



## *Muhammadiyah-Based Community Engagement: Qur'anic Literacy, Worship Discipline, and Financial Empowerment*

### **Keterlibatan Komunitas Berbasis Muhammadiyah: Literasi Al-Qur'an, Disiplin Ibadah, dan Pemberdayaan Keuangan**

Daryanto<sup>1,2\*</sup>, Bayu Wijyantini<sup>4</sup>, Taghfirul Azhima Yoga Siswa<sup>2,3</sup>, Alfi Arif<sup>5</sup>, Nursaid<sup>4</sup>, Taufik Sobri<sup>6</sup>, Triawan Adi Cahyanto<sup>1</sup>

<sup>1</sup>Department of Informatics Engineering, Universitas Muhammadiyah Jember, Indonesia

<sup>2</sup>Ph.D Student, Universiti Muhammadiyah Malaysia (UMAM), Malaysia

<sup>3</sup>Department of Informatics Engineering, Universitas Muhammadiyah Kalimantan Timur

<sup>4</sup>Department of Management, Universitas Muhammadiyah Jember, Indonesia

<sup>5</sup>Department of Accounting, Universitas Jember, Indonesia

<sup>6</sup>Department of Accounting, Universitas Mahakarya Asia, Indonesia

E-Mail: [daryanto@unmuhjember.ac.id](mailto:daryanto@unmuhjember.ac.id)

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*Corresponding Author: Daryanto*

#### **Abstrak**

Kegiatan pengabdian kepada masyarakat ini bertujuan untuk menguatkan literasi Al-Qur'an, disiplin ibadah, dan literasi keuangan dasar pada jamaah Surau Wang Ulu, Kangar, Perlis, Malaysia, melalui pendekatan pemberdayaan berbasis nilai-nilai Muhammadiyah. Program dilaksanakan selama sepuluh minggu dengan pendekatan *Participatory Action Research* (PAR) yang mencakup tahap identifikasi kebutuhan, perencanaan, pelaksanaan, evaluasi, dan tindak lanjut. Peserta utama program berjumlah 50 orang yang terdiri atas 38 anak usia 7–15 tahun dan 12 orang dewasa. Selain itu, 25 orang tua dan pengurus surau dilibatkan sebagai peserta pendukung dalam kegiatan pendampingan dan penguatan keberlanjutan program. Intervensi meliputi pembelajaran Al-Qur'an berbasis talaqqi, simulasi salat terstruktur, pendampingan individual, lokakarya keterlibatan orang tua, dan literasi keuangan dasar. Data program dikumpulkan melalui penilaian awal dan akhir, lembar observasi, catatan kehadiran, serta umpan balik peserta, kemudian dianalisis secara deskriptif. Hasil menunjukkan adanya peningkatan pada beberapa indikator utama, yaitu tahsin sebesar 72%, penerapan tajwid 70%, kemampuan membaca dasar bagi pemula 65%, ketepatan salat 68%, partisipasi salat berjamaah 75%, dan literasi keuangan dasar 60%. Tingkat kehadiran komunitas selama program mencapai 85%. Temuan ini menunjukkan bahwa model pengabdian berbasis Muhammadiyah yang memadukan pembinaan spiritual, pembiasaan ibadah, dan penguatan kecakapan hidup dapat memperkuat kapasitas keagamaan dan sosial masyarakat secara terpadu.

**Keyword:** Muhammadiyah, pengabdian kepada masyarakat, literasi Al-Qur'an, disiplin ibadah, literasi keuangan

#### **Abstract**

*This community service program aimed to strengthen Qur'anic literacy, worship discipline, and basic financial literacy among the congregation of Surau Wang Ulu, Kangar, Perlis, Malaysia, through a Muhammadiyah values-based empowerment approach. The ten-week program employed Participatory Action Research (PAR) across five stages: needs assessment, planning, implementation, evaluation, and follow-up. A total of 50 main participants took part, comprising 38 children aged 7–15 and 12 adults, with 25 parents and surau administrators serving as supporting participants. Interventions included talaqqi-based Qur'anic instruction, structured salah simulation, individual mentoring, parental engagement workshops, and basic financial literacy sessions. Data were collected through pre- and post-assessments, observation checklists, attendance records, and participant feedback, and analyzed descriptively. Post-programme assessments showed improvements across all measured indicators: tahsin recitation accuracy (72%), tajwid application (70%), beginner Qur'anic reading progression (65%), salah movement accuracy (68%), congregational prayer participation (75%), and basic financial literacy (60%). Community attendance throughout the programme reached 85%. These findings indicate that an integrated Muhammadiyah-based community service model combining spiritual, worship, and life-skills components can yield measurable improvements across religious and socioeconomic domains.*

**Keyword:** Muhammadiyah, community service, Qur'anic literacy, worship discipline, financial literac

## 1. Introduction

The surau is significant in Muslim communities as an institutional Center for informal religious education as well as community development. In many communities around the World, the surau not only serves as a place of prayer for congregation, but it also serves an important function as a site where children, adults and families meet to learn about Islam together. Therefore, by developing educational programs at the surau, this can support religious development along with the social fabric of a community [1], [2], [3].

Surau Wang Ulu in Kangar, Perlis, Malaysia, was selected as the programme site following a preliminary needs assessment conducted with the surau management committee. The baseline assessment revealed several pressing challenges. Of the 38 child participants (aged 7–15), approximately 60% demonstrated insufficient Qur'anic recitation fluency, with common errors including incorrect tajwid pronunciation and inability to progress beyond basic Iqra' levels independently. Among the 12 adult participants, around 70% showed inconsistencies in salah movement sequences and recitation accuracy during the initial observation checklist. Parental engagement was notably limited: fewer than 30% of the 25 parent respondents reported actively reinforcing children's Qur'anic or salah practice at home. The baseline financial literacy survey further indicated that most participants lacked foundational knowledge of personal money management and responsible financial behaviour. These conditions underscored the need for an integrated, community-based intervention.

From a Muhammadiyah perspective, community empowerment extends beyond ritual development to encompass education, social responsibility, and the cultivation of communities with strong moral, intellectual, and practical capabilities, core principles embodied in the concept of Tajdid (renewal). In this regard, Qur'anic literacy and worship discipline can be meaningfully integrated with basic financial literacy, enabling the surau to function not only as a house of worship but also as a centre for human and community development.



Figure 1. Wang Ulu Surau

The picture shows Surau Wang Ulu in Kangar, Perlis, Malaysia which is a neighbourhood surau. Since it is a grassroots religious organization, it provides the local community with a permanent location to conduct unofficial religious education and social gatherings. The surau had the indicative program and space, and instructional material problems during the first evaluation, which are the issues that this research identified in general. With that experience as its foundation, the current community services program was constructed with five major elements. They include: (1) Qur'anic education through talaqqi, (2) structured performance of salah, (3) individual guidance; (4) involvement of parents; and (5) basic financial skills development. The purpose of this paper is to provide an account of this program's execution and show what results were accomplished at Surau Wang Ulu.

## 2. Methods

This programme employed Participatory Action Research (PAR) as its methodological framework, selected for its suitability in community-based empowerment initiatives where researchers and participants collaborate across all phases of the work. PAR was operationalised through five sequential stages: (1) problem identification, focus group discussions (FGDs) with parents, children, and the surau committee to map learning needs and community priorities; (2) collaborative planning, co-designing the intervention components, session schedules, and evaluation instruments with stakeholders; (3) implementation, executing the ten-week programme as detailed in Table 1; (4) evaluation, administering post-intervention assessments and collecting observational data; and (5) reflection and follow-up, analysing outcomes with stakeholders and developing sustainability recommendations. The programme was facilitated by a team of five qualified trainers from

Universiti Muhammadiyah Malaysia (UMAM), supported by two surau teachers and three parent volunteers. Each of the main intervention components consisted of a minimum of twelve sessions over six weeks (Phase 2), with each session lasting approximately 60–90 minutes. The conceptual framework anchoring the programme was the Faith-Based Human Capital Development Model, adapted to the Surau Wang Ulu context to integrate spiritual formation, worship discipline, and basic economic literacy.

Participants comprised 38 children aged 7–15, 12 adults, and 25 parents and surau management committee members who volunteered. Learning materials included Qur'an mushafs, Iqra' booklets (levels 1–6), tajwid reference guides, prayer movement manuals, and multimedia visual aids. Evaluation instruments consisted of: (a) a Qur'anic recitation rubric assessing tahsin accuracy and tajwid application on a 4-point scale (validated through expert review by two UMAM lecturers with backgrounds in Qur'anic education); (b) a salah performance checklist covering 15 movement and recitation criteria, scored by trained observers; (c) an attendance log maintained per session; and (d) a basic financial literacy quiz (10 items, pre- and post-test). Assessment results are reported as mean pre-test and post-test scores (as percentages of maximum possible score) and mean absolute gain (post-test minus pre-test, in percentage points). The post-test score column in Table 2 reflects the group mean after the intervention; descriptive comparison of pre- and post-test scores serves as the primary measure of programme effectiveness. Data were analysed using descriptive statistics (frequencies, means, percentages). Informed consent was obtained from parents and guardians of all child participants, and written permission was secured from the surau management committee. The programme complied with Malaysian community research ethics guidelines, including voluntary participation, data confidentiality, and the right to withdraw at any time.

To identify learning requirements and community priorities, focus group discussions (FGDs) were conducted with parents, young people, and the surau committee [4]. The religious authorities confirmed that all interventions complied with local religious requirements and teachings of Muhammadiyah. The ten-week programme consisted of five integrated intervention components: (1) structured Qur'anic literacy training using Iqra' materials, twice a week, by direct talaqqi teaching; (2) prayer demonstration and simulation sessions, twice a week, focusing on correct pronunciation, physical movement and congregational prayer; (3) personal mentoring, which provides personalised learning support to participants with specific difficulties; (4) parental engagement workshops which equip families with the skills and information required to support Qur'anic learning, prayer practice and financial literacy in the home; and (5) basic financial literacy sessions covering personal money management and responsible financial behaviour.

Table 1 shows that there were three stages which followed one another in the program execution to provide systematic operations, clear accountability, and measurable results.

**Table 1. Program Implementation Phases**

Phase	Duration	Essential Tasks
Phase 1: Preparation	Weeks 1–2	<ul style="list-style-type: none"> <li>Meetings with Surau management to align program objectives with community needs.</li> <li>Community outreach and participant registration by surau leaders.</li> <li>Initial baseline assessment of Qur'anic recitation, salah performance, and basic financial knowledge.</li> </ul>
Phase 2: Programme Execution	Weeks 3–8	<ul style="list-style-type: none"> <li>Qur'anic literacy sessions (2×/week): tahsin, tajwid, talaqqi, and Iqra' instruction.</li> <li>Salah simulation sessions (2×/week on different days): movement coaching, recitation practice, and group prayer.</li> <li>Weekly individual mentoring: customized learning plans for students with specific difficulties.</li> <li>Parental engagement workshops: Qur'anic reinforcement strategies, salah support, and basic financial decision-making.</li> </ul>
Phase 3: Evaluation and Follow-Up	Weeks 9–10	<ul style="list-style-type: none"> <li>Post-intervention competency assessments: Qur'anic reading, salah accuracy, and financial literacy.</li> <li>Observation of salah performance in individual and congregational settings.</li> <li>Structured feedback collection from participants and parents.</li> <li>Development of sustainability proposals: continued mentoring, parental training, and community network strengthening.</li> </ul>

**3. Results and Discussion**

**3.1 Results**

The programme achieved measurable improvements across all five intervention domains: Qur'anic recitation skills, salah performance, parental involvement, community engagement, and basic financial literacy. Participants demonstrated clear progress in tahsin accuracy, tajwid application, salah movement correctness, and confidence during congregational prayer. High levels of sustained parental involvement and programme attendance indicate that the objectives were effectively met. The results are fully summarized in Table 2.

**Table 2.** Summary of Programme Outcomes at Surau Wang Ulu

Indicator / Measure	Pre-Test Mean (%)	Post-Test Mean (%)	Mean Gain (pp)	Relative Gain (%)
Tahsin recitation accuracy	28	72	+44	61
Tajwid application	30	70	+40	57
Beginner Qur'anic reading (Iqra' progression)	22	65	+43	55
Salah movement & recitation accuracy	26	68	+42	57
Congregational prayer participation	25	75	+50	67
Basic financial literacy	20	60	+40	50
Community attendance rate	-	85	-	-

As shown in Table 2, all six measured indicators improved between pre- and post-assessment. Tahsin recitation accuracy rose from a pre-test mean of 28% to a post-test mean of 72% (a gain of 44 percentage points), while tajwid application improved from 30% to 70% (+40 pp). Beginner participants (those starting at Iqra' levels 1–2) improved from 22% to 65% (+43 pp) in Qur'anic reading progression. Salah movement accuracy increased from 26% to 68% (+42 pp), and congregational prayer participation rose from 25% to 75% (+50 pp). Basic financial literacy improved from 20% to 60% (+40 pp). Community attendance throughout the programme was 85%.

Post-programme FGD findings provided qualitative corroboration of these quantitative outcomes. Parents reported observable changes in children’s reading habits at home, with several noting that children had begun independently practising Qur’anic recitation outside programme hours. One parent stated (translated): “Before the programme, my child would not open the Qur’an at home. Now he reads every evening after Maghrib.” A surau teacher observed that participants’ salah posture and recitation had become noticeably more consistent and confident during congregational prayers by the end of Week 8. Adult participants reported increased awareness of basic budgeting principles, though several noted they would benefit from follow-up sessions to consolidate financial skills.



a. Qur’anic Literacy



b. Salah Practices



c. All Participants after FGD at Surau

**Figure 2.** Programme Activity at Surau Wang Ulu

Figure 2 shows the activities which occurred in Surau Wang Ulu. The first picture shows a Qur'anic reading class. Students read using the method of Talaqqi and are assisted by teachers. This shows that the program is a direct, face-to-face teaching method. The second picture shows a planned prayer learning session. Learners perform a congregational prayer in groups. This demonstrates the disciplined, practical approach used to enhance the correct prayer performance and confidence. The third picture is a group photo of all the participants after a Focus Group Discussion (FGD) session at the surau. It depicts that the program was participated in by children, adults, parents, and surau leaders who also planned and executed it.

### 3.2 Discussion

The classroom teaching technique of the Quran is in line with other studies, which shows that a hands-on method of teaching and especially the Talaqqi technique, helps students read, remember Tajwid, and take interest in learning [5], [6], [7], [8], [9]. The well-organized Talaqqi practice with personalized mentoring enabled new students to read faster and advanced students to read at their pace, at the same time creating a positive learning environment. This finding is in agreement with the existing concept that customized teaching can be used to assist different types of learners in a single community program.



**Figure 3.** Community Program Outcomes at Surau Wang Ulu

Figure 3 illustrates the post-programme improvement scores across the six measured indicators. The highest gains were recorded in congregational prayer participation (75%) and tahsin recitation accuracy (72%), followed by tajwid application (70%), salah movement accuracy (68%), and beginner Qur'anic reading progression (65%). Community attendance throughout the programme reached 85%, reflecting sustained engagement. The most modest improvement was in basic financial literacy (60%), which, while the smallest gain, represents a meaningful initial step in embedding economic awareness within a faith-based community development framework. Taken together, the pattern confirms that the integrated Muhammadiyah empowerment model produced measurable outcomes across the spiritual, worship, and socioeconomic domains.

Simulation-based education was effective as shown by the sizeable improvements in prayer accuracy and congregational prayer participation. Through practice sessions of their own and structured demonstrations, individuals were able to master the intricate ritual steps through executing and reflecting on them repeatedly [10], [11]. The increased level of communal prayer participation showed that the program had fostered social bonding in the surau (prayer hall). Communal prayer creates interpersonal trust and reinforces the identity of the people sharing a similar faith. The surau environment itself reinforced participants' sense of comfort and belonging, fostering the long-lasting behavioural commitment observed by the end of the programme. This is a phenomenon that has been researched in faith-based community intervention research.

One of the most important consequences was the increased involvement of parents. The program was able to extend its impact outside the formal session hours since the parents were involved in co-educators by attending the sessions and reinforcing the practice of Qur'anic and salah at home. Family participation in religious socialization has been identified as a vital factor that affects the sustained religious practice of children and their future character development [12], [13]. This programme has an intergenerational aspect in which the structured learning of children is linked to home-based reinforcement, and this is a significant factor in the long-term sustainability of Islamic values across generations.

The level of investment of the group was strong, and the community attendance level was high and stable (85%), which indicated the formation of group solidarity. According to the literature, collective ownership, which fosters enduring engagement, is created when community members are involved in planning, sharing information, and holding each other accountable [14]. The leaders of surau and parents were fully involved in the programme activities, which indicated their comparable commitment to religious and social advancement, which has been proven to be the primary element of community-strength and support networks [15].

The financial literacy component of the program contributed to community empowerment despite its smaller improvement compared to the religious domains (60%). The program taught participants essential money management skills and responsible financial behavior as part of its holistic human development approach. Multiple studies demonstrate that life skills integration into faith-based educational programs improves program effectiveness and strengthens community socioeconomic stability [16], [17], [18]. The programme would benefit from further dedicated sessions and more contextualised financial materials in future iterations, given the challenge of embedding economic concepts within a community whose primary orientation is spiritual development [19].

These results demonstrate that the Muhammadiyah-based community engagement model created a unified framework integrating Qur'anic literacy, worship discipline, and financial literacy within a single surau-based programme. Through its adoption of Muhammadiyah principles, tajdid (renewal), education, social responsibility, and participatory empowerment, the programme generated synergistic outcomes that surpassed what standalone religious or financial education interventions typically achieve.

The distinctive novelty of this programme lies in its simultaneous integration of three domains, Qur'anic literacy, salah discipline, and basic financial literacy, within a Muhammadiyah values framework at the surau level. Existing surau- and mosque-based programmes in the literature tend to address these domains separately: Qur'anic education programmes focus on recitation and memorisation while financial literacy initiatives in faith-based settings rarely incorporate structured Qur'anic or ibadah components. Community engagement studies applying PAR in Islamic educational settings similarly do not report this three-domain integration. This programme demonstrates that the surau can function not merely as a house of worship but as an active human capital development hub, a finding with direct implications for how Muhammadiyah and analogous Islamic organisations design and deliver community service programmes in Malaysia and Indonesia.

#### 4. Conclusion

The Surau Wang Ulu Community Service Programme demonstrated that an integrated, value-based approach combining Qur'anic literacy training, structured salah simulation, and basic financial literacy, implemented through a PAR framework can produce measurable improvements across all target domains. Post-assessment results showed gains of 65–75% across Qur'anic literacy and salah indicators, 60% in financial literacy, and 85% community attendance, affirming the programme's relevance and community acceptance. The integration of all three components within a Muhammadiyah framework of tajdid and participatory empowerment produced synergistic effects that strengthened both individual competence and community cohesion at Surau Wang Ulu.

The programme also demonstrated the feasibility of the surau as a community empowerment hub, not only for spiritual formation but also for basic socioeconomic development. The active co-educator role of parents and the consistently high attendance rate indicate strong community ownership, which is a critical factor for programme sustainability.

Several limitations should be acknowledged. The ten-week programme duration limits conclusions about long-term behavioural change. The financial literacy component showed the smallest gain (60%), reflecting the challenge of embedding economic concepts within a community whose primary focus is spiritual development; further dedicated sessions and contextualised materials are recommended. The absence of a comparison group limits causal inference regarding the programme's effectiveness.

For sustainability, it is recommended that the surau management continue regular mentoring sessions and parental engagement workshops, train additional community facilitators, and formalise the programme within the surau's annual calendar. Collaboration with the broader Muhammadiyah network in Perlis and Kedah would support programme replication. Future research should employ longitudinal designs and comparative studies across different surau and mosque settings in Malaysia and Indonesia to assess the generalisability of this model.

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