiritual bond between worshippers and mosques as centers of worship. Habitual tadarus routinely can form the religious character of the community that is more disciplined, istiqamah, and has awareness to prosper the mosque. With consistent implementation, the mosque is expected to become a living, active, and strong spiritual space.

In the context of community service, the habituation of the Qur'an is relevant to the development approach based on local potential. The mosque as the main religious asset in Matekan Village has great potential to be developed as a center for religious activities that involve active community participation. The existence of mosque administrators, religious leaders, worshippers, and the younger generation is a very valuable social capital in supporting the sustainability of this habituation program. The involvement of all elements of society makes tadarus activities not only a ritual activity, but also a collective movement in prospering the mosque. The habit of reciting the Qur'an after the Fajr prayer also has educational value across generations. Children, adolescents, and adults can engage together in a religious learning atmosphere, so the mosque serves as a space for lifelong learning.(Cahyani et al., 2024)

In the midst of the challenges of the digital era that tends to divert people's attention to the use of gadgets and social media, tadarus activities are a positive alternative that is able to direct people's time to activities that have worship and spiritual value. The mosque is expected to be able to be a balancing space for spiritual needs in the midst of modernization.(Castrawijaya, 2024) The program of habituation of tadarus Al-Qur'an is not only oriented to the implementation of activities, but also to the formation of a sustainable religious culture. Consistency of implementation is the main key in creating meaningful social change in the mosque and community environment. The revitalization of the mosque through this activity is expected to be able to liven up the atmosphere of the mosque at Fajr. The increased presence of worshippers will create a stronger spiritual atmosphere and have a positive impact on the religious life of the community.

A lively and active mosque will play a role as a center for moral, spiritual, and social development. Its presence is not only felt at the time of compulsory worship, but also in the daily life of the community as a source of calm and togetherness. Community service activities through the habit of reciting the Qur'an are also directed to foster a sense of belonging and shared responsibility for the mosque.(Riska, 2023) The active participation of the community is an important indicator in the success of the program and the sustainability of activities after the mentoring period ends. Through the assistance carried out, it is hoped that a structured tadarus activity management system will be formed, involving mosque administrators, and has a clear

sustainability mechanism. Thus, the activity does not stop as a temporary program, but develops into a deep-rooted religious tradition. (Muyassaroh, 2024)

Empirically, various studies show that the habituation of the Qur'an tadarus is able to have a positive impact on the formation of religious character. Zakariya's research (2025) found that the habituation of tadarus on a regular basis is effective in fostering love for the Qur'an and shaping the religious discipline of students. Another study conducted by Miftahuddin and Hediyaniti (2025) also emphasized that the habituation of reciting the Qur'an is able to strengthen religious character and disciplinary values through continuous reading of the Qur'an. These findings show that tadarus has a strategic role in fostering religious character.

Meanwhile, Umam, Roqib, and Muarif (2025) emphasized the importance of revitalizing mosques as a center for Islamic education that is integrated with religious and social activities of the community. Mosques that are revived through habituation programs are considered to be able to strengthen the role of mosques as centers for the development of the people. Based on the conceptual description and findings of previous research, the habituation of reciting the Qur'an after the Fajr prayer is a strategic step in the revitalization of the Darul Muttaqin Mosque in Matekan Village. This activity is expected to be able to revive the function of the mosque optimally as a center for worship, education, and empowerment of the people, as well as become a model for strengthening community-based religious culture.

METHOD

This Community Service Activity (PKM) is carried out using the Asset Based Community Development (ABCD) approach. The ABCD approach focuses on the exploration and utilization of assets and potentials that have been owned by the community as the main capital in the process of community empowerment and development. This approach was chosen because it is considered relevant to optimize the role of mosques as centers of religious activities based on community participation. The location of this PKM activity is the Darul Muttaqin Mosque in Matekan Village, which was chosen based on strategic considerations as the center of religious activities of the village community. This mosque has the potential for religious, social, and cultural assets that can be developed to support the implementation of the habit of reciting the Qur'an after the Fajr prayer.

The subjects in this PKM activity include mosque administrators (takmir), local religious leaders, mosque worshippers, and the surrounding community who are actively and passively involved in religious activities. The involvement of various elements of the community aims to ensure the sustainability of the program and foster a sense of ownership of the activities carried out. The stages of implementing PKM refer to the main stages in the ABCD approach, namely discovery, dream, design, define, and destiny. This stage is carried out systematically and participatively so that the program designed is truly in accordance with the needs and potential of the community.

The discovery stage is carried out through initial observation and informal discussions with mosque administrators and worshippers. At this stage, the identification of assets owned by the Darul Muttaqin Mosque was carried out, such as the existence of a representative mosque, Fajr prayer congregations, the ability to read

the Qur'an for some people, as well as the support of religious leaders and mosque administrators. This stage aims to explore existing strengths and potentials, rather than focusing on problems alone. The dream stage is carried out by involving mosque administrators and worshippers in participatory discussions to formulate common expectations related to the development of mosque activities. At this stage, the community expresses their desire for the mosque to be more lively after the Fajr prayer and become a center for religious development, especially through Qur'anic tadarus activities that are carried out regularly and continuously.

The design stage is the program design stage based on the results of asset identification and community expectations. At this stage, the design of the Qur'anic tadarus habituation activity after the Fajr Prayer is prepared, including the implementation time, tadarus pattern, division of roles between mosque administrators and worshippers, and mentoring mechanisms. The program design is made simple and flexible so that it is easy to be implemented by the community. The define stage is carried out by determining the priority program to be implemented, namely the habituation of reciting the Qur'an after the Fajr prayer as an effort to revitalize the mosque. At this stage, indicators of program success are also determined, such as increasing the attendance of worshippers after the Fajr prayer, community involvement in tadarus, and consistency in the implementation of activities.

The destiny stage is the stage of implementing and strengthening the sustainability of the program. The Qur'an tadarus activity is carried out regularly after the Fajr Prayer with assistance from the PKM team. At this stage, the role of mosque administrators and worshippers is strengthened so that they can continue activities independently after the PKM program ends. Data collection techniques in PKM activities include participatory observation, informal interviews, and documentation of activities. Observations were carried out to see the dynamics of the implementation of tadarus and congregational participation, while interviews were used to explore the community's response and perception of the program being carried out.

Data analysis was carried out in a qualitative descriptive manner by interpreting the data from observations and interviews to find out the changes that occurred before and after the implementation of the program. This analysis is focused on aspects of community participation, the sustainability of activities, and changes in the religious atmosphere in mosques. The success of this PKM activity is measured based on the active involvement of the community, the consistency of the implementation of the Qur'anic tadarus, and the growth of collective awareness to prosper the mosque. With the ABCD approach, this activity is expected to be able to create sustainable social change based on the assets and local potential of the people of Matekan Village.

RESULTS AND DISCUSSION

Initial Condition and Potential of Darul Muttaqin Mosque in Matekan Village

In the early stages before the Community Service (PKM) program was implemented, the Darul Muttaqin Mosque in Matekan Village had been used as a place for mandatory worship, but the level of activity was still relatively limited outside of congregational prayers. The religious activities that take place are still basic and have not been filled with routine coaching activities. The number of worshippers was indeed present at certain times, but at the Fajr prayer the participation was relatively

small and was not followed by follow-up activities. After the prayer is over, the congregation usually immediately leaves the mosque so that the atmosphere is quiet again. This condition shows that the role of mosques as a center for daily religious development, especially at dawn, has not run optimally.

The lack of post-Fajr prayer activities is not due to the low concern of residents for the mosque, but because there is no program designed in a directed manner and there is no party that has consistently moved these activities. In fact, some pilgrims have a fairly good ability to read the Qur'an and an interest in doing it regularly. However, this potential is still running personally and has not been organized in the form of joint activities in mosques. As a result, the opportunity to build a collective worship tradition that can liven up the mosque in the morning has not been utilized to the fullest.(Al Khalidi, 2019)

Changes began to be seen after the presence of PKM students who provided assistance and initiated programs based on religious activities in mosques. With a participatory approach and coordination with takmir and community leaders, a habituation activity was formed after the Fajr prayer. This program began through direct invitations to worshippers, providing examples of implementation, and routine assistance every day. This simple but sustained effort became the starting point for the growth of new habits in the mosque environment.

In its implementation, the program shows positive developments. The pilgrims not only came for Fajr prayers, but also began to take the time to follow tadarus together. The atmosphere of the mosque after Fajr became more lively with the recitation of the Qur'an which was chanted in turn. The number of tadarus participants has also increased from time to time, including involving teenagers and children. This activity not only improves the quality of worship, but also strengthens the relationship between worshippers and fosters a sense of togetherness in prospering the mosque.

Actually, the Darul Muttaqin Mosque has various potentials that support to be developed. Responsive mosque management, the availability of worship facilities such as Qur'an mushaf, and adequate facilities are important assets in supporting the program. Coupled with the character of a religious community and a supportive environment, the opportunity for mosque activation is getting bigger. The presence of PKM students functions as a spark that moves this potential into real and directed activities.

Thus, mosques that were previously less active at dawn experienced an increase in activity after the implementation of the tadarus habituation program. The mosque became more lively and crowded by continuous worship activities. This shows that strengthening the function of mosques can be started from simple programs that are carried out consistently, by utilizing the potential that already exists in the community.

Pimplementation of the Tadarus Al-Qur'an Habituation Program After Fajr Prayer

The program of habituating the Tadarus of the Qur'an after the Fajr prayer at the Darul Muttaqin Mosque, Matekan Village, was carried out as an effort to reactivate the role of the mosque through simple routine activities but carried out continuously. This activity began with a process of communication and joint planning between the PKM team, mosque takmir, and community leaders to obtain approval and support. In this stage, the form of activity that is most suitable for the condition of the pilgrims is also

discussed so that the program can be accepted and run easily. The mosque management basically welcomes the initiative because it is considered in line with the goal of prospering the mosque. (FATIMAH, 2025)

After the planning stage, the program was introduced to the Fajr prayer congregation. The delivery was carried out directly after the congregational prayer by explaining the purpose, virtues, and procedures for implementing tadarus. The approach used is an invitation and actively involves the congregation so as not to seem forceful. The PKM team also provided motivational encouragement regarding the value of reading the Qur'an in the morning. This communicative method of socialization helps to foster the interest of worshippers to participate in tadarus activities together.

In practice, tadarus activities are carried out by the method of reciting the Qur'an alternately between worshippers. Each participant had a turn to read several verses, then continued by the next participant. This pattern provides an even space for participation. For pilgrims whose recitation of the Qur'an is not fluent, light guidance and subtle repairs are given to stay comfortable and not feel awkward. The implementation time is made flexible, usually around 15 to 30 minutes after the Fajr prayer, so that it does not interfere with the activities of the congregation but still forms a routine.

In the early days of implementation, the PKM team played an active role as a companion as well as a driving force of activities. Their regular presence every morning helps maintain consistency and form new habits among the pilgrims. In addition, some worshippers who are considered active and have good reading skills are encouraged to take on the role of leading or guiding tadarus. This step aims to ensure that the program can continue to run even though the PKM mentoring period has ended, so that the sustainability of activities is maintained by local administrators and worshippers.

This program also maximizes the mosque facilities that are already available, such as the Qur'an mushaf and worship hall facilities. The arrangement of the Qur'an is made more accessible so that worshippers can immediately follow the tadarus without complicated preparation. In some implementations, the activity began with a joint reading led by one of the participants to create cohesiveness and build a more lively atmosphere. This method is quite helpful to increase the confidence of pilgrims who were previously hesitant to read aloud.

During the program, simple monitoring was carried out on the development of activities, especially in terms of the number of participants and the activeness of the pilgrims. The results of observations show an increase in pilgrim involvement from time to time. Some worshippers even began to remind each other to stay after the Fajr prayer and follow the tadarus. Thus, this activity not only becomes a routine of reading the Qur'an, but also forms a habit of worship together and strengthens togetherness in the mosque environment. (Al Mubarak & Fakhruddin, 2025) In general, the implementation of the tadarus habituation program after the Fajr prayer is carried out through planning steps, program introduction, routine practice, mentoring, and monitoring. The approach that emphasizes the involvement of worshippers, the use of existing facilities, and the consistency of implementation time makes this program well

received and begins to become part of the worship routine at the Darul Muttaqin Mosque in Matekan Village.

The Impact of the Program on Mosque Revitalization

The implementation of the habituation program of tadarus Al-Qur'an after the Fajr prayer at the Darul Muttaqin Mosque in Matekan Village has had a significant influence in efforts to revive the role of mosques. The revitalization that occurred can not only be seen from the increase in types of activities, but also from the strengthening of the function of the mosque as a center for spiritual development and community togetherness. The Fajr tadarus activity is the starting point for the formation of a new routine that makes the mosque more active and nuanced in the morning. (Riza, 2025)

The most prominent change was seen in the increase in the attendance and involvement of worshippers after the Fajr prayer. If previously worshippers tended to leave the mosque immediately, now many choose to stay to follow tadarus together. The number of participants shows a gradual increase as the program progresses and there are continuous invitations. This condition indicates that simple but consistent activities are able to build a culture of congregational worship in the mosque environment.

In terms of the quality of worship, this program also has a positive impact on the ability to read the Qur'an of pilgrims. Through alternating reading patterns and guidance as necessary, the congregation who was previously less fluent became more confident to participate in reading. The process of listening to each other and improving reading creates a natural learning atmosphere. Thus, the mosque developed not only as a place of prayer, but also as a space for learning the Qur'an that took place regularly. (Arum, n.d.)

In addition, the atmosphere of the mosque at Fajr becomes more lively and full of spiritual nuances. The recitation of the holy verses of the Qur'an after prayer presents a strong religious atmosphere and has a positive influence on the surrounding environment. The community sees that the mosque is no longer quiet after Fajr, but is active with follow-up worship activities. This situation is one of the signs that the function of the mosque as a center of religious activities is starting to run optimally again (Mubaraq et al., 2024).

The Fajr tadarus program also strengthens social relations between worshippers. Regular meetings every morning through the activity of reading the Qur'an together encourage closeness, getting to know each other, and motivating each other in worship. Interaction does not only occur during prayer, but also during tadarus activities (Zein, n.d.). This fosters a sense of togetherness and collective concern for the prosperity of the mosque. In terms of mosque management, the success of this activity provides an encouragement for the management to be more active in developing other religious programs. Tadarus Subuh is an example that mosque prosperity activities can be carried out through simple steps by utilizing the facilities that are already available. The confidence of the management and congregation in managing activities also increased, thus opening up opportunities for the emergence of advanced program innovations. (Abidin, 2024)

In general, the impact of the tadarus habituation program after the Fajr prayer on the revitalization of the Darul Muttaqin Mosque in Matekan Village can be seen in the

increase in mosque activities, congregation participation, the quality of Qur'an reading, the religious atmosphere, and the strength of social relationships. This program proves that efforts to revive mosques can start from small habits that are carried out istiqamah and involve the community directly. With the formation of the Fajr tadarus routine, the mosque became more active and functioned more widely as a center of worship and guidance for the people.(Indazah, 2024)

Documentation



Figure 1. Interview with one of the mosque administrators



Figure 2. Interview with the Takmir of the Darul Muttaqin Mosque



Figure 3. Reading of the Qur'an

CONCLUSION

Based on the above discussion, it can be concluded that the program of habituation of the Qur'an tadarus after the Fajr prayer at the Darul Muttaqin Mosque, Matekan Village, has proven to be an effective step in efforts to revitalize the function of the mosque. In the initial condition, mosque activities were still limited to the implementation of congregational prayers without any follow-up activities at dawn, so the atmosphere of the mosque tended to be quiet after the worship was over. However, mosques actually have adequate potential, both in terms of management support, the availability of facilities, and the basic ability of worshippers to read the Qur'an. Through the initiation and assistance of PKM students, the Subuh tadarus program has been successfully implemented with a participatory, persuasive, and habit-based approach. The implementation of simple but consistent activities is able to attract the involvement of worshippers to stay in the mosque after the Fajr prayer and follow tadarus together. The rotating reading system and light guidance make this activity inclusive and can be followed by various groups, including teenagers and children. The impact of the program can be seen in the increase in the activity of the mosque in the morning, the increase in congregational participation, the increase in confidence in reading the Qur'an, and the growth of religious atmosphere and togetherness between worshippers. This program also encourages mosque administrators to be more confident in developing other religious activities. Thus, the habit of tadarus after the Fajr prayer can be a model of simple activities that are sustainable in prospering and reviving the role of the mosque as a center of worship and the development of the people.

BIBLIOGRAPHY

- Abidin, Z. (2024). *Pemahaman keberagamaan remaja dalam meningkatkan kepedulian pada kemakmuran Masjid Annashr Bintaro Banten*. Institut PTIQ Jakarta.
- Al Khalidi, A. (2019). *Komunikasi Dakwah Gerakan Pemuda Subuh Dalam Menggerakkan Shalat Subuh Berjamaah Di Kota Lhokseumawe*. Pascasarjana Universitas Islam Negeri Sunan Ampel, Surabaya, Program Studi Komunikasi Dan Penyiaran Islam.
- Al Mubarak, Z. M., & Fakhruddin, A. (2025). Strategi Peningkatan Minat Jamaah dalam Mengikuti Kegiatan Keagamaan di Masjid. *Paedagogie: Jurnal Pendidikan Dan Studi Islam*, 6(01), 65–80.
- Arum, R. P. (n.d.). *PERAN PEMBIMBING AGAMA UNTUK MENINGKATKAN MOTIVASI BELAJAR MEMBACA AL-QUR'AN JAMAAH MAJELIS TAKLIM NURUL JANNAH TELAGA HARAPAN CIKARANG BARAT BEKASI*. Falkultas Dakwah Dan Ilmu Komunikasi.
- Cahyani, S. R. A., Masudi, M., & Idris, M. (2024). *Optimalisasi Fungsi Masjid dalam Meningkatkan Karakter Religius Remaja Masjid Baitul Muttaqin Desa Sidomulyo Kec. Muara Lakitan Kab. Musi Rawas*. Institut Agama Islam Negeri Curup.
- Castrawijaya, C. (2024). *Manajemen Masjid Profesional di Era Digital*. Amzah.
- FATIMAH, N. I. A. U. (2025). *IMPLEMENTASI KEGIATAN TADARUS AL-QUR'AN DAN SHOLAT TAHAJUD BERSAMA DALAM MENANAMKAN KARAKTER RELIGIUS PADA REMAJA MAJELIS MUROTILIL QUR'AN DESA PAKIJANGAN KABUPATEN BREBES*. Universitas Islam Sultan Agung Semarang.
- Indazah, S. (2024). *IMPLEMENTASI PROGRAM SALAT DHUHA BERJAMAAH DAN*

- DAMPAKNYA TERHADAP KARAKTER RELIGIUS PESERTA DIDIK (STUDI KASUS DI MA MATHALI'UL HUDA TRANGKIL PATI). Universitas Islam Sultan Agung Semarang.
- Mubaraq, F., Efendi, M., Murnika, Y., Putri, Y. D., & Wismanto, W. (2024). Mesjid Tempat Ibadah yang Menyucikan Jiwa dan Memperkuat Spiritual. *Moral: Jurnal Kajian Pendidikan Islam*, 1(4), 42–50.
- Muyassaroh, H. L. (2024). *Peran Pengurus Takmir Dalam Mewujudkan Masjid Sebagai Sentral Kegiatan Keagamaan Masyarakat Di Masjid Nurul Hasan Kelurahan Keniten Ponorogo*. IAIN PONOROGO.
- Riska, R. (2023). *Peran Dai Dalam Pembinaan Keagamaan Majelis Taklim Nurul Huda Desa Budong-Budong Kecamatan Topoyo Kabupaten Mamuju Tengah*. Universitas Islam Negeri Datokarama Palu.
- Riza, U. (2025). PERAN TAMAN PENDIDIKAN AL-QUR'AN (TPQ) DALAM MEMBINA NILAI-NILAI KARAKTER ISLAMI PADA ANAK DI TPQ NURUL AMIN DESA SUNGAI BADAH KABUPATEN MESUJI. UIN RADEN INTAN LAMPUNG.
- Safitri, A. (2022). PEMANFAATAN MASJID SEBAGAI SUMBER BELAJAR PENDIDIKAN AGAMA ISLAM DALAM PEMBINAAN PRAKTIK IBADAH DI MASJID AL-MUTTAQIN II KECAMATAN KOTA MANNA. UIN Fatmawati Sukarno Bengkulu.
- Syukrian, A., & Hamzah, N. (2025). KONTRIBUSI MASJID DALAM PEMBINAAN PENDIDIKAN ISLAM DAN MORALITAS UMAT: STUDI KASUS MASJID KAPAL MUNZALAN KUBU RAYA. *Tashdiq: Jurnal Kajian Agama Dan Dakwah*, 15(1), 11–20.
- Zein, H. T. (n.d.). INTERAKSI DENGAN AL-QUR'AN (STUDI KASUS DI SMA INSAN CENDEKIA BOARDING SCHOOL SENTUL). Fu.