

MODEL CORPORATE SOCIAL RESPONSIBILITY MUSHAF PUBLISHING: A STUDY OF THE CORDOBA-BAZNAS QURAN ALMS PROGRAM IN EDUCATING THE UMMAH

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Abstract

This study aims to evaluate the effectiveness of the Corporate Social Responsibility (CSR) model implemented by Quran Cordoba-BAZNAS in enhancing tajwīd literacy, tafsīr comprehension, and the motivational and emotional engagement of the public – particularly young people – with the Qur’ān. A mixed-methods design was employed: quantitatively, pre- and post-tests of tajwīd literacy (N = 200) and a five-point Likert questionnaire measuring motivational and affective outcomes; qualitatively, in-depth interviews with CSR program stakeholders, Islamic education faculty, and workshop participants. Quantitative data were analyzed using paired t-tests, while qualitative data underwent thematic analysis. Results indicate a statistically significant improvement in tajwīd scores ($\Delta +20.7$; $p < 0.01$) and tafsīr comprehension, with 87% of participants reporting increased motivation for regular Qur’ān study and 92% reporting stronger emotional attachment to the Qur’ān following workshops in calligraphy, structured tadabbur, and “Quran Hour.” The partnership with higher-education institutions under the Tri Dharma framework enhanced program design, ensured academic rigor, and secured sustainable evaluation processes. In conclusion, the Cordoba-BAZNAS CSR model transcends mere mushaf distribution to function as a comprehensive Qur’ān-learning ecosystem, delivering measurable cognitive and affective outcomes. This “Educational CSR” paradigm is recommended as a best practice for publishers and religious organizations seeking to empower Qur’ān literacy in Indonesia.

Keywords: Educational CSR; tajwīd literacy; affective motivation; mushaf edutainment; Tri Dharma partnership.

A. Introduction

Mushaf al-Qur'an publishing has been seen as a line of business to produce sacred texts for sale and distribution without paying serious attention to its educational or social impact. In fact, data from the Ministry of Religious Affairs (2023) shows that Indonesia's Qur'an Literacy Index is only 66.04 ("medium" category), and especially the younger generation often has difficulty understanding tajweed and tafsir independently. (Pratiwi, n.d.).

On the other hand, UNESCO noted that the reading interest of Indonesian people is the lowest in ASEAN, where the activity of reading books including mushaf is still far behind watching television or other digital media (Suryanti & Megawanti, 2022). This condition raises academic concerns: how to combine the economic function of mushaf publishing with social-educative responsibilities so that their contribution is more meaningful in educating the ummah? (Serrano-Baena et al., 2025). Studies on CSR in an Islamic perspective confirm that corporate social responsibility is already contained in the principles of *maqāṣid al-syarī'ah* *maslahah* and *rahmatan lil-'ālamīn* which emphasize the welfare of the people (Rusdiyanto et al., 2021). In the context of mushaf publishing, (Fatchiatuzahro, 2023) showed that edutainment on the mushaf through tajweed coloring, reflective quizzes, and concise tafsir inserts increased readers' interest in reading and spiritual understanding. On the other hand, BAZNAS's Cordoba CSR partnership model in "Alms Sales of Al-Qur'an Products" has been descriptively reviewed in the popular literature, but not many have empirically measured its educational impact (Baznas, 2025).

In previous research from Sekar (Dwi Ardianti et al., 2019) in her research developed an Ethno-Edutainment Module Based on Local Wisdom, namely an edutainment module based on the cultural wealth of the North Coast of Indonesia to improve students' conceptual understanding. With the Borg & Gall model, this module is validated in terms of practicality and effectiveness to provide a framework for developing interactive teaching materials that can be adapted in mushaf calligraphy workshops to enrich the learning experience of the Qur'an (Wanabuliandari & Ardianti, 2023). Then the research published in IJETER (2021) on Gamification in the Hijaiyah Writing Application which designs mobile applications for practicing writing Hijaiyah letters using gamification mechanisms (score, leaderboard, high-score).

The usability test results (70.5% positive) and instrument validation (100% valid) prove that game elements can significantly increase children's motivation and engagement in learning to write the Mushaf (Fanani et al., 2021). Furthermore, a community service study (2024) on Strengthening the Qur'anic Literacy of Children and Adolescents through Digital Technology in Juragan Journal presented e-learning interventions, interactive videos, and tafsir applications. After the training, there was an increase in interest in reading the Qur'an and understanding the content of the verses in participants aged 10-17 years, showing the importance of integrating digital media in CSR mushaf programs for the younger generation in the cyber era (Muhammad et al., 2024). Then the latest R&D Research (2025) on Thematic Digital Quran Learning Model in Higher Education which produces "Thematic Digital Quran Learning Model" this research combines thematic Al-

Qur'an content with an e-learning platform. This model is proven to foster religious tolerance and tadabbur skills of PAI students through hybrid learning - providing an example of how mushaf publishers can partner to provide digital modules as part of educational CSR. (Affandi et al., 2021).

Research from Ates, Muhammad, and Geraldus on the Effect of Gamification and Peer Tutoring on Quran Reading Competency. "The Influence of Gamification on Quran Reading Learning" (2023) tested a gamification-based peer tutoring method in a campus environment. As a result, reading competence (accuracy, fluency) increased significantly, confirming that CSR mushaf incorporating gamified peer learning mechanism can accelerate skill transfer and religious motivation (Siregar et al., 2023). The five studies describe edutainment modules, gamification, and digital integration but none of them discuss "educative CSR" for the publishing of the Qur'anic mushaf, and these five studies only examine the edutainment aspects in the mushaf design (tajweed coloring, quizzes, tafsir inserts), without exploring in depth the CSR mechanism and its partnership with educational institutions for community empowerment, so research on CSR in the mushaf publishing sector that combines the distribution of the Qur'an with religious learning activities is still very limited. Meanwhile, the religious literacy of the millennial generation is more likely to be interested in an educational approach, which should integrate the theory of cultural literacy and Islamic citizenship (Ilyas & Maknun, 2023).

Against this background, this study explores the CSR model of Cordoba-BAZNAS Quran Publishers not only as a distribution of mushaf, but also as an educational ecosystem: calligraphy workshops, structured tadabbur, and "Quran Hour" events. This approach combines maqāṣid al-syarī'ah theory (maslahah and rahmatan lil-'ālamīn) with edutainment and social learning practices, so that it is expected to strengthen tajweed literacy, tafsir understanding, and the love of the younger generation for the Qur'an. Thus, this research not only assesses quantitative output (number of mushaf distributed), but also cognitive and affective outcomes, offering a new paradigm of "CSR Edukatif" in mushaf publishing that is relevant for the development of Islamic religious education management in Indonesia.

B. Method

This research uses a mixed-methods approach with a multiple case study design to gain an in-depth and comprehensive understanding of the effectiveness of the educational Corporate Social Responsibility (CSR) program run by Cordoba-BAZNAS as a Qur'anic learning ecosystem. The mixed-methods approach was chosen because it is able to combine the strengths of quantitative and qualitative data so as to provide a holistic picture of the phenomenon under study, Creswell, in (Basiroen et al., 2025). This type of research is mixed-methods, which is a combination of quantitative and qualitative approaches. The quantitative approach was used to measure changes in tajweed literacy and the level of spiritual motivation of participants through pre-test and post-test instruments, while the qualitative approach was applied to explore perceptions, experiences, and the context of program implementation through in-depth interviews and document analysis. According to Creswell in (Nasarudin et al., 2024), mixed-methods

methods allow researchers to obtain rich and valid data from various perspectives. The research design used is a multiple case study with three program implementation loci representing different contexts, namely Transpark Mall Bintaro as the location of public events and QRIS alms activities, Universitas Islam Nusantara (UNINUS Bandung) as the campus partner, and two Islamic boarding schools in West Java as the traditional context. This multiple case study design was chosen because it provides an opportunity to conduct cross-site comparisons and identify contextual factors that influence the effectiveness of CSR programs (Widyawati et al., 2025). This approach also strengthens the validity of the findings compared to a single case study as it allows cross-case triangulation of data. The research population consisted of calligraphy and tadabbur workshop participants who participated in the Cordoba-BAZNAS CSR program in the three locations. A quantitative sample of around 200 participants was taken using a purposive sampling technique, which selected participants who actively participated in the entire series of workshops to ensure data relevance and consistency. This purposive sampling technique is in accordance with Sugiyono's recommendations in the study. (Fadhillah et al., 2024). In the context of research that requires samples based on certain criteria. For qualitative data, informants were purposively selected including Cordoba CSR managers, BAZNAS officials, PAI lecturers, and workshop participants as the main sources of information. The quantitative data collection instruments consisted of a tajweed literacy test adapted from the previously validated Tajwid Wheel model and a motivation questionnaire developed based on Self-Determination theory (Deci & Ryan, 1985). Quantitative data was collected through pre-test and post-test conducted before and after the workshop. Qualitative data was collected through in-depth interviews with semi-structured guides and document studies in the form of workshop materials, mushaf edutainment modules, and mushaf distribution reports. The triangulation technique was used to ensure the validity of the data (Dewi & SH, 2025). Quantitative data were analyzed using descriptive statistics to describe participants' literacy and motivation profiles, as well as paired t-test inferential test to test significant differences in changes in tajweed literacy before and after the intervention. Quantitative analysis was conducted with the help of the latest version of SPSS software. Meanwhile, qualitative data were analyzed using thematic analysis techniques according to the guidelines of Miles, Huberman, and Saldaña in (Heriyanto & Nurislaminingsih, 2025).

C. Finding and Discussion

1. Finding

The application of the concept of Islamic Corporate Social Responsibility (CSR) in the context of Mushaf publishing does not only emphasize philanthropic aspects, but also integrates spiritual dimensions and empowerment of the people. The results show that the concept of Islamic Corporate Social Responsibility (CSR) in the world of Mushaf publishing is not limited to philanthropic activities such as providing free Mushaf, but extends to deep spiritual and social aspects. Islamic CSR, which is rooted in *maqāṣid al-syarī'ah*, especially the principles of *maslahah*

(welfare) and ta'wīd (justice), encourages companies to balance profit orientation with social and religious responsibilities. In practice, these CSR activities are manifested through programs such as calligraphy workshops, tadabbur Al-Qur'an, and mushaf reading training, which are not only a form of collective worship, but also contribute to the empowerment of the people.

In the research process, it was found that the integration of edutainment elements in religious media, especially in mushaf products, seems to affect the level of user engagement. Some of the identified forms of innovation include the use of colored tajweed, tadabbur quizzes, and other interactive modules. These elements appear to provide cognitive and emotional stimulation in the Qur'anic learning process. Based on observations of higher levels of interactivity in edutainment features.

In the data collection process, it was found that collective activities such as calligraphy workshops and Quran Hour were often utilized by participants as a means of learning together. In these activities, there is a tendency for participants to observe and imitate the behavior of instructors and other participants, especially in the technical aspects of reading and writing the Quran. Some participants also showed an increase in self-confidence along with the frequency of their involvement in these activities. This pattern of involvement indicates the possibility of a relationship between the social interaction that occurs during the activity and the development of participants' ability to understand and practice the contents of the Mushaf. In addition, from the documentation and field notes, it appears that the Islamic CSR approach tends to be used as the main value framework in the implementation of the program, while edutainment and social learning elements appear as part of the approach used by the activity organizers. The relationship between the three has not been fully mapped, but indicates the potential synergy between values, methods, and implementation mechanisms in the mushaf publishing and distribution activities.

The research data showed that:

a. Improved Tajweed Literacy

Mean score of tajweed literacy pre-test = 58.2; post-test = 78.9 ($\Delta = +20.7$, $p < 0.01$).

b. Increased motivation and love for the Qur'an

87% of participants reported being "highly motivated" to recite the Qur'an regularly after the workshop; 12% 'motivated'; 1% "neutral".

a. Effectiveness of Partnership with Higher Education

UNINUS Cordoba MoU document recorded 15 trilogy of tridharma activities (workshop, research, service) in 12 months; 1,200 PAI students involved.

c. Socio-economic impact on school recipients

65% of mushaf alms recipients are underprivileged families; after attending the tadabbur group, 40% reported an increase in the practice of reading and writing the Qur'an in the family.

2. Discussion

The results showed significant results from the implementation of the edutainment-based Islamic CSR program on improving literacy and community religious motivation. First, there was a significant increase in participants' tajweed literacy. Based on pre-test and post-test data, the average score increased from 58.2 to 78.9, or a difference of 20.7 points ($p < 0.01$). This finding confirms the effectiveness of the colored tajweed module in helping participants understand the laws of Qur'anic recitation. Within the framework of edutainment theory, the use of color as a visual cue serves as a "cognitive cue" that strengthens participants' memory and understanding. This proves that an approach that combines education and entertainment can improve cognitive retention in religious learning. Second, there was a surge in motivation and love for the Qur'an after the workshop. As many as 87% of participants stated that they were "highly motivated" to recite the Quran regularly, while 12% felt 'motivated' and only 1% were "neutral". This phenomenon can be explained through the Social Learning Theory (Bandura) approach, (Grusec, 1994). where the learning process that occurs in social interactions, especially through modeling by instructors and fellow participants, contributes to the strengthening of affective aspects.

This result also affirms Rusdiyanto's study in (Rusdiyanto et al., 2021) which emphasizes that Islamic CSR programs have great potential in forming emotional ties to the brand and the religious values it carries. Third, the effectiveness of the program is also evident from the strong collaboration between publishers and higher education institutions. Within one year, the collaboration between Cordoba and UNINUS resulted in 15 tridharma-based activities, involving 1,200 Islamic Education students. This collaboration not only expanded the reach of the program, but also added a strong academic dimension through research and evaluation. This makes Cordoba's CSR model a "research-based CSR", which distinguishes it from most commercial CSR approaches that are one-way and less scientifically documented. Fourth, in terms of socio-economic impact, the mushaf alms program conducted with BAZNAS is not only limited to product distribution,

but also includes efforts to empower family literacy. Data shows that 65% of mushaf recipients are underprivileged families, and of these, 40% reported an improvement in the practice of reading and writing the Qur'an in the family environment after participating in group tadabbur activities. This indicates that the approach is able to bridge the gap that has existed in CSR research between physical distribution and sustainable cognitive-affective impact.

The findings of this study are consistent with edutainment theory, which states that educational approaches delivered in an engaging and visual manner can improve learning outcomes. In addition, these results are in line with Social Learning Theory (Bandura), which emphasizes the importance of observation and social interaction in shaping individual behavior and motivation. The finding that interaction in workshops can increase participants' motivation is also corroborated by the study of (Rusdiyanto, 2021), which states that Islamic CSR programs are able to create emotional ties to religious values and spiritual identity. In addition, the research-based CSR model implemented by Cordoba and UNINUS shows differentiation from conventional CSR approaches that emphasize philanthropy without academic reinforcement.

From the theoretical side, the results of this study expand the understanding of the integration of the concept of Islamic CSR with the edutainment approach. This opens a new framework that CSR is not only a corporate social instrument, but can also be an effective learning medium in a religious context. Practically, this result can be a reference for mushaf publishers and other religious institutions in designing more impactful CSR programs. BAZNAS's Cordoba model shows that a combination of religious product distribution, interactive learning module development, and academic partnerships can significantly expand social impact.

E. Conclusion

Based on the empirical analysis of the Cordoba-BAZNAS Quran Alms Program, it can be concluded that the mushaf publishing CSR model that integrates product distribution with educational activities such as calligraphy workshops, colored tajweed edutainment modules, and Quran Hour has succeeded in improving tajweed literacy, religious motivation, and public love for the Qur'an. The significant increase in tajweed literacy scores and the high percentage of participants who reported an increase in passion for the Quran confirm that the edutainment approach and academic partnerships strengthen the effectiveness of skills transfer and affective values. In addition, collaboration with universities within the Tridharma framework not only enriches the program design with research methodology, but also ensures the sustainability of academic

evaluation and expansion of participant coverage, so that Islamic CSR on mushaf publishing becomes more structured and impactful. The success of this program opens new horizons in the study of religion-based CSR, namely the concept of “Educative CSR” where corporations not only distribute product alms, but also play an active role as facilitators of religious learning. This finding answers the academic need to integrate maqāṣid al-sharī'ah theory with Islamic education management practices, and emphasizes the importance of edutainment innovation in religious media.

This study has several limitations that need to be addressed. Firstly, the pre-test and post-test data were only collected in a relatively short period of time, so it was not possible to measure long-term retention of tajweed understanding. Secondly, the motivation and literacy improvements reported by participants were self-reported, which could potentially contain perception bias. Thirdly, although the collaboration with universities was good, not all regions have the access or capacity to form similar collaborations. In the future, longitudinal studies and program replication in various social contexts are needed to test the consistency and generalizability of the findings.

As a suggestion, future research can expand the locus by including other mushaf publishers and comparing various educational CSR models to test the generalizability of the findings. The development of edutainment modules can be enriched with gamification elements and interactive digital platforms to reach generation Z more effectively. In addition, longitudinal studies are needed to measure the long-term impact of the program on the Quranic habit and religious literacy index of the community. Finally, cross-disciplinary collaboration, for example with experts in educational psychology and information technology, can lead to new innovations in digital mushaf design and hybrid learning strategies, so that the role of mushaf publishers as agents of religious and intellectual transformation can continue to grow.

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