

**DEVELOPMENT OF THE QUR'AN
MEMORIZATION PROGRAM AT
MADRASAH AL-BAROKAH IN
JAHARUN B VILLAGE**

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Abstract

The Tahfidz program at Madrasah Al-Barokah faced challenges related to Qur'anic recitation quality, particularly the accuracy of makharijul huruf and tajwid application, as well as limited structured mentoring. This community service program employed a Service Learning approach for 13 days, from 21 February to 5 March 2026. Attendance in madrasah learning sessions ranged from 18 to 35 children, while broader community activities involved up to 100 participants depending on the activity. The program included needs observation, halaqah grouping, tahfidz and tahsin mentoring through talaqqi, recitation submission and repetition, memorization evaluation, and student reflection. Observations during implementation indicated improvements in pronunciation accuracy and memorization fluency, accompanied by greater student engagement. University students also gained practical teaching and community-interaction experience through the reflective Service Learning process. The program demonstrates the value of structured mentoring, although complete individual achievement data and long-term memorization retention measurements were not available. Keywords: Tahfidz; Service Learning; Qur'anic Recitation; Makharijul Huruf; Community Service.

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Introduction

Reading the Qur'an properly and correctly is a fundamental obligation of every Muslim, because recitation in accordance with the rules of tajwid preserves the purity of the text and the meaning it conveys. From an Islamic educational perspective, the skill of reciting the Qur'an is not merely technical but is also part of worship that holds great spiritual value. Therefore, every individual is required to be able to recite the verses of the Qur'an in accordance with the rules of makharijul huruf and the rules of tajwid that have been agreed upon by the scholars.

However, the reality on the ground shows that some school-age children still have difficulty consistently applying the rules of tajwid. This is evident in the accuracy of the articulation points, the length of sounds, and the fluency of recitation. Since the target audience for this activity is students at Madrasah Al-Barokah, the issues addressed in this paper focus on the developmental needs of school-age children.

A needs assessment for the program was conducted after the KKNT team arrived in Jaharun B Village on February 21, 2026. In the initial stage, the team conducted a relationship-building and environmental observation at the Masjid Tanbihul Ghafilin, then continued observing learning conditions at the Al-Barokah Foundation/Madrasah on February 22, 2026. Thus, the Masjid Tanbihul Ghafilin served as the initial activity location and was not a substitute for the primary partner, while the Madrasah Al-Barokah became the direct partner in implementing the tahfidz and tahsin programs.

Many children at the Madrasah Al-Barokah in Jaharun B Village showed great enthusiasm for memorizing the Qur'an. This phenomenon serves as a positive indicator of the growing love for the Qur'an among the younger generation from an early age. This enthusiasm is evident in their dedication to participating in memorization activities, both during formal lessons at the madrasah and outside of school hours. In the context of Islamic education, this situation represents significant potential that needs to be optimally developed, as childhood is a strategic phase in the formation of basic skills, including the ability to memorize and recite the Qur'an correctly and fluently.¹

However, this high level of enthusiasm for memorization has not been fully matched by adequate instruction in the areas of makharij al-huruf and tajwid. Many children still memorize on their own without intensive guidance from teachers who are competent in these fields. This leads to various errors in the pronunciation of the Hijaiyah letters, such as inaccuracies in the pronunciation of letters, errors in the length of vowel sounds, and a failure to apply the rules of tajwid correctly.² These errors not only affect the quality of recitation but also have the potential to alter the meaning of the verses being recited, making this a rather serious issue in Qur'anic education.

The articulation points (makharijul huruf) are a fundamental aspect of reciting the Qur'an that every learner must master. This discipline deals with the points of articulation of the Hijaiyah letters from the human speech organs, such as the throat, tongue, lips, and oral cavity. Accuracy in the pronunciation of letters is crucial because errors in articulation points can alter the meaning of words in the Qur'an. Therefore, Quranic education should not only emphasize memorization (tahfiz) but must also be accompanied by tahsin instruction, which focuses on improving the quality of recitation.³

The reality at Madrasah Al-Barokah reveals a tendency toward learning that prioritizes the quantity of memorization over the quality of recitation. Children are often required to memorize a certain number of surahs or verses within a specific timeframe, without any in-depth evaluation of the

¹ M Rahman, "Pembelajaran Al-Qur'an Pada Anak Usia Dini," *Jurnal Pendidikan Anak* 10, no. 2 (2021): 98–110.

² Acep Hermawan, "Makharijul Huruf Dalam Pembelajaran Al-Qur'an," *Jurnal Pendidikan Islam* 6, no. 1 (2019): 67–78.

³ Siti Nurhayati, "Efektivitas Integrasi Tahfiz Dan Tahsin Dalam Pembelajaran Al-Qur'an," *Al-Tarbiyah: Jurnal Pendidikan Islam* 7, no. 1 (2022): 45–58.

accuracy of their recitation. This situation is exacerbated by a shortage of teachers competent in tajwid and makharijul huruf, resulting in a learning process that has not yet been optimized.⁴

Through targeted and sustained guidance, it is hoped that the children at Madrasah Al-Barokah will not only be able to memorize large portions of the Qur'an but also recite it correctly in accordance with the rules of tajwid. This is important so that their memorization is not merely quantitative but also of high quality and considered an act of worship. Ultimately, effective Qur'anic education will produce a generation that not only memorizes the Qur'an but is also able to recite it well and apply its teachings in daily life.

This issue indicates that a basic understanding of the science of tajwid, particularly regarding the articulation points of letters and the length of vowel sounds, remains relatively low. This may be due to various factors, such as a lack of intensive guidance, a shortage of competent instructors, and a scarcity of practical teaching methods that are easily understood by students. Furthermore, reading habits formed from the very beginning without proper correction also reinforce errors that continue to recur.

If this situation is not addressed immediately, errors in reciting the Qur'an have the potential to become permanent habits that are difficult to correct later on. Moreover, errors in the pronunciation of letters can affect the meaning of the verses being recited, thereby diminishing the perfection of one's worship. Therefore, a systematic and sustained effort is needed to improve the community's ability to recite the Qur'an, particularly regarding the articulation points of letters and the proper application of tajwid rules. Reciting the Qur'an is not merely about pronouncing the Arabic letters but also requires adherence to the correct rules of tajwid. This is important because errors in reciting the Qur'an can alter the meaning contained within it. Consequently, scholars agree that reciting the Qur'an while observing tajwid, including the articulation points of letters, is an obligation for every Muslim⁵

The main problem identified is the low level of mastery of the articulation points of letters and the rules of tajwid among students. Many children still make mistakes in pronouncing the Arabic letters, such as mixing up the articulation points, inaccuracies in the length of sounds, and an inability to apply the rules of tajwid correctly. A solid understanding of the articulation points of letters significantly influences the ability to recite the Qur'an correctly. Research indicates that mastery of the articulation points of letters is the primary foundation for reciting the Qur'an in accordance with the rules of tajwid.⁶ Furthermore, the lack of intensive guidance during the learning process is one of the main causes of these issues. Many children memorize the Qur'an independently without direct guidance from a competent teacher. As a result, reading errors often go undetected and are repeatedly practiced until they become ingrained habits.⁷

On the other hand, limitations in teaching methods also contribute to the low quality of Qur'anic recitation. Learning that lacks variety and is not interactive causes children to have a poor understanding of the material being taught. In fact, the use of appropriate methods such as talaqqi, sorogan, and step-by-step learning has been proven to improve Quranic reading skills. Other studies also show that the sorogan method is effective in improving Quranic reading skills due to the direct interaction between the teacher and the students.⁸ This allows for immediate correction

⁴ Hasan Basri, "Problematika Pembelajaran Tajwid Di Madrasah," *Jurnal Pendidikan Islam* 8, no. 1 (2020): 33–47.

⁵ D Kharisma and et al., "Aplikasi Makharijul Huruf Dan Tajwid," *J-KOMA: Jurnal Komunikasi Dan Media*, 2018.

⁶ A H Putri, "Peran Makharijul Huruf Dalam Meningkatkan Bacaan Al-Qur'an," *Academic Journal of Islamic Studies (AJIS)*, 2023.

⁷ A Basid and et al., "Pembinaan Tahsin Al-Qur'an Untuk Pengenalan Huruf Hijaiyah," *Jurnal Pengabdian Masyarakat*, 2024.

⁸ U Hasanah, "Peningkatan Kemampuan Membaca Al-Qur'an Melalui Metode Sorogan," *Al-Din: Jurnal Dakwah Dan Sosial*, 2021.

of errors, thereby significantly improving the quality of recitation. The issues observed at Madrasah Al-Barokah in Jaharun B Village reveal a disparity between the quantity of memorization and the quality of recitation. If this situation is not addressed promptly, it will lead to the development of improper reading habits that will be difficult to correct in the future.

One possible solution is to implement an intensive Qur'an recitation improvement program. This program can be conducted using the talaqqi and tikrar methods, as well as engaging learning materials. Research shows that regular tahsin training can significantly improve the ability to read the Qur'an. With a structured training program, it is hoped that the quality of the children's recitation at Madrasah Al-Barokah in Jaharun B Village will improve. The children will not only be able to memorize the Qur'an but also read it well and correctly in accordance with the rules of tajwid.

Unlike tahfiz and tahsin programs, which are generally conducted separately or focus more on improving Qur'an memorization, this community service activity integrates tahfiz and tahsin training in an intensive and structured manner tailored to the needs of the participants at Madrasah Al-Barokah in Jaharun B Village. This activity not only emphasizes the quantity of memorization achieved but also pays special attention to the accuracy of articulation points (makhraj), the application of tajwid rules, and the fluency of recitation through the talaqqi and tikrar methods. Thus, the uniqueness of this activity lies in its effort to develop both memorization skills and the quality of Qur'an recitation simultaneously, within the context of the children's needs at the madrasah.

This program is unique in its integration of tahfidz (memorization) and tahsin (recitation improvement) training into a single Service Learning series that involves KKNT students as facilitators. The program is not only focused on increasing the volume of memorization but also prioritizes the accuracy of recitation as an integral part of the mentoring process through halaqah, talaqqi, recitation sessions, repetition, evaluation, and student reflection. This series was designed based on needs observed on-site, thereby providing a more integrated mentoring model for the partner madrasah.

This community service activity received permission from the Village Head of Jaharun B and approval from Madrasah Al-Barokah as the direct partner. The children's participation in learning activities was facilitated by relevant parties, with appropriate consent and supervision from parents/guardians as well as madrasah administrators. Activity data was used for community service reporting purposes while maintaining the confidentiality of participants' identities.

Methods

This community service activity employed a Service Learning (SL) approach that integrates academic learning, community service, and reflection. The program ran for 13 days, from February 21 to March 5, 2026. The primary target group was the students of Madrasah Al-Barokah who attended the learning sessions; attendance per madrasah session varied between 18 and 35 students. KKNT students served as facilitators, while madrasah teachers and administrators supported the program's implementation. Reading skills were assessed diagnostically based on the accuracy of articulation points (makhraj), the application of long and short vowel rules (tajwid), and reading fluency. Data were collected through classroom observations, attendance records, memorization test results and evaluations, and student reflection journals. Analysis was conducted descriptively by comparing baseline conditions with observed progress during the mentoring period. This paper does not present statistical tests; therefore, changes in outcomes are reported as observed or recorded improvements.

Ethical Consideration

This community service activity received permission from the Village Head of Jaharun B and approval from Madrasah Al-Barokah as the direct partner. The children's participation in the learning activities was facilitated by relevant parties, with appropriate consent and supervision from parents/guardians as well as madrasah administrators. Furthermore, activity data was used exclusively for community service reporting purposes while strictly maintaining the confidentiality of the participants' identities.

Results and Discussion

Madrasah Al-Barokah, located in Jaharun B Village, Galang Subdistrict, Deli Serdang Regency, is an Islamic educational institution that emphasizes the teaching of the Qur'an from an early age. This madrasah serves children from various social and economic backgrounds, ranging in age from 6 to 12 years old. The existence of this madrasah plays a crucial role in improving Qur'anic literacy in the village, as most of the students previously struggled to read and memorize the Qur'an accurately. This situation reflects the challenges of Qur'anic education in many regions of Indonesia, where a shortage of skilled educators, unsystematic teaching methods, and limited learning facilities are the main factors contributing to the low quality of the children's recitation.⁹ The tahfiz and tahsin programs implemented by the Thematic Community Service Program (KKNT) team aim to improve the quality of Qur'an recitation while enhancing students' memorization skills. This program is systematically designed with each child's ability level in mind, ensuring that learning proceeds gradually and consistently. Tahfiz, which emphasizes memorization of the Qur'an, is combined with tahsin, the refinement of recitation to conform to the rules of tajwid, so that students are not only able to memorize but also to recite correctly². This approach aligns with the principles of Qur'anic education, which emphasize a balance between memorization, understanding, and the quality of recitation.

The teaching methods used include talaqqi, tasmi', and tahsin. The talaqqi method involves the teacher reciting a verse first, followed by the students repeating it over and over until their recitation is accurate. This method emphasizes repetition and direct imitation of the teacher so that students can understand the articulation points (makharijul huruf) and the characteristics of the letters. The tasmi' method is used as a means of evaluating students' memorization; students recite what they have memorized in front of the teacher and their peers to receive immediate feedback and gradually correct their mistakes. Meanwhile, the tahsin method focuses on improving the quality of Qur'an recitation, including the accuracy of long and short vowel sounds, the pronunciation of letters, and the application of tajwid rules so that students are able to recite the Qur'an well and correctly in accordance with the principles of tajwid.¹⁰

This program is implemented in stages using a layered learning strategy. First, children are introduced to short surahs through listening and repeating the teacher's recitation. The next stage involves intensive memorization practice with a focus on strengthening memory through repetition. Evaluations are conducted periodically using the tasmi' method, in which students recite in front of the teacher to receive immediate feedback.¹¹ Each session duration is approximately 60–90 minutes, held at least three times a week. The intensity of these practice sessions helps children effectively internalize their recitation and memorization.

⁹ Ahmad Fauzi, "Peningkatan Kemampuan Membaca Al-Qur'an Melalui Pembelajaran Makharijul Huruf," *Jurnal Pendidikan Islam* 5, no. 2 (2020): 123–35.

¹⁰ Nurhidayah, "Efektivitas Metode Talaqqi Dalam Pembelajaran Al-Qur'an," *Jurnal Ilmiah Pendidikan Islam* 6, no. 1 (2020).

¹¹ Rahmawati, "Implementasi Program Tahsin Dalam Meningkatkan Kualitas Bacaan Al-Qur'an," *Jurnal Studi Al-Qur'an* 4, no. 2 (2022).

Observations during the program revealed noticeable improvements in the students' reading and memorization skills. Children who initially made pronunciation errors received immediate correction through *talaqqi* and individual guidance. Improvements were also evident in their attention to the rhythm of the recitation and their fluency when reciting memorized passages. Since complete individual pre-test and post-test score data were not available, these changes are reported based on observational findings and periodic evaluations, rather than as statistically tested improvements.

In addition to cognitive improvements, the program had an impact on affective and psychomotor aspects. The children became more confident in reading the Qur'an, were motivated to memorize more surahs, and developed patience in dealing with mistakes. The program also encouraged social interaction through group activities, where students who finished their memorization more quickly helped their peers who were struggling. This strategy reinforced memorization while fostering the values of cooperation, responsibility, and care.¹²

The learning environment and social support are crucial factors in the program's implementation, although the madrasah still faces limitations in facilities and teaching staff. The involvement of administrators, teachers, parents, and university students helps create a more conducive learning atmosphere. Students facing difficulties receive additional support using simple learning materials such as the *Iqra'* book, the Qur'an, Hijaiyah alphabet posters, and audio/live reading exercises.

The program also faced challenges, such as variations in students' abilities, time constraints, and limited facilities. The KKNT team addressed these obstacles through an adaptive approach, remedial sessions for struggling students, and the use of simple learning materials, such as Hijaiyah alphabet posters and audio recordings of the Qur'an. These strategies allowed each student to learn at their own pace and in their preferred learning style, resulting in more effective learning outcomes¹³

In addition to academic outcomes, this program also fosters Islamic character in the students. Discipline, perseverance, patience, and responsibility are instilled through a consistent learning process. The children learn to value time, respect their teachers, and appreciate their peers. Their motivation to learn increases, and they are inspired to study other surahs on their own. The long-term impact is the creation of a Qur'anic generation with strong Qur'an reading skills, a solid memorization foundation, and consistent Islamic character.

Student reflection is conducted through documenting experiences after the activities and internal team discussions regarding participants' needs, challenges, and improvement strategies. Reflections indicate that students gained practical experience in managing learning groups with diverse abilities, communicating with children and the community, and adapting mentoring methods to on-site conditions. These reflective findings form part of the Service Learning cycle to improve the implementation of future activities.

The following series of activities is summarized according to program phases to make the progress and achievements of each phase easier to understand. The number of participants listed in the activity records varies because each figure represents attendance at a different activity, not a fixed number of core participants. Learning sessions at the madrasah are typically attended by 18–35 children, while observations and social/closing activities may involve community members or broader groups, bringing the total to 50–100 people.

¹² Siti Aminah, "Pengaruh Lingkungan Belajar Terhadap Hasil Belajar Siswa," *Jurnal Pendidikan Dasar* 3, no. 2 (2020).

¹³ M Ridwan, "Motivasi Belajar Dan Kemampuan Membaca Al-Qur'an," *Jurnal Pendidikan Islam* 6, no. 2 (2022).

Stage	Time	Main Activities	Registered Participants	Achievements/Notes
Observation and Coordination	Feb. 21–22, 2026	Social visits, environmental observation, and assessment of the madrasah's initial conditions	Up to 50 people in the initial activities	Needs and initial conditions identified
Planning and Grouping	Feb. 23–24, 2026	Program coordination, distribution of Iqra' books, and formation of halaqahs	30 children in the main session	Program begins and initial abilities are assessed
Tahfidz–Tahsin Implementation	Feb. 25–Mar. 1, 2026	Memorization support, recitation correction, talaqqi, and review	18–30 children per recorded session	Progress in memorization and recitation corrections are conducted in stages
Evaluation	March 2–4, 2026	Verse-recitation competition, memorization evaluation, and activity reflection	35 children in the memorization evaluation; other activities involve a broader group of participants	Evaluation of the process and community interaction is conducted
Closing	March 5, 2026	Closing ceremony with partners	up to 90 people at the closing ceremony	Program concludes and activity results are presented

Overall, the tahfiz and tahsin programs at Madrasah Al-Barokah successfully achieved the main objectives of the activities. The children demonstrated improved skills in reading and memorizing the Qur'an, gained a basic understanding of the rules of tajwid, and developed Islamic character through the practices carried out during the program. The program's success demonstrates that Qur'anic education conducted in a systematic, structured, and sustained manner can support the improvement of students' abilities, in terms of memorization, reading quality, and character development.

In addition to benefiting the students, this activity also served as a learning experience for the university students through a process of reflection during and after the program's implementation. Reflection involved evaluating the students' experiences in mentoring the children, identifying challenges encountered during the learning process, and assessing the changes observed in the students. Through this process, students gain practical experience in managing Qur'an learning activities, improve their communication and collaboration skills, and develop social sensitivity toward community needs. Reflection also helps students understand the connection between the knowledge acquired in an academic setting and its direct application in community service activities. Thus, this Service Learning activity not only benefits the children as program recipients but also provides a meaningful learning experience for the students. This program can serve as an alternative approach to Qur'an education that can be replicated in other Islamic educational institutions by adapting to the specific needs and conditions of each institution and involving the support of educators, parents, students, and relevant stakeholders.

The steps taken by the KKNT team in implementing the Qur'an memorization program at Madrasah Al-Barokah in Jaharun B Village were carried out systematically, methodically, and continuously to achieve optimal results. This process began with an initial observation phase aimed at identifying the actual level of students' ability to read and memorize the Qur'an, including the challenges they faced, such as a lack of understanding of the articulation points of letters (makharijul huruf) and the rules of tajwid. Following this, the team conducted a needs analysis to serve as the basis for designing a training program tailored to the children's characteristics and skill levels.

Next, the KKNT team developed a tahfiz program plan that included setting memorization targets, determining the methods to be used, establishing a schedule of activities, and selecting supportive learning materials. During the implementation phase, tahfiz activities were combined with tahsin instruction to ensure that the memorization achieved was not only extensive in quantity but also accurate and correct in quality. The methods used include talaqqi, takrir (repetition), and intensive individual and group coaching.

In addition, the team also employs motivational and persuasive approaches to boost the students' enthusiasm for learning, such as recognizing achievements in memorization and creating a pleasant learning environment. Evaluations are conducted periodically to measure students' progress in memorization and the quality of their recitation, thereby assessing the effectiveness of the program. The results of these evaluations are then used as a basis for reflection to improve and develop the program for the next phase.

Thus, this entire series of steps is expected to enhance students' ability to memorize the Qur'an while continuously improving the quality of their recitation. The steps are as follows::

1. Pre-test for Reading at Madrasah Al-Barokah

A pre-test in reading is used as a diagnostic phase to identify students' difficulties before intensive instruction begins. The indicators observed include the accuracy of letter articulation points (makharijul huruf), the application of long and short vowel sounds (tajwid), and reading fluency. Activity records indicate that some students still experience reading difficulties and pronunciation errors. However, the available activity documents do not contain a complete summary of scores or individual ability categories. Therefore, the diagnostic results in this paper are reported descriptively and are not used to calculate the magnitude of numerical improvement.

The final evaluation was conducted through recitation tests, reading observations, and evaluative activities such as verse-linking exercises. The results showed observable progress in memorization and improvements in reading during the mentoring period. Verified data on the number of children who achieved the target of 6–10 surahs is not available in the documents; therefore, this paper does not specify individual achievement figures that are not supported by activity records.



Figure 1 : Pre-test for Reading

2. Introducing the Methods of “Setoran” and “Talaqqi” at Madrasah Al-Barokah

The introduction of the “setoran” and “talaqqi” methods at Madrasah Al-Barokah is a strategic step toward building a foundation for systematic and high-quality Qur’an memorization (tahfiz) instruction. This activity serves not only as a technical introduction but also as a process of internalizing Qur’anic learning methods that have proven effective in both classical and modern Islamic educational traditions. During the session, the KKNT team provided students with a comprehensive explanation of the process and mechanisms of the memorization recitation, ranging from memorization preparation and proper etiquette during recitation to the evaluation conducted by the instructors.

The recitation (tasmi’) method applied emphasizes the students’ discipline and consistency in memorizing the Qur’an in stages. Each student is required to recite their memorization to the instructor on a regular basis, allowing for direct supervision of their progress. This system is considered effective in improving the quality of memorization due to immediate corrections of reading errors or inaccuracies in memorization. Additionally, this method fosters students’ sense of responsibility and commitment to achieving predetermined memorization goals.¹⁴

Meanwhile, the talaqqi method is introduced as the primary approach in the learning process. Talaqqi is a traditional method of Qur’an instruction that emphasizes direct interaction between teacher and student. In practice at Madrasah Al-Barokah, the student instructors first recite the Qur’anic verses while adhering to the correct rules of tajwid, and the students then repeat them until their pronunciation matches the instructor’s. This approach is crucial because it provides concrete modeling that serves as the primary reference for students in improving their recitation.¹⁵

The strength of the talaqqi method lies in its ability to minimize errors from the very beginning of the learning process. By listening and imitating directly, students can understand the articulation points of letters, the characteristics of letters, and the rules of tajwid in a practical, rather than merely theoretical, way. This aligns with research findings showing that talaqqi-based Qur’an instruction has a significant impact on improving students’ reading accuracy and fluency.¹⁶

By combining the setoran and talaqqi methods, the tahfiz program at Madrasah Al-Barokah is not only focused on achieving a high volume of memorization but also emphasizes the quality of recitation in accordance with the rules of tajwid. The synergy between these two methods creates a holistic learning system, in which students not only memorize but also understand and recite the Qur’an correctly and with proper rhythm (tartil). Thus, it is hoped that graduates of this program will possess strong memorization skills as well as high-quality recitation in accordance with scholarly standards of the Qur’an.¹⁷ The following is documentation of related activities.

¹⁴ S Ahmad, “Efektivitas Metode Setoran Dalam Meningkatkan Hafalan Al-Qur’an,” *Jurnal Pendidikan Islam* 5, no. 2 (2018): 123.

¹⁵ U Hasanah and et al., “Peningkatan Kemampuan Membaca Al-Qur’an Melalui Metode Sorogan,” *Al-Din: Jurnal Dakwah Dan Sosial*, 2021.

¹⁶ A Rahman, “Pengaruh Metode Talaqqi Terhadap Kemampuan Membaca Al-Qur’an Santri,” *Jurnal Pendidikan Agama Islam* 8, no. 2 (2020): 89–102.

¹⁷ L Suryani, “Integrasi Metode Tahfiz Dalam Meningkatkan Kualitas Hafalan Al-Qur’an,” *Jurnal Studi Islam* 10, no. 1 (2021): 67–80.



Figure 2 : Introducing the Methods of “Setoran” and “Talaqqi”



Figure 3 : Introducing the Methods of “Setoran” and “Talaqqi”

3. Tahsin Instruction at Madrasah Al-Barokah

The next stage in the series of Qur'an learning programs is the implementation of tahsin instruction at Madrasah Al-Barokah, which is conducted intensively before students recite their memorized passages. Tahsin, which literally means to beautify and correct the recitation of the Qur'an in accordance with the rules of tajwid and the articulation points of letters (makharijul huruf), serves as the cornerstone of the tahfiz program's success. This aligns with research by Ahmad Syarifuddin, who states that the tahsin method plays a significant role in improving students' ability to recite the Qur'an.¹⁸

This activity is carried out systematically using an individualized approach, in which each student is first tested on their reading proficiency in the surah to be memorized. Through this process, teachers can identify reading errors, including those related to vowel length (mad), the articulation of letters (makhraj), and other rules of tajwid. This approach aligns with Nur Hidayah's findings,

¹⁸ S Ahmad, “Peningkatan Kemampuan Membaca Al-Qur'an Melalui Metode Tahsin Dan Tajwid,” *Jurnal Pendidikan Islam* 5, no. 2 (2019): 123–35.

which confirm that the talaqqi method is effective in correcting reading errors through direct interaction between teacher and student.¹⁹

Without early correction of reading errors, these mistakes may persist into the memorization stage and even become ingrained habits that are difficult to correct later on. Therefore, tahsin instruction serves not only as a preparatory stage but also as an ongoing process of refining recitation quality. This is supported by Siti Rahmawati's research, which demonstrates that tahsin plays a crucial role in significantly improving students' Qur'anic recitation quality.²⁰

Thus, tahsin instruction plays a highly strategic role in improving students' memorization quality. Memorization built upon correct recitation will be stronger, more durable, and in accordance with the rules established in the science of tajwid. The following is documentation of the mentioned activities:



Figure 4 : Tahsin Instruction

4. Supervision of New Memorization Recitations at Madrasah Al-Barokah

After completing the tahsin phase, the program continued with guidance for new memorization submissions at Madrasah Al-Barokah, conducted regularly every afternoon as part of strengthening the Qur'an memorization process. At this stage, KKNT students played an active role in listening to students' recitations, both individually and in small groups, allowing for more intensive attention to each student's abilities. This mentoring model has proven effective in improving the quality of memorization because it provides space for direct interaction between mentors and students during the recitation evaluation process.²¹

Any errors that arise, whether related to tajwid, the articulation points of letters (makharijul huruf), or the fluency of recitation, are immediately corrected in a constructive and continuous manner. Direct corrective feedback in Qur'an instruction is crucial for preventing repeated errors and

¹⁹ Nur Hidayah, "Implementasi Metode Talaqqi Dalam Pembelajaran Al-Qur'an," *Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 1 (2020): 67–78.

²⁰ Siti Rahmawati, "Peran Tahsin Dalam Meningkatkan Kualitas Bacaan Al-Qur'an Santri," *Jurnal Studi Keislaman* 6, no. 2 (2020): 89–102.

²¹ A Sa'dullah, "Efektivitas Metode Talaqqi Dalam Meningkatkan Hafalan Al-Qur'an," *Jurnal Pendidikan Islam* 4, no. 2 (2018): 123–35.

reinforcing students' long-term memory of correct recitation.²² Thus, the guidance provided during new memorization sessions at Madrasah Al-Barokah is not only results-oriented but also focused on the process of nurturing students' character and spirituality. The following is documentation of the mentioned activities.



Figure 5 : Supervision of New Memorization Recitations

5. Evaluation & Murojaah at Madrasah Al-Barokah

The final stage in this tahfiz program is the implementation of evaluation and review at Madrasah Al-Barokah, conducted systematically and continuously. Evaluation is not only intended as a measure of students' memorization achievements but also as a means of reflection to determine the effectiveness of the learning methods applied during the tahsin and tahfiz guidance process. In practice, the evaluation activities are carried out through recitation reviews, oral tests, and direct observation of the students' fluency and accuracy in recitation in accordance with the rules of tajwid. To boost the students' motivation and enthusiasm, the KKNT team at Madrasah Al-Barokah also integrated an enjoyable evaluative approach, one of which was through a Quranic verse recitation competition. This activity not only serves as a means of evaluating memorization skills but also trains students' quick thinking, concentration, and accuracy in continuing Qur'anic verses. Such an educationally designed competitive approach has proven effective in increasing students' active engagement and creating a more lively and interactive learning environment. Meanwhile, murojaah sessions are conducted regularly, both individually and in groups. Individual murojaah provides students with the opportunity to refine their memorization personally under the direct guidance of an instructor, while group murojaah fosters a collaborative learning environment that can boost motivation and self-confidence. Consistent repetition of memorization has been shown to play a crucial role in strengthening long-term memory and maintaining the quality of the Qur'an memorization so that it is not easily forgotten.²³ The documentation of

²² F Rahman, "Peran Corrective Feedback Dalam Pembelajaran Tahsin Al-Qur'an," *Jurnal Ilmu Al-Qur'an Dan Tafsir* 5, no. 1 (2020): 45–58.

²³ M Zainuddin, "Strategi Murojaah Dalam Meningkatkan Kualitas Hafalan Al-Qur'an Santri," *Jurnal Pendidikan Islam* 5, no. 2 (2020): 123–35.

evaluation and review activities at Madrasah Al-Barokah serves as tangible evidence of a program that is not only results-oriented but also focused on a high-quality and sustainable learning process.



Figure 6 : Evaluation & Murojaah

Conclusion

The tahfidz and tahsin activities at Madrasah Al-Barokah took place over 13 days, from February 21 to March 5, 2026. Activity records show that attendance at the madrasah's learning sessions ranged from 18 to 35 children, while activities involving the broader community had varying numbers of participants. During the mentoring period, improvements in recitation and progress in memorization were monitored through talaqqi, recitation sessions, repetition, and periodic evaluations.

The program's main achievement was the implementation of a mentoring program that integrated tahfidz and tahsin, accompanied by observable improvements in pronunciation accuracy, attention to tajwid, reading fluency, and participant engagement. However, the magnitude of these improvements cannot be quantified numerically because complete records of individual pre-test scores and final evaluations are not yet available.

Limitations of the program include the relatively short duration of the mentoring, variations in participants' abilities, limited facilities and mentoring staff, and the lack of a measure of long-term retention of memorization. Verified data on the number of children who achieved the memorization target of 6–10 surahs is also not available in the program documentation; therefore, it is not listed as a quantitative outcome.

As a follow-up, the madrasah is advised to develop simple yet consistent initial and final assessment instruments for the aspects of makhraj, tajwid, fluency, and memorization; to document each participant's achievements; and to continue periodic review sessions to assess the retention of memorized material. Strengthening collaboration with universities and relevant parties can also help address the limitations of the mentoring program.

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