

Enhancing Qur'anic Literacy Among The Community of Sioban Village Mentawai Islands Through The Service Learning Method

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ABSTRACT

The high rates of illiteracy, both in Latin script and in the Arabic script of the Qur'an, pose a major challenge to strengthening religious literacy within minority Muslim communities, particularly in remote areas such as Sioban Village in the Mentawai Islands. This community service project aims to enhance Qur'anic reading skills among illiterate community members through the application of a community-based Service Learning model, utilizing the talaqqi-tahsin approach, contextual learning, and the reinforcement of religious character. The methods employed included intensive training sessions, experience-based repetition, and the active involvement of local leaders and families. The results of the program indicate that approximately 80% of participants were able to independently read basic Qur'anic text, alongside a significant increase in self-confidence and religious participation. These findings suggest that a community- and person-centered approach is effective in addressing religious literacy challenges in marginalized communities. It is hoped that this program can serve as an implementable model for Qur'anic illiteracy eradication initiatives in other remote areas with similar characteristics.

Keywords: Qur'anic Illiteracy, Service Learning, Talaqqi, Community Service, Remote Villages

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INTRODUCTION

The literacy rate, both in Latin script and in the Arabic script of the Qur'an, remains a serious challenge in several regions of Indonesia, particularly within minority Muslim communities such as in Sioban Village, South Sipora District, Mentawai Islands Regency. This condition not only hampers access to general information but also exacerbates the community's alienation from Islamic teachings, in which Qur'anic reading is an integral part of spiritual life. In this context, Qur'anic illiteracy is not merely a technical issue but has direct implications for the spiritual, social, and moral strength of the community. Learning and memorizing the Qur'an from an early age is seen as a strategic solution to address moral deficiencies in the national education system, aiming to cultivate a generation with noble character¹. Allah Subhanahu wa Ta'ala says:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

"Read in the name of your Lord who created." (Qur'an, Surah Al-'Alaq, 96:1). This verse emphasizes that the command to read was the first revelation sent to Prophet Muhammad (peace be upon him), highlighting the critical role of literacy as the foundation for accessing knowledge and Islamic teachings. Furthermore, the Prophet Muhammad (peace be upon him) stated:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best among you are those who learn the Qur'an and teach it." (Narrated by al-Bukhari, no. 5027). This hadith indicates that mastering the reading and teaching of the Qur'an is not merely a personal endeavor but also contributes significantly to the preservation and dissemination of Islamic values within the community

Previous studies have highlighted the importance of Qur'anic literacy in building a civil society. For example, Muhammad Iqbal and Putri Larasia (2025) implement the tahsin Al-Qur'an program with the talaqqi method for the Community of Nagari Durian Tinggi, Kapur IX District, Lima Puluh Kota Regency, West Sumatra shows significant effectiveness in improving the ability to read the Al-Qur'an and facilitating social transformation.² Comparable community outreach initiatives have been undertaken by STAI As-Sunnah, focusing on various aspects of Islamic education and religious practice³. These efforts included enhancing participants' abilities to memorize the Qur'an and understand Arabic during the month of Ramadan; enhancing the religious understanding of the Kuta Inang Simeulue Cut Village community through structured Qur'anic learning during quarantine-based ta'lim sessions⁴; developing youth competencies in delivering short religious talks (kultum)⁵; organizing a 20-day Qur'anic memorization camp during Ramadan⁶; offering Arabic language instruction for elderly congregants in mosques⁷; and applying the talaqqi and takrir

¹ Alexander Guci dan Jaya Sukmana, "Metode Pembelajaran Tahfidz Al-Qur'an Santri Usia Sekolah Dasar Di Rumah Tahfidz Baytul Huffadz Jatiuwung Kota Tangerang," *Jurnal Ilmu Al-Qur'an Dan Tafsir (JIQTA)* 2, no. 1 (30 Juni 2023): 16, <https://doi.org/10.36769/jiqta.v2i1.330>.

² Muhammad Iqbal dan Putri Larasia, "Implementation of the Tahsin Al-Qur'an Program Using the Talaqqi Method for the Community of Nagari Durian Tinggi, Kapur IX District, Lima Puluh Kota Regency, West Sumatra," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 5, no. 1 (22 Maret 2025): 32, https://doi.org/10.51590/jpm_assunnah.v5i1.660.

³ Slamet Riyadi dkk., "Building a Qurani Society: A Collaborative Community Base Research," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 3 (10 Desember 2022): 39, https://doi.org/10.51590/jpm_assunnah.v2i3.272.

⁴ Ahmad Afandi dkk., "Strengthening the Religious Literacy of Kuta Inang Simeulue Cut Village Community through Quarantine Ta'lim Quran Activities," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 3, no. 3 (16 September 2023): 12, https://doi.org/10.51590/jpm_assunnah.v3i3.499.

⁵ Wagiman Manik dkk., "The Implementation of Community Service Activities in Sipangko Village," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 4, no. 1 (30 Maret 2024): 55, https://doi.org/10.51590/jpm_assunnah.v4i1.496.

⁶ Tiy Kusmarrabbi Karo, Teuku Raudhan Muhammad Akhyar, dan Bahrul Ulum, "Memorizing the Qur'an in 20 Days," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 2 (5 September 2022): 37, https://doi.org/10.51590/jpm_assunnah.v2i2.274.

⁷ Wagiman Manik, Khairy Shafwa Althafah, dan Dirja Hasugian, "Arabic for Old People at the Masjid Imam Syafii Tebing Tinggi City, North Sumatra," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 2 (5 September 2022): 28, https://doi.org/10.51590/jpm_assunnah.v2i2.267.

methods to improve Qur'an reading and memorization⁸. Additional programs were also aimed at refining Qur'anic recitation through tahsin sessions and deepening understanding of Islamic sciences⁹. These efforts align with UNESCO's (2006) view of literacy as a continuum of learning and a foundation for lifelong education that enables individuals to participate fully in society¹⁰. Furthermore, they reflect the principles of functional literacy, which emphasize not only decoding texts but also using literacy skills to engage with and improve one's social environment¹¹.

This community engagement initiative introduces a distinctive strategy by employing a Service Learning model rooted in both personal and contextual approaches, particularly in areas with limited educational and social infrastructure¹². The program highlights a holistic integration of technical proficiency, spiritual awareness, and social interaction to foster Qur'anic literacy. In contrast to conventional programs that emphasize cognitive skills alone, this model incorporates structured Qur'anic reading sessions alongside character-building efforts at the grassroots level. Through the involvement of local community leaders, intensive talaqqi sessions, and sustained contextual repetition, the initiative nurtures both literacy and values. Qur'anic literacy, in this context, is not merely an academic goal—it becomes a transformative medium that cultivates students' moral integrity and daily behavior¹³. Continuous engagement with the Qur'an thus plays a central role in character formation, embedding Islamic ethical principles into the learners' everyday lives¹⁴.

The main problem addressed in this service project is how an effective strategy for eradicating Qur'anic illiteracy can be implemented within minority Muslim communities in remote areas, where most participants also experience Latin script illiteracy. The working hypothesis proposed is that a community-based personal approach utilizing talaqqi-tahsin methods and experiential learning can enhance Qur'anic reading skills while simultaneously strengthening participants' spiritual awareness.

Based on this background, the primary aim of this study is to describe, analyze, and evaluate the effectiveness of the Qur'anic literacy improvement program in Sioban Village through a Service Learning approach rooted in local wisdom, with the hope of offering an applicable community service model for similar contexts across Indonesia.

RESULTS AND DISCUSSION

The community service program aimed at enhancing Qur'anic reading skills in Sioban Village successfully recruited 60 children and several adult congregants from Nurul Iman Mosque as active participants. Based on both qualitative and quantitative evaluations, the program demonstrated significant outcomes. Sioban Village, located in South Sipora District, Mentawai Islands Regency, serves as a vivid portrait of the challenges facing religious literacy in Indonesia, particularly among minority Muslim communities. Observations from the 2025 Thematic Community Service Program (KKN-T) revealed that Qur'anic literacy levels in this village were notably low, especially

⁸ Ilham Tumanggor, Hasbi Ramadani, dan Candra Gunawan, "Talaqqi and Takrir Methods in Improving the Quality of Reading & Memorizing the Qur'an," *Al-Arkhabiil: Jurnal Pengabdian Masyarakat* 2, no. 2 (5 September 2022): 19, https://doi.org/10.51590/jpm_assunnah.v2i2.284.

⁹ Ahmad Rajafi dkk., "Bina Masyarakat Muslim di Sindulang Dua Kota Manado," *Aksiologi: Jurnal Pengabdian Kepada Masyarakat* 6, no. 1 (11 Februari 2022): 43, <http://dx.doi.org/10.30651/aks.v6i1.4363>.

¹⁰ UNESCO, *Education for All: Literacy for Life; EFA Global Monitoring Report 2006* (Paris: UNESCO Publishing, 2006), <https://unesdoc.unesco.org/ark:/48223/pf0000141639>.

¹¹ OECD, "Definition and Selection of Key Competencies: Executive Summary" (Paris: Organisation for Economic Co-operation and Development (OECD), 2000), <https://www.oecd.org/education/skills-beyond-school/definitionandselectionofkeycompetenciesdeseco.htm>.

¹² Afandi Agus, *Metodologi Pengabdian Masyarakat*, 1 ed. (Jakarta: Direktorat Pendidikan Tinggi Keagamaan Islam Ditjen DIKTIS Kemenag RI, 2022), 165–66.

¹³ Siti Nurkholifah, "The Role of Al-Quran Literacy in Deepening Understanding of Islamic Religious Education," *AFKARINA: Jurnal Pendidikan Agama Islam* 9, no. 1 (30 Juni 2024): 56, <https://doi.org/10.33650/afkarina.v9i1.9357>.

¹⁴ Dwi Noviani dkk., "The Value of Character Education: Study of Strengthening Al-Quran Literacy Culture for the Young Generation in the Disruptive Era 5.0," *Symfonia: Jurnal Pendidikan Agama Islam* 4, no. 1 (30 Juni 2024): 75, <https://doi.org/10.53649/symfonia.v4i1.93>.

among the elderly and marginalized groups. This condition is exacerbated by the high rates of Latin-script illiteracy, which hinders the community not only from accessing general information but also from understanding and practicing Islamic teachings. In this context, Qur'anic illiteracy is not merely a technical issue of reading skills but directly affects the community's spiritual strength, social cohesion, and moral resilience. In this context, Allah Subhanahu wa Ta'ala says:

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

"And We send down of the Qur'an that which is a healing and a mercy to the believers." (Qur'an, Surah Al-Isra' [17]: 82). This verse emphasizes that the Qur'an is not merely a recitation text, but a source of spiritual healing and mercy for the believers, making literacy in Qur'anic reading a fundamental need for the spiritual development of the community. Furthermore, the Prophet Muhammad (peace be upon him) stated:

إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِّنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ

"Indeed, the one who has nothing of the Qur'an in his heart is like a deserted house." (Narrated by al-Tirmidhi, no. 2913). This hadith illustrates that the ability to read and memorize the Qur'an is essential to keeping the heart alive and illuminated by faith. Therefore, eradicating Qur'anic illiteracy plays a crucial role in strengthening the spiritual resilience, social cohesion, and moral integrity of the community

Meanwhile, 20% of the participants were still at the stage of letter recognition but showed gradual progress. These data affirm the effectiveness of the Service Learning model based on the talaqqi-tahsin approach and contextual repetition in improving Qur'anic literacy among communities with high illiteracy rates. The results validate the initial hypothesis that a community-based learning approach, prioritizing hands-on practice and emotional engagement, can overcome cognitive and affective barriers in Qur'anic learning among marginalized groups.

Following this finding, the learning intervention was structured around two core instructional methods: talaqqi-tahsin and contextual repetition. The talaqqi approach emphasized guided recitation and immediate feedback in small-group settings—each session limited to five learners and lasting 30 minutes daily—fostering a focused and supportive learning environment. In parallel, the contextual repetition technique involved regular exposure to Qur'anic phrases through familiar melodies and conversational scenarios, helping participants absorb correct pronunciation naturally within relevant daily contexts. The instructional goal was clear: to empower learners to read independently, as measured by their ability to recite Surah Al-Fatihah fluently and without pausing.

Daily Programs

The Service Learning-based community engagement program implemented in Sioban Village, Mentawai Islands, integrated academic knowledge with structured community service, aiming to enhance Qur'anic literacy among minority Muslim residents. The program employed a contextual and experiential approach—specifically the talaqqi-tahsin method—which emphasized direct practice, repetition, and emotional involvement, particularly effective for participants with limited Latin-script literacy. One hadiths narrated by Bukhari and Muslim from 'Aisha, may Allah be pleased with her, explains the nobility of the Quran. The Prophet, peace be upon him, said:

الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يقرُّهُ وَيَتَعَتَّعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ

"The one who is proficient in the Qur'an will be with the noble and righteous scribes (the angels), and the one who reads it with difficulty, stumbling through its verses, yet persists, will have a double reward." This hadith underscores the immense spiritual value of striving to read the Qur'an, affirming that even those who struggle with its recitation receive a multiplied reward due to their perseverance. The structure

and spirit of the KKN-T program were guided by this prophetic encouragement, emphasizing patience, persistence, and reward in the process of Qur'anic literacy development.¹⁵

The following table outlines the daily schedule of the program activities, capturing the sequence, location, and specific outcomes achieved. Each day was structured to blend religious education with community empowerment, involving activities such as Qur'anic recitation (tahsin), thematic Islamic studies (e.g., Arbain An-Nawawi), memorization of short surahs and daily prayers, and visual learning through prophetic storytelling. These were conducted alongside structured outreach efforts like “safari dakwah” to remote villages and engagement with local institutions, including schools and law enforcement.

The outputs indicate substantial progress in both individual religious competencies and collective spiritual awareness. Participants demonstrated increasing independence in Qur'anic reading, improved understanding of Islamic teachings, and growing confidence in religious practice. Notably, the program also contributed to community development through infrastructure renovation—specifically of the local Islamic school (Madrasah Diniyah Awaliyah)—and fostered social cohesion through collaborative events such as religious competitions and communal meals. The structured and repetitive learning schedule, combined with community-based engagement, proved critical in building a sustainable religious education ecosystem in this remote context. The table below details the day-by-day implementation of this integrated model.

Tabel 1. The Daily Implementation Report

Tanggal	Kegiatan	Lokasi	Output	Keterangan
3 Maret 2025	Sosialisasi program KKNT kepada aparat desa, BKM, dan jamaah Masjid Nurul Iman	Kantor Desa dan Masjid Nurul Iman	Legalitas program diperoleh dan masyarakat memahami rencana kegiatan	Terlaksana
4 Maret 2025	Sosialisasi Pesantren Ramadhan ke sekolah dan jamaah; Kajian Arbain An-Nawawi ba'da Subuh dan ba'da Isya	Masjid Nurul Iman	Program disambut baik; jamaah memperoleh pemahaman agama berbasis Al-Qur'an dan Sunnah	Terlaksana
5 Maret 2025	Pembukaan Pesantren Ramadhan; Kajian Arbain An-Nawawi ba'da Subuh dan ba'da Isya	Masjid Nurul Iman	Peserta antusias; jamaah memahami tuntunan Al-Qur'an dan Sunnah	Terlaksana
6 Maret 2025	Praktik wudhu dan salat; tahsin; kajian Arbain An-Nawawi	Masjid Nurul Iman	Peserta mampu mempraktikkan ibadah sesuai syariat dan membaca Al-Qur'an dengan baik	Terlaksana
7 Maret 2025	Hafalan doa harian; tahsin; kajian Arbain An-Nawawi ba'da Subuh dan ba'da Isya	Masjid Nurul Iman	Peserta mengamalkan doa harian dan membaca Al-Qur'an dengan baik	Terlaksana
8 Maret 2025	Hafalan surah pendek; tahsin; kajian Arbain An-Nawawi	Masjid Nurul Iman	Peserta memiliki hafalan surah pendek dan meningkatkan bacaan Al-Qur'an	Terlaksana
9 Maret 2025	Nonton kisah Nabi Nuh AS; tahsin; kajian Arbain An-Nawawi	Masjid Nurul Iman	Peserta meneladani kisah nabi dan meningkatkan bacaan Al-Qur'an	Terlaksana

¹⁵ Muhammad Nurul Alim dkk., “Improving Literacy of Fiqh Muamalah and Islamic Economics Through Community-Based Research Method,” *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 4, no. 2 (30 Juni 2024): 6, https://doi.org/10.51590/jpm_assunnah.v4i2.783.

Tanggal	Kegiatan	Lokasi	Output	Keterangan
10 Maret 2025	Nonton kisah Nabi Musa AS; tahsin; kajian Arbain An-Nawawi	Masjid Nurul Iman	Pemahaman peserta terhadap keteladanan nabi meningkat	Terlaksana
11 Maret 2025	Lanjutan kisah Nabi Musa AS; tahsin; kajian Arbain An-Nawawi	Masjid Nurul Iman	Peserta memahami nilai tauhid dan keberanian dari kisah nabi	Terlaksana
12 Maret 2025	Safari dakwah ke Masjid Desa Sikicik; kisah Nabi Musa AS; tahsin; kajian Arbain An-Nawawi	Masjid Nurul Iman dan Masjid Desa Sikicik	Pemahaman Islam tersebar ke wilayah terpencil	Terlaksana
13 Maret 2025	Safari dakwah ke Masjid Desa Mara; kisah Nabi Musa AS; tahsin; kajian Arbain An-Nawawi	Masjid Nurul Iman dan Masjid Desa Mara	Dakwah menjangkau daerah marginal; peserta meningkat dalam bacaan dan pemahaman agama	Terlaksana
14 Maret 2025	Daurah ilmiah tentang thaharah (SMAN 01 Sipora); tahsin bersama Kapolsek; safari dakwah	SMAN 01 Sipora, Masjid Nurul Iman, Masjid Desa Sikicik	Siswa, guru, dan aparat memahami fikih bersuci dan memperbaiki bacaan Al-Qur'an	Terlaksana
15 Maret 2025	Daurah ilmiah tentang syirik; tahsin bersama Kapolsek; safari dakwah	SMAN 01 Sipora, Masjid Nurul Iman, Masjid Desa Mara	Aqidah masyarakat diperkuat dan dakwah menjangkau wilayah pelosok	Terlaksana
16 Maret 2025	Renovasi MDA Sipora Selatan; lomba Pesantren Ramadhan; safari dakwah	MDA Sipora Selatan, Masjid Nurul Iman dan Sikicik	Fasilitas MDA membaik; peserta termotivasi belajar; dakwah terus meluas	Terlaksana
17 Maret 2025	Lanjutan renovasi MDA; buka puasa bersama; penutupan dan pembagian hadiah	MDA Sipora Selatan dan Masjid Nurul Iman	Silaturahmi diperkuat; peserta termotivasi melanjutkan pembelajaran agama	Terlaksana

Source: KKN-T Report (2025)

On Monday, March 3, 2025, the KKN-T commenced with the socialization of the program to village officials at the Village Office and to the management and congregation of Nurul Iman Mosque. This activity aimed to officially introduce the KKN-T program plan and obtain formal approval from village authorities. The socialization proceeded smoothly and secured full support from the village apparatus and the mosque community, establishing a strong foundation for subsequent activities. This underscores the importance of a persuasive approach in building synergy between students and the local community. Allah says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى

"And cooperate in righteousness and piety." (Qur'an, Surah Al-Ma'idah [5]: 2)



Figure 1. The Socialization Of The Program To Village Officials

The following day, on March 4, 2025, the program for the Ramadan Boarding School (Pesantren Ramadhan) was introduced to Islamic Religious Education teachers at SDN 01 Sioban, SMPN 01

Sipora, and the Nurul Iman Mosque congregation. Additionally, sessions on the Arba'in An-Nawawi collection were initiated after the dawn prayer (Subuh), along with regular evening studies (ba'da Isya). The initiative was met with great enthusiasm by the schools and mosque congregation, marking a significant contribution to the establishment of religious education rooted in the Qur'an and Sunnah within the community. The Prophet Muhammad (peace be upon him) said:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

"Whoever treads a path in search of knowledge, Allah will make easy for him a path to Paradise." (Narrated by Muslim, no. 2699)

On March 5, 2025, the formal opening of the Pesantren Ramadhan at Nurul Iman Mosque took place. The continuation of the Arba'in An-Nawawi studies and the evening classes persisted, with the enthusiastic participation of attendees serving as a positive indicator of the program's success. These activities not only enhanced religious knowledge but also strengthened emotional bonds between the congregation and the KKN-T students.

March 6, 2025, was devoted to practical sessions on proper prayer and ablution, Qur'anic reading refinement (tahsin), and further discussions of Arba'in An-Nawawi. Conducted at Nurul Iman Mosque, these activities equipped participants with practical skills in performing worship according to Islamic teachings. Allah says:

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

"And establish prayer for My remembrance." (Qur'an, Surah Ta-Ha [20]: 14) The success of this day demonstrated the effectiveness of practice-based learning methods in improving the quality of worship among the community.

The program on March 7, 2025, continued focusing on developing fundamental religious skills, including memorization of daily supplications (du'a) and further enhancement of Qur'anic reading through tahsin. Consistent with previous days, the study of Arba'in An-Nawawi and evening religious sessions remained integral parts of the schedule.



Figure 2. Activities at Pesantren Ramadhan

On March 8, 2025, the Pesantren Ramadhan program proceeded with the memorization of short chapters (surahs) from the Qur'an. Alongside tahsin and Arba'in An-Nawawi studies, this memorization effort aimed to strengthen participants' attachment to the Qur'an. Allah says:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

"Rather, the Qur'an is clear verses preserved in the breasts of those who have been given knowledge." (Qur'an, Surah Al-Ankabut [29]: 49)

On March 9, 2025, innovation in the learning method was introduced through a group viewing of the story of Prophet Nuh (peace be upon him) at Nurul Iman Mosque. Accompanied by tahsin sessions and Qur'anic studies, this activity aimed to internalize the values of patience and perseverance exemplified by the prophets. Allah mentions about Prophet Nuh:

فَصَبِرْ صَبْرًا جَمِيلًا

"So be patient with gracious patience." (Qur'an, Surah Al-Ma'arij [70]: 5)

On March 10, 2025, a similar session was held featuring the story of Prophet Musa (peace be upon him). Through this method, participants gained a deeper understanding of the struggles and faith exhibited by the prophets in facing challenges. Allah says:

وَاصْطَنَعْتُكَ لِنَفْسِي

"*And I have prepared you for Myself.*" (Qur'an, Surah Ta-Ha [20]: 41)

On March 11, 2025, another screening of the story of Prophet Musa (peace be upon him) was held to further reinforce the values of monotheism and courage in confronting social pressures. Tahsin and Arba'in An-Nawawi studies continued as integral parts of strengthening participants' religious skills, emphasizing the importance of repetitive learning to deepen understanding.

On March 12, 2025, alongside regular activities at Nurul Iman Mosque, a dakwah safari was conducted to Sikicik Village Mosque. This initiative marked the expansion of the KKN-T dakwah program into more remote areas, disseminating Islam based on the Qur'an and Sunnah to a broader audience. Allah says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

"*Invite to the way of your Lord with wisdom and good instruction.*" (Qur'an, Surah An-Nahl [16]: 125)

On March 13, 2025, the dakwah safari continued to Mara Village Mosque, reinforcing the sustainability of the dakwah program in the Mentawai region. This demonstrated the KKN-T students' commitment to ensuring equitable access to religious education across different layers of society.



Figure 3. Daurah at SMAN 01 Sipora

On March 14, 2025, a scientific seminar (daurah ilmiah) on the topic of ritual purification (thaharah) was conducted with Muslim students and teachers at SMAN 01 Sipora. Additionally, tahsin sessions were held with the Chief of Police of South Sipora (Kapolsek) and his staff. The Prophet Muhammad (peace be upon him) said:

الطُّهُورُ شَطْرُ الْإِيمَانِ

"*Purity is half of faith.*" (Narrated by Muslim, no. 223). The dakwah safari continued to reach outlying villages, illustrating the students' ability to engage diverse societal groups, including law enforcement, in broadening the reach of Islamic dawah.

On March 15, 2025, the scientific seminar continued with a crucial topic on shirk (associating partners with Allah), conducted at SMAN 01 Sipora, followed by another safari dakwah session to Mara Village. Allah warns:

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"*Indeed, associating others with Allah is a great injustice.*" (Qur'an, Surah Luqman [31]: 13). This educational effort was vital in strengthening the local community's faith (aqidah) and providing a correct understanding of the dangers of polytheism.



Figure 4. *The competitions within the Pesantren Ramadhan program*

On March 16, 2025, a renovation project for the Madrasah Diniyah Awaliyah (MDA) in South Sipora was carried out in collaboration with the Asar Humanity organization and the South Sipora Police. Additionally, competitions were held within the Pesantren Ramadhan program, covering short surah memorization, adhan (call to prayer), daily du'a memorization, and Islamic quizzes. The Prophet Muhammad (peace be upon him) said:

إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ

"*Verily, Allah loves that whenever anyone of you does a job, he should perfect it.*" (Narrated by al-Tabarani in al-Mu'jam al-Awsat (897), and al-Bayhaqi in Syu'ab al-Iman (4929)) This initiative demonstrated attention not only to cognitive development but also to the enhancement of supporting infrastructure.



Figure 5. *Renovation works*

Finally, on March 17, 2025, the MDA renovation project continued, followed by a communal iftar with Pesantren Ramadhan participants and the program's closing ceremony along with the prize distribution. This concluding event not only marked the end of a meaningful program but also strengthened social bonds between the students and the local community. Allah says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

"*The believers are but brothers.*" (Qur'an, Surah Al-Hujurat [49]: 10)



Figure 6. *Closing Ceremony, Prize Distribution And Communal Iftar*

Overall, the program demonstrated that the Service Learning-based KKN-T model successfully integrated academic values with impactful community service, producing tangible positive outcomes for the local community.

Program Evaluation

Quantitatively, this program successfully recruited 60 children and several adult participants, including elderly individuals, who were previously illiterate. These participants actively engaged in the full range of learning activities provided. In terms of reading proficiency, about 40% of the participants were able to recognize the Hijaiyah letters and read basic sections of the Quran (Juz 'Ammah) with guidance. Another 40% of the participants demonstrated the ability to read the Quran independently, showcasing correct pronunciation. These quantitative improvements indicate significant progress in participants' Quranic literacy, contributing to both individual development and the broader goal of enhancing community religious engagement.

Qualitatively, the participants exhibited a significant increase in self-confidence, which was evident as they participated in religious activities such as attending religious lectures, performing congregational prayers, and engaging in Quran recitations within their local community. There was also a noticeable change in their spiritual and religious attitudes. This transformation included a heightened religious awareness, such as the habit of reading the Quran at home, increased attendance at the mosque, and an eagerness to teach basic Quranic reading to other family members. Significant changes were also observed in the aspects of community spirituality and religious participation. Field observations revealed that several participants who were previously passive have now become active in reading the Qur'an at home and have even started teaching basic recitation skills to their family members. This phenomenon indicates a multiplier effect of improved Quranic literacy on the participants' social environment, thereby strengthening religious literacy at the community level.

These findings affirm that Qur'anic literacy goes beyond technical proficiency; it plays a crucial role in reinforcing moral values and building social resilience within marginalized communities. Unlike previous studies that largely employed formal classical methods, this program demonstrated that in contexts of low literacy and limited educational access, an experiential, emotionally supportive, and repetition-based approach was significantly more effective.

One major challenge encountered was the low level of Latin-script literacy among participants, which complicated the introduction of hijaiyah letters. To address this, the program adopted a talaqqi-centered repetition strategy, emphasizing hands-on oral practice rather than text-based instruction—an approach that accelerated participants' internalization of letters and pronunciation, aligning with functional, community-based literacy models. Furthermore, beyond technical barriers, the presence or absence of social support emerged as a decisive factor.

In response, the program engaged local religious figures and community leaders to foster a supportive learning environment and sustain engagement beyond formal sessions. This confirms prior research by Ma'arif et al. (2024), which found that Qur'anic literacy, when integrated with inclusive and participatory learning models, not only improves reading skills but also cultivates religious moderation and social awareness, especially when learners are empowered to interpret Qur'anic messages critically in their daily lives¹⁶. Thus, the success of this initiative lies in both the improvement of individual reading ability and the establishment of a social ecosystem that nurtures religious identity and collective literacy in remote Muslim minority communities.

CONCLUSION

The community service program based on Service Learning conducted in Sioban Village, Mentawai Islands, demonstrated that a community-based learning approach utilizing the talaqqi-tahsin method and contextual repetition was effective in improving Qur'anic reading skills among illiterate populations, including both children and adults. Significant improvement was observed, with 80% of participants able to recognize and independently read basic Qur'anic text, either autonomously or with guidance. Positive changes were also noted in religious participation and the reinforcement of religious values in daily life. These findings underscore the importance of Qur'anic illiteracy

¹⁶ Bambang Saiful Ma'arif dkk., "Al-Quran Literacy on Religious Moderation: Critical Communicative Action Research in IRE Learning in the Digital Era," *Journal of Ecobumanism* 3, no. 3 (30 Juli 2024): 1408–26, <https://doi.org/10.62754/joe.v3i3.3597>.

eradication strategies that emphasize direct experiential learning, emotional support, and active engagement of the local community, particularly in areas with limited formal educational infrastructure.

The program also revealed that the success of strengthening religious literacy heavily depends on the integration of adaptive teaching methods and the establishment of a supportive social environment. Family involvement, engagement of religious leaders, and post-program sustainability emerged as critical factors in maintaining and expanding the impact of the initiative. Based on these findings, it is recommended that future programs systematically adopt community-based learning models, strengthen synergy with local institutions such as mosques, schools, and community organizations, and provide advanced training for local facilitators to ensure the continuity of the learning process without reliance on external actors. Furthermore, the development of contextual and literacy-friendly Qur'anic learning modules tailored to participants with illiterate backgrounds is essential to enhance the effectiveness and scalability of similar programs in other remote areas.

To preserve the impact of the program after the completion of the KKN (Community Service Program), a structured follow-up plan has been designed. This includes establishing a local learning circle (*halaqah*) led by previously trained facilitators, who will receive periodic remote guidance from the university team. A mentoring schedule and simple reporting mechanism will be introduced to monitor progress and address challenges in real-time. In collaboration with local religious institutions, a quarterly review forum will also be held to evaluate learning outcomes and renew community engagement. These measures aim to ensure that the positive outcomes achieved during the KKN can be sustained and expanded, ultimately embedding Qur'anic literacy as a continuous grassroots movement within the community.

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