

**STRENGTHENING CHILDREN'S
QUR'ANIC LITERACY THROUGH
A SERVICE-LEARNING-BASED
'RAMADHAN MENGAJI'
PROGRAM IN THE VILLAGE OF
PEMATANG SIJONAM**

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Abstract

Strengthening Quranic literacy among elementary school-aged children is a crucial aspect of religious character development. However, children's ability to read the Quran remains relatively low due to educators' limited competencies, a lack of family support, and minimal learning opportunities within the community. This community service project aims to describe the implementation of the "Ramadhan Mengaji" program based on service learning in Pematang Sijonam Village, Perbaungan Subdistrict, Serdang Bedagai Regency. The program was carried out through tahsin sessions at the mosque, Quran literacy outreach at elementary schools, the distribution of Quran copies and Iqra' books, as well as religious lectures and social activities. The impact of this community service activity showed an increase in enthusiasm for reading the Quran, including improvements in pronunciation (makhraj), understanding of tajwid, and fluency in reading. Additionally, there was increased motivation to learn and greater parental support. The service-learning approach was effective in creating contextual, participatory, and sustainable learning.

Keywords: Qur'anic Literacy, Service Learning, Ramadhan Qur'an Program, Elementary School Education

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Introduction

Qur'anic literacy is the main foundation for shaping a child's religious character from an early age. The ability to read the Qur'an is not merely a technical skill involving the recitation of the Hijaiyah alphabet, but also serves as a gateway to a comprehensive understanding of the meaning, values and teachings of Islam. In principle, children who possess good Qur'anic reading skills will find it easier to grasp the content of the Qur'anic verses, which in turn influences the development of attitudes, morals and behaviour in line with Islamic teachings.¹ Qur'anic literacy can be defined as proficiency in reading, understanding and practising the teachings of the Qur'an, which plays a strategic role in shaping the personal qualities of learners.² Mastery of the Qur'an not only contributes to the strengthening of faith and the development of moral character, but also supports the formation of a strong, creative personality with the ability to think critically.

However, the reality on the field shows that Qur'anic literacy amongst primary school-aged children still faces various challenges. One crucial problem is the low level of competence amongst Islamic Religious Education (PAI) teachers at primary school level. The Director-General of Islamic Education at the Ministry of Religious Affairs, Amin Suyitno, presented data showing that 58.26% of PAI teachers at primary school level are not yet fluent in reading the Qur'an³. This situation is certainly ironic, given that primary school teachers are at the forefront of providing the foundations of religious education to students. Teachers' inability to read the Qur'an fluently has the potential to hinder the learning process and has a direct impact on the low quality of students' Quranic literacy.

In addition to the teacher factor, children's low level of Quranic literacy is also influenced by a lack of synergy between the family, school and community environments.⁴ The family, as the primary educational environment, is often unable to provide optimal support in guiding children to read the Qur'an. On the other hand, schools have not yet given sufficient attention to strengthening Qur'anic literacy, whilst the wider community has also failed to create a conducive environment to support the sustained habit of reading the Qur'an.

Based on the results of initial observations in Pematang Sijonam Village, several key issues were identified. Firstly, through a Quran reading test, it was found that the majority of primary school-aged children in the village were not yet able to read the Quran fluently. Out of a small Quran study group comprising 10 children (aged 7–13), only 2 children could read 'Iqra' 4–6 fluently; the rest were still practising the correct pronunciation of the letters' points of articulation. Secondly, Quran reading lessons in the village have not been conducted in an intensive and structured manner. As mentioned by Ustadz Novrizal, the children's Quran study group meets once a week (if available) and is sometimes not held at all. Thirdly, Quran reading lessons are concentrated in the mosque under the guidance of a single ustadz; these take place at specific times and have limited capacity, meaning they have not yet been able to reach all the children properly.

These issues highlight an urgent need for innovative programmes capable of improving children's Qur'anic literacy in a systematic and sustainable manner. Through research and community engagement activities, the researchers propose a solution in the form of the 'Ramadhan Mengaji' programme, which is based on service learning. This program is designed as an integrated initiative

¹ Wakhid Ichsanto and Retno Wahyuningsih, "Kemampuan Membaca Alquran Dan Menghormati Orang Tua Dengan Prestasi Belajar PAI Siswa SMP Surakarta," *CENDEKIA* 15, no. 1 (2021).

² Sugari Hilalludin et al., "Peran Literasi Al-Qur'an Dalam Meningkatkan Kecerdasan Spiritual Peserta Didik," *AL-HUDAYA* 1, no. 2 (2025).

³ <https://www.tempo.co/politik/58-26-persen-guru-pai-jenjang-sd-belum-fasih-baca-al-quran-2103497> diakses 29 maret 2026 pukul 11.00

⁴ Siti Muslihatul Janah and Suyitno, "KEMAMPUAN MEMBACA AL-QUR'AN BERDASARKAN TAJWID PADA SISWA KELAS VII SMP AL-QUR'AN DARUL MUTTAQIN KECAMATAN SEMENDAWAI TIMUR," *Tarbiyatul Misbah (Jurnal Kajian Ilmu Pendidikan)* 17, no. 02 (2024), <https://doi.org/10.70688/tarbiyatulmisbah.v17i02.456>.

that not only focuses on improving Quranic reading skills but also fosters children's enthusiasm, motivation and love for the Quran.

Improvements in Quranic reading skills can be achieved through the active involvement of educational institutions. This is demonstrated in the classroom action research conducted by Eliati and Maharaja⁵ to address students' Quranic reading difficulties. The results of this study indicate that the application of the talaqqi method is effective in improving Quranic reading skills among primary school pupils in Mandumpang, Aceh Singkil.

Muslim et al.⁶ carried out community service activities through a Quranic reading training programme focused on the study of tajwid. The activity was designed using an experimental approach, beginning with a pre-test, followed by the intervention in the form of training, and concluding with an assessment of outcomes via a post-test. The results of the comparative analysis between the pre-test and post-test scores indicated an improvement in the participants' Quran reading skills.

Previous research has tended to focus on the use of specific methods within a single educational setting to improve Quranic reading skills. In contrast to this approach, this initiative integrates mosques, schools and families into a single programme to build a more comprehensive and sustainable ecosystem of Quranic literacy.

However, in reality, there are a variety of techniques and approaches that can be implemented to improve children's Quranic reading skills. Such efforts may include the organisation of intensive Qur'anic reading programmes over a specific period, subsequently reinforced by Qur'anic literacy activities at primary school level. The integration of these two strategies is expected to foster motivation to learn and encourage pupils to continuously improve their Qur'anic literacy skills in a sustainable manner.

Methods

The researchers carried out community service activities through the implementation of a Qur'an reading program centered in mosques, as well as the strengthening of Qur'anic literacy in primary schools. This program was designed as an integrative effort to reach students in both religious and formal settings, so that the learning process could take place in a more comprehensive and sustainable manner. These activities were carried out within the framework of community service using a service-learning approach. This approach emphasises the integration of academic learning with community service, so that students not only act as learning facilitators but are also actively involved in understanding community needs, reflecting on field experiences, and developing contextual and practical solutions to issues surrounding Qur'anic literacy.

Service learning is a learning strategy that integrates community service activities with a focused and reflective learning process. This approach is designed to enrich the learning experience, foster a sense of social responsibility, and strengthen engagement with the community⁷. In practice, service learning provides learners with the opportunity to apply the concepts, theories and skills they have acquired directly in the field, thereby creating contextual, practical learning that is oriented towards solving real-world problems in the community⁸.

⁵ Eliati and Maharaja, "MENINGKATKAN KETERAMPILAN MEMBACA AL-QUR'AN DENGAN METODE TALAQQI PADA SISWA SEKOLAH DASAR DI UPTD SPF SDN MANDUMPANG KABUPATEN ACEH SINGKIL" 9, no. 3 (2024): 57–66.

⁶ Ibnu Fiqhan Muslim, Sanudin Ranam, and Priyono Priyono, "Peningkatan Kemampuan Membaca Alquran Dengan Pelatihan," *PUNDIMAS: Publikasi Kegiatan Abdimas* 1, no. 2 (2022), <https://doi.org/10.37010/pnd.v1i2.680>.

⁷ Devy Stany Walukow and Jossapat Hendra Prijanto, "PENDEKATAN SERVICE LEARNING DALAM PEMBELAJARAN PENDIDIKAN KEWARGANEGARAAN DI UNIVERSITAS PELITA HARAPAN ERA NEW NORMAL," *Bhineka Tunggal Ika: Kajian Teori Dan Praktik Pendidikan PKn* 8, no. 2 (2021), <https://doi.org/10.36706/jbti.v8i2.15745>.

⁸ Danny Philipe Bukidz, "PENERAPAN SERVICE LEARNING DENGAN METODE HYBRID UNTUK MENGEMBANGKAN MOTIVASI KEGIATAN PEMBELAJARAN," *Jurnal Sinergitas PKM & CSR* 6, no. 3 (2023), <https://doi.org/10.19166/jspc.v6i3.6146>.

This study used a service-learning approach that integrates the learning process with community service activities through the active involvement of students as facilitators. Participants in the programs consisted of a group of 15–25 children aged 8–13 years attending the Quran study group at the Masjid Imam Bukhari, and 20–25 students aged 7–13 years from SDN No. 107826 Pematang Sijonam. The programme involved six students as facilitators over a period of 13 days, with a series of activities taking place in the morning, afternoon, evening and at night. Data on the activities were obtained through observation, documentation and evaluation of the participants' progress throughout the programme. Data analysis was conducted qualitatively through four stages: data reduction, data display, verification and drawing of conclusions, thereby providing a systematic overview of the implementation process, participants' responses and the programme's achievements in strengthening Qur'anic literacy.

This approach was deemed relevant and appropriate for application in the 'Ramadhan Mengaji' programme, which was organised as part of a community service initiative, as it successfully integrated Qur'anic reading activities with direct community service. Through this approach, the programme's implementation not only focuses on improving children's Qur'anic literacy skills but also encourages the active participation of students and the community in creating a collaborative, reflective and sustainable learning environment throughout the month of Ramadan.

As a demonstration of commitment to research ethics, this community engagement activity has received official approval from the Village Head of Pematang Sijonam, Perbaungan Sub-district, Serdang Bedagai District, North Sumatra, as well as officials from SDN No. 107826 Pematang Sijonam. All participants took part voluntarily after providing written informed consent, whilst for child participants, consent was also obtained from their parents or guardians. Furthermore, all data collected during this activity is kept confidential, and participants' identities have been fully anonymised in the preparation of this report to ensure the protection of privacy and compliance with scientific research ethics standards.

Ethical Consideration

As a demonstration of commitment to research ethics, this community engagement activity has received official approval from the Village Head of Pematang Sijonam, Perbaungan Sub-district, Serdang Bedagai District, North Sumatra, as well as officials from SDN No. 107826 Pematang Sijonam. All participants took part voluntarily after providing written informed consent, whilst for child participants, consent was also obtained from their parents or guardians. Furthermore, all data collected during this activity is kept confidential, and participants' identities have been fully anonymised in the preparation of this report to ensure the protection of privacy and compliance with scientific research ethics standards.

Results and Discussion

The ability to read the Qur'an fluently and in accordance with the rules of tajwid is of the most importance for every child to acquire from an early age. This is not only related to reading skills, but also holds great spiritual significance within Islamic teachings. Every letter recited from the Qur'an carries a multiplied reward, as narrated by Ibn Mas'ud from the Prophet (peace be upon him), that every single letter recited is worth one good deed and is multiplied into ten good deeds⁹. In line with this urgency, the "Ramadan Mengaji" program was implemented as part of a community service initiative based on service learning at the Masjid Imam Bukhari, Pematang Sijonam Village, Perbaungan Sub-district, Serdang Bedagai Regency, North Sumatra. This activity was held in the mornings during the month of Ramadan 1447 H with a primary focus on improving children's Qur'anic literacy through a systematic and gradual tahsin approach. It is hoped that this programme will serve as an effective means of developing children's ability to read the Qur'an, whilst instilling religious values that form the foundation of daily life.

⁹ Muhammad bin Isa Tirmidzi, *Sunan At-Tirmidzi Hadis Nomor 2910. Al-Tirmidzi Menilai Hadis Ini Hasan Sabih.*, n.d.

The program began with an assessment of the participants' basic skills, particularly regarding the pronunciation of the Hijaiyah letters and fluency in reading the Qur'an. Based on the results of initial observations, the majority of the children still experienced difficulties in pronouncing letters in accordance with the rules of makhraj, and were not yet able to apply the rules of tajwid correctly. Therefore, the initial stage of the programme focused on correcting fundamental errors in the pronunciation of letters and recitation. These activities were conducted directly through a 'learning by doing' approach, so that the children could immediately receive feedback on any mistakes they made¹⁰.



Figure 01: Observation of Quran recitation by children at the Masjid Imam Bukhari in Pematang Sijonam Village



Figure 02: Observation of Quran recitation by children at the Masjid Imam Bukhari in Pematang Sijonam Village

Table 01: List of Children's Qur'an Recitation Test Scores (Observation)

No	Name	Score	Description	Indicator
1	Student 1	45	Recitation of iqro' 1	

¹⁰ Arofatul Muawanah, "METODE LEARNING BY DOING DALAM HADIS NABI," *Journal TA'LIMUNA* 12, no. 1 (2023), <https://doi.org/10.32478/talimuna.v12i1.1307>.

No	Name	Score	Description	Indicator
2	Student 2	35	Recitation of iqro' 1	1. Pronunciation of the Hijaiyyah letters (<i>makbrajul huruf</i>) 2. Recitation in accordance with the rules of Tajwid
3	Student 3	40	Recitation of iqro' 1	
4	Student 4	80	Recitation of iqro' 4	
5	Student 5	85	Recitation of iqro' 3-3	
6	Student 6	50	Recitation of iqro' 2	
7	Student 7	60	Recitation of iqro' 1	
8	Student 8	35	Recitation of iqro' 1	
9	Student 9	50	Recitation of iqro' 2	
10	Student 10	85	Recitation of Juz Amma	
11	Student 11	60	Recitation of Juz Amma	
12	Student 12	75	Recitation of Juz Amma	
13	Student 13	50	Recitation of iqro' 3	
14	Student 14	50	Recitation of iqro' 2	
15	Student 15	65	Recitation of iqro' 3	
16	Student 16	35	Recitation of iqro' 2	
17	Student 17	50	Recitation of iqro' 2	
18	Student 18	40	Recitation of iqro' 1	
19	Student 19	45	Recitation of iqro' 1	
20	Student 20	35	Recitation of iqro' 2	
21	Student 21	60	Recitation of Juz Amma	

The next stage focuses on consolidating an understanding of the rules of tajwid, beginning with the rules of idgham. At this stage, participants are not only given theoretical explanations but are also trained to practise these rules directly whilst reciting the Qur'an. Reinforcement is achieved through repetition (drilling), which aims to improve accuracy and consistency in recitation¹¹. Moreover, previously taught material, such as the rules of mad and idgham, is continually revisited to ensure a deeper understanding is consolidated.

As the participants' abilities develop, the learning material moves on to the rules of ikhfa. At this stage, the children are introduced to the letters of ikhfa and their correct pronunciation. The approach remains practice-based, with participants asked to recite Quranic verses containing the rules of ikhfa, followed by immediate correction from the facilitator. Next, the learning continues with the rules of qalqalah, with an emphasis on the difference between qalqalah sughra and kubra. Participants are trained to recognise the characteristics of each type of qalqalah and to apply them in their recitation.

To reinforce all the material that has been learnt, the session continues with a muroja'ah session. This session served as both a means of revision and a formative assessment of the participants' understanding. Through the review session, the children were encouraged to recall the material that had been taught, whilst also identifying areas that still required improvement. The programme then

¹¹ Heny Eka Trisdiana and Widya Nusantara, "Implementasi Metode Drill and Practice Dalam Meningkatkan Hafalan Doa Dan Surat-Surat Pendek Di TPQ Ar-Rohman," *J+PLUS UNESA Jurnal Mahasiswa Pendidikan Luar Sekolah* 10, no. 2 (2021).

concluded with a final assessment in the form of a Qur'an recitation test, aimed at measuring the level of development in the participants' skills throughout the course.

Based on observations throughout the learning process, the children's ability to read the Qur'an has steadily improved. This is evident from several indicators of achievement, including increased accuracy in pronouncing the Hijaiyah letters in accordance with the rules of makhraj, the ability to understand and practise the rules of idgham, and an overall improvement in the fluency of their Qur'anic recitation. Furthermore, the participants also demonstrated a better understanding of the rules governing the 'ikhfa' reading rule, including the ability to recognise the relevant letters and apply them in their recitation. With regard to 'qalqalah', the children were able to distinguish between 'qalqalah sughra' and 'qalqalah kubra', and apply them reasonably well in their reading practice.

This improvement in skills is closely linked to the learning approach used, namely a combination of hands-on practice, repetition and intensive mentoring. This approach is in line with the principles of service learning, which emphasise contextual and practical learning experiences. Through direct involvement in community-based learning activities, students, acting as facilitators, not only transfer knowledge but also play a role in fostering educational interactions that support the children's learning process.

Daily routines also contributed to the programme's success. Inara Shima and Fathur Rohman noted in their research that the TPQ programme was implemented through planning tailored to the learners' needs and initial abilities, and was then carried out routinely every morning. Evaluation is carried out in stages by recording progress in achievement books and through the implementation of the IMTAS assessment. The programme's implementation has demonstrated a significant contribution to improving students' ability to read the Qur'an, encompassing fluency in reading, the application of tajwid rules, and the accuracy of the articulation points of letters.¹²



Figure 03: Learning to read the Qur'an at the Masjid Imam Bukhari

¹² Inara Shima and Fathur Rohman, "Integrasi Program TPQ Dalam Pembelajaran Formal Untuk Meningkatkan Literasi Al-Quran Siswa," *Al-Liqo: Jurnal Pendidikan Islam* 10, no. 1 (2025), <https://doi.org/10.46963/alliqo.v10i1.2730>.



Figure 04: Learning to read the Qur'an at the Masjid Imam Bukhari

Nevertheless, the implementation of the program was not without its challenges. One of the main challenges was managing the participants' behaviour. During the activities, the children tended to display disruptive behaviour, such as making a noise while waiting for their turn to read, being difficult to manage, and running about after completing their reading tasks. In addition, there was also verbal behaviour that did not conform to social norms, such as the use of inappropriate language. This situation indicates that, in addition to cognitive aspects, the development of affective and disciplinary aspects is also a vital requirement in community-based learning activities.

To address these challenges, the facilitators implemented more assertive and structured learning management strategies. In some situations, a stricter approach is required to create a conducive learning environment. This demonstrates that flexibility in pedagogical approaches is key to managing the behavioural dynamics of participants in the field¹³. The approaches used include giving direct reminders, reinforcing rules whilst the activity is in progress, and offering persuasive advice regarding the importance of maintaining appropriate attitudes and behaviour.

These findings confirm that the success of a Qur'anic literacy improvement programme is determined not only by the learning materials and methods but also by the ability to manage social interactions and participants' behaviour. The service-learning approach can make a positive contribution to creating meaningful learning, but its implementation still requires adaptation to social conditions and the characteristics of the learners. This approach integrates the achievement of academic objectives with efforts to raise community awareness and engagement through structured, contextualised services that are oriented towards community needs¹⁴.

As part of efforts to strengthen Qur'anic literacy within the core 'Ramadhan Mengaji' programme, this community service initiative also included a supplementary programme involving the distribution of copies of the Qur'an and 'Iqra' books to participants. This programme was designed to provide learning resources aimed at supporting the continuity of children's Quranic literacy, both during the activities and after the programme has ended. The provision of teaching materials appropriate to the participants' ability levels is a key aspect in creating effective and adaptive learning.

¹³ Achmad Rifki Fauzi, "Character Development of Santri by Application of Reward and Punishment at Daar El-Huda Islamic Boarding School," *Scientia* 2, no. 1 (2023), <https://doi.org/10.51773/sssh.v2i1.162>.

¹⁴ Tia Hafizah et al., "Pendampingan Membaca Al-Qur'an: Upaya Membangun Karakter Anak Di TPA Darul Rahman Palangka Raya," *Abdimas Awang Long* 8, no. 2 (2025), <https://doi.org/10.56301/awal.v8i2.1517>.

The activity was carried out by distributing copies of the Qur'an and 'Iqra' books directly to the children participating in "Ramadhan Mengaji". The distribution was tailored to each child's reading ability; thus, participants still at the basic level were given 'Iqra' books, whilst those already able to read the Qur'an were given copies of the Qur'an. This approach demonstrates a focus on differentiating according to participants' abilities, which is one of the key principles of a learner-centred approach¹⁵.

The results of this activity show that all participants gained access to teaching materials that were more appropriate and better suited to their learning needs. The availability of the Quran and the 'Iqra' book not only supports the learning process during the programme but also has the potential to increase the frequency of independent reading practice outside scheduled sessions; thus, this programme contributes to strengthening the Quranic literacy ecosystem within the community, particularly in fostering a sustained habit of reading the Quran.

In relation to the previous discussion, this supplementary programme reinforces the point that the success of improving Qur'anic literacy depends not only on the learning process but also on the availability of supporting facilities and infrastructure. This finding is in line with the principles of service learning,¹⁶ which are oriented not only towards the transfer of knowledge but also towards meeting the real needs of the community as part of a comprehensive and sustainable solution.

However, during implementation, there were challenges in the form of participants being undisciplined whilst the distribution process was taking place. The children tended to behave in a disorderly and boisterous manner, which had the potential to hinder the smooth running of the distribution. To address this, the facilitators implemented a strategy of distributing materials in turn (one by one) to maintain order and ensure that every participant received the teaching materials fairly. This approach proved effective in reducing the potential for disruption and improving control over the course of the activity.



Figure 05: Distribution of mushaf and iqra' at the Masjid Imam Bukhari

¹⁵ Siti Raudhatul Jannah Sutarmi and Agus Setiawan, "Implementasi Pembelajaran Al-Qur'an Berbasis Digital Dalam Meningkatkan Literasi Dan Motivasi Belajar Siswa MTs Darussalam Banjar Negeri Kecamatan Natar Lampung Selatan," *Al Qodiri: Jurnal Pendidikan, Sosial Dan Keagamaan* 23, no. 1 (2025), <https://doi.org/10.53515/qodiri.2025.23.1.138-155>.

¹⁶ Randitha Missouri et al., "Kolaborasi Bersama Menuju Pendidikan Berkualitas: Pengalaman Penerapan Service Learning Di Sekolah Menengah Atas," *Taroa: Jurnal Pengabdian Masyarakat* 1, no. 1 (2022), <https://doi.org/10.52266/taroa.v1i1.969>.



Figure 06: Distribution of mushaf and iqra' at the Masjid Imam Bukhari

As a means of reinforcing the core 'Ramadhan Mengaji' programme, this community service initiative also implemented a supplementary programme in the form of an outreach visit to SDN No. 107826 Pematang Sijonam. This programme aims to broaden the scope of Qur'anic literacy interventions by targeting the formal education sector, whilst fostering students' intrinsic motivation to read the Qur'an from primary school age onwards. This activity complements the mosque-based learning that had previously been carried out, thereby creating synergy between non-formal and formal settings in supporting the improvement of Qur'anic literacy.

The activity began with an awareness-raising session highlighting the importance of reading the Qur'an, both from a religious perspective and in terms of character building. The material was presented in a persuasive and communicative manner, adapted to the characteristics of primary school student, so that it was easy to understand and capable of capturing the students' attention. Furthermore, the activity was accompanied by motivational sessions to foster the habit of reading the Qur'an regularly. The approach emphasised the affective aspect, namely building awareness of and a love for the Qur'an as part of daily life.

As a concrete form of support for this awareness-raising initiative, the activity was followed by the distribution of copies of the Qur'an to the students. The distribution of these copies is not merely symbolic but also an effort to provide learning resources that can be utilised on an ongoing basis. It is hoped that by owning their own copy of the Qur'an, student will have greater access to reading and studying it, both at school and at home.

Through direct observation of the activity's implementation, it was evident that the students displayed a high level of enthusiasm throughout the event. This was evident from their active participation in the awareness-raising session, as well as their positive response to the material presented. Furthermore, the activity successfully boosted the pupils' motivation to read the Qur'an more diligently, as reflected in their keen interest in making use of the copies of the Qur'an that had been distributed.

In a broader context, these findings reinforce the results of the previous core programme, namely that improving Qur'anic literacy requires a comprehensive approach—not only through technical instruction but also through strengthening motivation and providing facilities. This outreach programme demonstrates that school-based interventions play a strategic role in fostering a culture of Qur'anic literacy from an early age. This is in line with the principles of service learning, which integrate learning with the real needs of the community and encourage collaboration between various stakeholders, including formal educational institutions.



Figure 07: Information session on the distribution of mushaf and Iqra' at SDN No. 107826, Pematang Sijonam

As part of efforts to strengthen the “Ramadhan Mengaji” programme, this community service activity was also complemented by a supporting programme consisting of short sermons (kultum) delivered after the dawn prayer at the Masjid Imam Bukhari in Pematang Sijonam Village. This programme is designed to complement the cognitive and psychomotor aspects of learning to read the Qur'an by strengthening the affective and spiritual aspects of the participants and the surrounding community.

The talks were held regularly after the dawn prayer throughout the month of Ramadan 1447 H, with content focusing on the virtues of reading the Qur'an, etiquette when engaging with the Qur'an, and the importance of cultivating the habit of reading the Qur'an in daily life. The material was presented concisely, succinctly and in a communicative manner, ensuring it was accessible to a wide range of audiences. In this context, the primary audience for the lectures were the congregation attending the Fajr prayer, the majority of whom were parents of participants in the “Ramadhan Mengaji” program. This meant that the lectures not only targeted the students directly but also engaged the family environment as a key factor in the success of the learning process.

The results of the activity demonstrated that the post-Fajr speech contributed positively to raising religious awareness and motivation amongst the community, particularly amongst the parents of participants. Through the presentation of material focused on the importance of the family's role in guiding children to read the Qur'an, there was a heightened awareness that Qur'anic literacy is not solely the responsibility of educational institutions or mosque activities, but must also begin within the family environment. This has led to increased parental support for their children's participation in the “Ramadhan Mengaji” program, as well as the creation of a more conducive atmosphere for establishing the habit of reading the Qur'an at home.

This supporting programme demonstrates that successfully improving Qur'anic literacy requires a holistic approach, one that does not merely focus on the learners but also involves the family and the wider social environment. Religious lectures serve as a medium for the internalisation of values capable of shaping parents' mindsets and attitudes, enabling them to play an active role in supporting their children. The objective of strengthening Quranic literacy in this programme is not only oriented towards improving children's individual skills but also towards establishing a literacy ecosystem that begins within the family and is reinforced by the wider community.

Furthermore, the integration of learning activities, the distribution of resources, awareness-raising in schools, and religious lectures reflects the implementation of a comprehensive service-learning approach. This approach focuses not only on the transfer of knowledge but also on character building, raising social awareness, and the sustainable empowerment of the community. In this context, the post-Fajr speeches serve as a means of value reinforcement, supporting the programme's long-term impact.



Figure 08: A short speech after the dawn prayer at the Masjid Imam Bukhari, Pematang Sijonam Village



Figure 09: A short speech after the dawn prayer at the Masjid Imam Bukhari, Pematang Sijonam Village

As the closing event of the “Ramadhan Mengaji” programme, this community service initiative concluded with a joint iftar involving programme participants and the local community around the Imam Bukhari Mosque in Pematang Sijonam Village. This event was not merely intended as a ceremonial activity, but was designed as part of a strategy to strengthen social bonds between the program organisers, participants and the local community.

The joint iftar provided a more informal and egalitarian space for interaction, where all those involved in the programme could mingle without barriers. In this atmosphere of togetherness, more open communication was established between students, participants’ children, parents and community leaders. This interaction indirectly strengthened the emotional engagement that had been built up through a series of learning and mentoring activities throughout the month of Ramadan.

The results of this activity demonstrate an increase in social closeness and a sense of ownership towards the “Ramadhan Mengaji” programme amongst the community. The joint iftar event succeeded in creating an atmosphere of togetherness that encouraged active community participation in supporting the sustainability of the Qur’anic literacy programme. This is reflected in the positive responses from residents and their commitment to continue organising similar activities independently in the future. Ustadz Novrizal, as Chairman of the BKM Masjid Imam Bukhari in Pematang Sijonam Village, is directly responsible for continuing the ‘Ramadhan Mengaji’ programme with the assistance and support of student facilitators. The Head of Pematang

Sijonam Village views this as a tangible step forward in building upon what has been achieved collectively, based on the principle of benefiting the community.

This activity underscores that the success of a community service programme is determined not only by academic achievements or improvements in participants' skills, but also by the extent to which the programme is able to build strong social relationships within the community. The bonds of friendship forged through the joint iftar serve as vital social capital in supporting the sustainability of the Qur'anic literacy programme.

Furthermore, this activity reinforces the findings from previous discussions that the service-learning approach is not only oriented towards the learning process but also towards community empowerment through active and collaborative engagement. The creation of harmonious relationships between programme implementers and the community means that the opportunities to maintain and even develop the Qur'anic literacy programme in the future are significantly greater.



Figure 12: Joint iftar at the Masjid Imam Bukhari, Pematang Sijonam Village

Conclusion

Overall, the series of programs in this community service initiative demonstrates that the service-learning approach is not only focused on the learning process but also on community empowerment through active and collaborative engagement. The core program, reinforced by additional activities such as the distribution of copies of the Qur'an and 'Iqra' books, as well as outreach visits to primary schools, has made a positive contribution to improving children's Qur'anic literacy. The integration of educational, motivational and facilitative approaches was a key factor in creating learning that is not only short-term but also sustainable. Furthermore, the provision of adequate learning resources complemented the pedagogical interventions carried out, thereby creating a more comprehensive and adaptive learning process tailored to the learners' needs.

The 'Ramadan Mengaji' programme has demonstrated positive outcomes in strengthening Qur'anic literacy, marked by improvements in participants' reading skills—including accuracy in articulation (makhraj), application of tajwid rules, and fluency—among 15–25 children in the mosque's Qur'an study group and 20–25 students at SDN No. 107826 Pematang Sijonam. Nevertheless, this initiative has limitations as it was implemented for only 13 days during Ramadan; consequently, the observed impact does not yet reflect the long-term sustainability of the participants' skills and is not supported by follow-up assessments after the programme concluded. Therefore, programme sustainability is required through collaboration between mosques, schools and families, accompanied by periodic evaluations and long-term assessments to monitor the consistent development of Qur'anic reading skills and to strengthen the sustainability of the Qur'anic literacy ecosystem within the community.

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