

Optimizing Qur'anic Tahsin among Mothers and Children through the Halaqah of the Talaqqi Method in Aliantan Village, Rokan Hulu

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Abstract

The core problem addressed in this community service was the low quality of Qur'anic recitation among mothers and children in Aliantan Village, marked by inaccurate makharijul huruf and inconsistent application of mad rules. The activity was carried out at Musholla At-Taqwa, Aliantan Village, Rokan Hulu Regency, involving the Musholla Prosperity Board (BKM) and local community leaders as principal partners. Participatory Action Research (PAR) served as the methodological framework, operationalized through cycles of initial observation, program planning, field action, and continuous reflection. The team applied intensive talaqqi and musyafahah techniques within small halaqah groups so that each participant received individual correction. Twelve days of intervention with forty active participants (n = 40) generated measurable improvements in technical reading ability. The mothers' group (n = 10) showed a rise in the accuracy of mad thabi'i from twenty percent to eighty percent, while the children's group (n = 30) demonstrated rapid progress in articulating difficult letters such as 'ain and qaf together with stronger comprehension of basic worship. Beyond cognitive and psychomotor gains, the program strengthened ukhuwah between the KKN-T students and villagers through collaborative activities including mutual work and communal iftar. The halaqah system proved effective for mapping heterogeneous entry levels, so that recitation improvement became more focused, intensive, and well documented.

Keywords: Qur'anic Tahsin; Talaqqi Method; Halaqah; Musholla At-Taqwa; Community Empowerment

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Introduction

The Qur'an is the principal guide for Muslim life. The obligation to recite it in accordance with tajwid rules is therefore non-negotiable, yet field realities show a persistent literacy gap in many regions, including Aliantan Village, Rokan Hulu Regency. Observation carried out by the KKN-T Group 16 team at Musholla At-Taqwa in February 2026 revealed a paradox familiar to many rural mosques: high religious enthusiasm coexisting with weak instructional infrastructure. Adult jama'ah studied independently without regular guidance, which produced recurring errors in *makharijul huruf* and inconsistency in *mad* application. Children, meanwhile, showed strongly heterogeneous entry levels, most still at the Iqro stage and requiring personalized guidance to sustain motivation.¹

Musholla At-Taqwa functions as the social and devotional hub of the village. Its physical presence is well established, but its role as a structured centre for Qur'anic education has not been optimized. Prior to the STAI As-Sunnah KKN-T 2026 intervention, Qur'anic instruction at the site was sporadic and did not reach all age groups evenly. This condition mirrors a pattern reported across rural mosques and mushallas in Indonesia, where devotional infrastructure exists yet its educative capacity remains dormant.²

First-day field notes documented that the mothers displayed strong motivation to deepen Qur'anic literacy but were constrained by the absence of a fixed schedule and a regular teacher. A more concrete barrier also appeared: several elderly jama'ah struggled to read a standard-sized mushaf, so that physical limitation of vision compounded the pedagogical problem. Instructional stagnation therefore had two intertwined roots—one didactic, one ergonomic—and any intervention needed to address both simultaneously.

A deeper diagnostic concern lay in the quality of *tajwid* itself. Observation showed persistent difficulty in identifying accurate *makharijul huruf* and inconsistency in applying *mad* rules. These errors had become normalized because no competent teacher was consistently present to correct them, which pointed toward the need for a personal and corrective method such as *talaqqi*.³

A parallel challenge appeared among the children. Second-day observation showed reading abilities ranging from initial recognition of hijaiyah letters to Al-Qur'an-level reading without a firm tajwid foundation. Uniform treatment of such a heterogeneous group in the prior sessions had flattened progress. Without explicit level mapping, individual learning gains were neither measurable nor reliable.

The learning environment also required revitalization from the perspective of discipline and ergonomic comfort. Notes recorded that regular participation in cleaning and maintaining the musholla was uneven, which reduced the conduciveness of the space for concentrated study. Combined with limited teaching aids, low tajwid accuracy, and heterogeneous participant capacity,

¹Muhammad Iqbal and 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 (2025): 24, https://doi.org/10.51590/jpm_assunnah.v5i1.660.

²Ilham Tumanggor, Hasbi Ramadani, and Candra Gunawan, "Talaqqi and Takrir Methods in Improving the Quality of Reading & Memorizing the Qur'an," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 2 (2022): 20-21, https://doi.org/10.51590/jpm_assunnah.v2i2.284.

³Cucu Susianti, "Efektivitas Metode Talaqqi Dalam Meningkatkan Kemampuan Menghafal Al-Qur'an Anak Usia Dini," *Tunas Siliwangi: Jurnal Program Studi Pendidikan Guru PAUD STKIP Siliwangi Bandung* 2, no. 1 (2016): 6-7, <https://doi.org/10.22460/ts.v2i1p1-19.305>.

these findings established the empirical ground for the KKN-T Group 16 team to design a systematic *tahsin* programme organized through small halaqah units.⁴

Prior scholarship provides a productive but incomplete map of the terrain. Iqbal and Larasia documented that a fourteen-day PAR-based *tahsin* programme using the talaqqi method in Nagari Durian Tinggi produced remarkable percentage gains—one hundred three point eight percent in *makharijul buruf*, one hundred twenty-three point eight percent in basic tajwid, and fifty-three percent in reading fluency—with only five participants, indicating that intensity and personalization drive outcomes more than sheer group size.⁵

Tumanggor, Ramadani, and Gunawan approached a comparable problem at MDA Nurul Falah Balai Talang through the Asset Based Community Development (ABCD) frame combined with talaqqi and takrir. Their key contribution lies in demonstrating that mosque-linked educational assets, when re-activated systematically, can yield sustained interest in Qur'anic learning even under limited teacher supply.⁶

At the meso-institutional level, Riyadi and colleagues framed collaborative CBR intervention at STAI As-Sunnah as a mechanism to build a Qurani society, arguing that student-community partnership produces both knowledge transfer and social capital reinforcement. Their formulation resonates with the case in Aliantan, where the KKN-T team operated as facilitator rather than sole executor.⁷

Fakhrurrozi and colleagues showed that *tahsin* activities embedded in a mosque produced measurable improvements when participants received consistent correction. Their emphasis on intergenerational reach, however, was demographically limited to children and did not extend to adult female jama'ah, which is precisely the gap the present intervention addresses.⁸

Susianti's earlier study provided the pedagogical rationale for adopting talaqqi with early learners, arguing that face-to-face correction is developmentally appropriate for children still building phonological accuracy. Her framework is transferable but not automatically applicable to elderly adult learners, whose barriers include entrenched dialectal habits and reduced visual acuity.⁹

Alfarisi and colleagues extended the discussion by demonstrating that the halaqah method in a cross-cultural Southeast Asian context (Selangor, Malaysia) effectively improved children's

⁴Muhammad Sapii Harahap et al., "Religious Social Program: Tahsin Qira'ah for Parents and Children in Medan Marelau," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 3, no. 1 (2023): 42-43, https://doi.org/10.51590/jpm_assunnah.v3i1.280.

⁵Iqbal and Larasia, "Implementation of the Tahsin Al-Qur'an Program," 27-29.

⁶Tumanggor, Ramadani, and Gunawan, "Talaqqi and Takrir Methods," 24-26.

⁷Slamet Riyadi et al., "Building a Qurani Society: A Collaborative Community Base Research," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 3 (2022): 42-44, https://doi.org/10.51590/jpm_assunnah.v2i3.272.

⁸Achmad Farhan Rafli Fakhrurrozi et al., "The Contribution of Tahsin to Increase Quality of Reading Al-Qur'an," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 3 (2022): 30-33, https://doi.org/10.51590/jpm_assunnah.v2i3.270.

⁹Susianti, "Efektivitas Metode Talaqqi," 10-12.

understanding of *mad* and hijaiyah articulation, but their design bracketed the challenge of dialectal residues among older learners.¹⁰

A synthesis of these works reveals four recurrent conclusions. First, *talaqqi* is empirically the most effective corrective method for entrenched tajwid errors. Second, the *halaqah* frame stabilizes such correction by reducing student-to-teacher ratio. Third, PAR provides the meta-methodology that keeps interventions adaptive to community realities. Fourth, however, most reported programmes target a single demographic tier—either children or adults—rather than running both simultaneously. Where adult and child cohorts have been combined, the ergonomic and dialectal issues specific to elderly female learners have received little dedicated attention.¹¹

The novelty of the present intervention lies at this intersection. It integrates the *talaqqi* method within small *halaqah* units running simultaneously for two distinct age cohorts, with differentiated logistical support—large-print *mushaf* for the mothers' group to mitigate visual limitation, and standardized *Iqro*/three-juz volumes for the children's group. A second layer of novelty lies in the adaptive PAR cycle: daily reflection with the field supervising lecturer permitted a mid-programme pivot from a *tahfiẓh* target to a *tahsin* target when field data showed that pursuing memorization on top of unstable basic recitation would ossify existing errors.

Building on this positioning, the research problem is formulated as follows: how can the *talaqqi* method delivered through small *halaqah* units improve the quality of Qur'anic recitation among mothers and children in Musholla At-Taqwa, Aliantan Village, given their heterogeneous entry levels and ergonomic constraints? The activity aims to describe the process and measurable outcomes of that improvement, to reactivate the *musholla* as a participatory centre for Islamic education, and to document a replicable model for community-service programmes across similar rural sites.

Method

The activity used a Participatory Action Research (PAR) approach with four operational stages. First, participatory observation and dialogue with the Head of Aliantan Village and the BKM board established programme scheduling. Second, the planning stage covered logistical procurement of Qur'anic *mushaf* sorted by age category. Third, action took the form of afternoon and evening *halaqah* *tahsin* sessions. Fourth, daily reflection evaluated recitation progress and permitted mid-course adjustments.¹²

Implementation ran during Ramadan 1447H (2026) at Musholla At-Taqwa, Aliantan Village, Rokan Hulu Regency, over twelve effective days. Participants comprised mothers and children who are regular *jama'ah* of Musholla At-Taqwa. Purposive sampling was used with three inclusion criteria: residence in the vicinity of the *musholla*; possession of basic Qur'anic reading ability; and willingness to attend consistently.

Data collection instruments included an observation sheet on Qur'anic reading ability, a *tahsin* assessment rubric, daily activity notes, photographic documentation, and semi-structured interviews with participants. Data were analyzed descriptively by comparing the participants' initial

¹⁰M. I. I. Alfarisi et al., "Pendampingan Pembelajaran Ilmu Tajwid Dalam Membaca Al-Qur'an dengan Metode Halaqah di Sanggar Bimbingan Sungai Besi, Selangor, Malaysia," *SWARNA: Jurnal Pengabdian Kepada Masyarakat* 3, no. 5 (2024): 381-383, <https://doi.org/10.58812/swarna.v3i5.1264>.

¹¹Slamet Riyadi et al., "Andragogy and Edutainment Approach: A Cross-Generational Solution for Improved Worship Practices," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 4, no. 3 (2024): 14-16.

¹²Alwan Rahmat and Mira Mirawati, "Model Participation Action Research Dalam Pemberdayaan Masyarakat," *Aksara: Jurnal Ilmu Pendidikan Nonformal* 6, no. 1 (2020): 65-67, <https://doi.org/10.37905/aksara.6.1.62-71.2020>.

condition and the developmental trajectory across the twelve-day cycle, with triangulation among observation notes, rubric scores, and participant interviews.

Ethical Considerations

This community service activity was approved by the Head of Aliantan Village and the Musholla Prosperity Board (BKM) of At-Taqwa as the formal authorities of the site. All adult participants provided voluntary consent to participate without coercion. For participants under the age of majority, parental or guardian consent was obtained both orally and in writing before any session. The team is committed to protecting participant privacy: all direct quotations in the evaluation report use anonymized identifiers, and photographic documentation is used ethically and only for the purpose of scholarly reporting and academic publication. Sensitive personal data have been withheld from the manuscript

Results and Discussion

This section presents outcomes across three thematic strands: adult *tahsin* among the mothers' group, Qur'anic literacy and character development among the children's group, and reflective evaluation of programmatic impact through the PAR lens.

Learning Dynamics of the Mothers' Tahsin Group

Activity Profile and Participant Data

The tahsin programme for the adult mothers' group at Musholla At-Taqwa attracted between seven and ten active participants per session (n = 10). Sessions ran consistently in the late afternoon using the talaqqi and musyafahah techniques. The team distributed large-print mushaf as the primary supporting facility. Material focused on the correction of foundational *makbarijul huruf* and consistency in the *mad thabi'i* rule. The instructional strategy was small-group personal mentorship inside the halaqah: one team member accompanied two to three participants so that every reading error could be immediately corrected.¹³

Personal mentorship was designed with a strongly humane approach in order to build confidence among adult learners. Given the domestic responsibilities of most mothers, sessions were kept effective yet unencumbering, at approximately sixty to ninety minutes before the iftar time. Interaction extended beyond corrective reading to include light discussion of the meaning of the short verses being studied, so that the atmosphere fused piety with familial warmth between students and community members.

The use of large-print mushaf proved decisive in mitigating the ergonomic barrier of reduced visual acuity among some elderly participants. Larger letterforms and more open layout enabled participants to focus on *harakat* and *mad* markings without visual fatigue. Standardization of the reading medium also assisted instructors in issuing uniform page and line references, which yielded systematic delivery from the first day of implementation to programme close.¹⁴

Measurable Outcomes

From early-phase measurement (day four) to endline (day twelve), the participants displayed significant quantitative shifts. Accuracy was measured with a periodic rubric parameter of two-*harakat* duration for *mad thabi'i*.

Table 1. Tajwid Competency Percentages of the Mothers' Group (n=10)

Tajwid Assessment Parameter	Initial (Pre-test Day 1)	Final (Post-test Day 12)	Absolute Gain
Accuracy of Makharijul Huruf	30%	70%	+40%
Consistency of Mad Thabi'i	20%	80%	+60%
Fluency (Ibtida' and Waqaf)	40%	75%	+35%

¹³Susianti, "Efektivitas Metode Talaqqi," 13-14.

¹⁴Iqbal and Larasia, "Implementation of the Tahsin Al-Qur'an Program," 30.

Scholarly Discussion

The measurable improvement in the mothers' group aligns with established evidence that adult learners of Qur'anic recitation need immediate, personal feedback in order to dismantle habits accumulated over many years. The *talaqqi* mechanism supplies that feedback in a form that respects adult dignity, since the correction happens face-to-face rather than through public exposure of error.¹⁵

Integrating personal correction with adequate ergonomic support produced a learning environment consistent with the principles of andragogy or adult education. Success in unlearning ingrained *tajwid* errors depends on both cognitive support and a low-anxiety climate. The large-print mushaf was not merely a visual aid but also a symbol of respect toward elderly participants, so that no one felt marginalized by physical limitations. Synchronization of dialogic instruction with age-friendly facilities emerged as the key variable determining the effectiveness of this community empowerment effort.¹⁶

The convergence of *talaqqi* feedback with adequate learning aids created a supportive ecosystem for adult participants. Cognitively, ease of visual perception reduced fatigue that often prompts adult learners to withdraw. This strengthens the argument that empowerment in Qur'anic literacy depends not only on pedagogy but also on programme sensitivity to specific infrastructural needs of the target demographic.¹⁷

The synergy between technique and facility also produced an inclusive space in which age ceased to be a barrier to knowledge transfer. Real-time correction through *talaqqi* gave participants assurance that every error would be addressed without judgment. This psychological safety, coupled with visual accessibility, allowed adult participants to reach a deep-learning phase more quickly. In sum, the model that combines methodological precision with empathy for the physical limitations of the subject demographic offers a prototype for sustained rural literacy empowerment.

Children's Qur'anic Literacy and Character Formation

Activity Profile and Participant Data

The children's programme reached thirty active participants (n = 30) divided into Iqro, Tahsin, and *Tahfizh* sub-groups. Sessions took place in the late afternoon just before maghrib, continuing with communal tadarus. To sustain enthusiasm, the team integrated storytelling of the prophets and short educational videos on basic worship (wudu and prayer). Each child was provided with an Iqro book and a three-juz Al-Qur'an to standardize instructional material.¹⁸

Differentiated grouping by ability level—Iqro, Tahsin, and *Tahfizh*—served as the operational key for effective instruction inside the musholla. The Iqro group concentrated on hijaiyah recognition and reading fluency; the Tahsin and *Tahfizh* groups worked on *tajwid* accuracy and short-surah memorization. This layering allowed each mentor to give attention tuned to individual learning pace. Uniform reading materials also stabilized the group's rhythm so that no participant lagged because of divergent references.¹⁹

Integrating storytelling and educational video produced a joyful-learning atmosphere that minimized the fatigue typically associated with conventional Qur'anic instruction. Visualization of prophetic narratives and worship steps allowed children not only to memorize prayer formulas but also to grasp meaning and correct bodily movement through direct observation. This combination

¹⁵Susianti, "Efektivitas Metode Talaqqi," 14-15.

¹⁶Riyadi et al., "Andragogy and Edutainment Approach," 15-17.

¹⁷Fakhrurrozi et al., "The Contribution of Tahsin," 32.

¹⁸Tumanggor, Ramadani, and Gunawan, "Talaqqi and Takrir Methods," 24-25.

¹⁹Alfarisi et al., "Pendampingan Pembelajaran Ilmu Tajwid," 382-383.

reinforced emotional connection with the mentors, which in turn improved attendance discipline throughout the programme.

Outcomes and Scholarly Discussion

The principal cognitive gain in the children's group appeared as improved reading fluency for those on Iqro levels three to five. Oral testing on day twelve showed that twenty-four of thirty children (eighty percent) passed the indicator for accurate pronunciation of difficult *halqi* letters ('ain and qaf). Behavioural change also became visible: children began routinely to maintain cleanliness of the musholla and to tidy prayer implements after use. Concrete outputs include improved memorization quality of Juz 30 short surahs and more precise practical understanding of prayer movements.²⁰

Psychomotor gains were reinforced by growing discipline built through daily habituation. Children who previously arrived late began to attend on time before the halaqah opened, and some proactively helped the team set up the projector for the educational video. Improvement in *tartil* memorization on Juz 30 indicates that children moved beyond rote memorization toward an appreciation of pronunciation accuracy as a component of the perfection of worship.

Integrating Qur'anic instruction with physical worship practice (wudu, prayer) applies the principle of learning by doing. Children in the primary-school age range absorb religious values more rapidly when material is delivered through combined audio-visual and motoric practice. Success in managing thirty children through the halaqah system demonstrates that ability-based differentiation is the master variable for handling large heterogeneous groups in non-formal environments such as the musholla.²¹

The effectiveness of integrating theory and practice also demonstrated that non-formal venues can be transformed into inclusive classrooms through careful group management. Differentiated instruction minimized the cognitive risk of intimidation, whereby beginners might feel overwhelmed by peers already advanced. This aligns with the concept of the zone of proximal development, in which intensive guidance inside small halaqah units offers each child an appropriately calibrated challenge.

The transformation of Musholla At-Taqwa into an inclusive learning space also reinforces the argument that houses of worship carry a strong latent capacity as socio-educational laboratories. By dissolving the formalities of the conventional classroom, children felt free to explore and ask questions without fear of error—an essential ingredient for absorbing complex tajwid material. The peer interaction that developed inside the halaqah also seeded solidarity, as more advanced children were encouraged to become peer tutors. The model therefore demonstrates that limitations of formal facilities in rural areas do not preclude high Qur'anic literacy standards, provided the methodology can meaningfully accommodate every spectrum of ability.²²

Reflection and Programme Evaluation

Description and Strategic Discussion

Consistent with the PAR framework, the team ran a critical reflection cycle at the mid-point of the action phase (day six). The programme had been designed initially around a *tahfizh* target. Field data, however, showed that basic recitation quality among participants still required prior improvement. Accordingly, the team executed a strategic *re-planning* that shifted primary emphasis from memorization volume to recitation quality.²³

²⁰Fakhrurrozi et al., "The Contribution of Tahsin," 33.

²¹Susianti, "Efektivitas Metode Talaqqi," 15-16.

²²Ihsan Dwi Saputri, "Program Pembelajaran Al-Qur'an Metode Al Husna dan Talaqqi untuk Masyarakat PCM Pedan: Menumbuhkan Kecintaan terhadap Al-Qur'an," Indonesian Journal of Community Empowerment and Service (ICOMES) 6, no. 1 (2026): 16-17, <https://doi.org/10.33369/icom.es.v6i1.46433>.

²³Rahmat and Mirnawati, "Model Participation Action Research," 66-68.

The *re-planning* emerged from deep discussion among the team, community leaders, and the Field Supervising Lecturer (DPL) after examining first-week participant data. The decision to redirect focus rested on PAR's foundational principle of flexibility, in which the merit of an action is measured by the fit between solution and the most pressing field problem. The team recognized that forcing memorization on top of unstable recitation would permanently fix existing tajwid errors, so curricular modification took place immediately, adding portions dedicated to *makebarijul huruf* drills and elementary tajwid rules within each halaqah session.

This adjustment also lowered learning anxiety, particularly among the mothers who felt burdened by high-volume memorization targets in a short window. Emphasis on quality kept the atmosphere relaxed while preserving measurable progress. The step demonstrates that the effectiveness of a community-service intervention is not judged by rigid adherence to the original logframe but by the team's responsiveness in renegotiating targets to produce longer-lasting benefits for village Qur'anic literacy.²⁴

The success of *re-planning* reinforces that in the PAR methodology, researchers and practitioners are not the sole holders of programmatic authority; they act as responsive partners in the dynamics of the subject community. By prioritizing *tahsin* over *tahfizh*, the team validated the real needs of the community which often remain hidden behind the formal plan on paper. This flexibility produced a stronger sense of ownership among participants, since the curriculum truly answered daily technical difficulties. The transformation is more than technical adjustment: it is an ethical manifestation of community service, guaranteeing that outputs carry meaningful depth and sustainable impact on Aliantan's Qur'anic literacy.²⁵

Impact Evaluation

Final evaluation on day twelve showed that the adaptive approach was more appreciated by the community partners. Mothers reported greater confidence in leading independent tadarus, and children established a stronger tajwid foundation for subsequent stages of religious schooling. A parallel social gain emerged in the affective bond between students and villagers, evidenced by active community involvement in supporting activities such as mutual work and communal iftar.

This success was also reflected in the collective awareness of villagers to sustain educational activity at Musholla At-Taqwa after the KKN-T period ended. Sense of belonging among partners took the form of commitments by the BKM board and community leaders to keep the children's halaqah and the mothers' tahsin schedule running independently. The affective closeness developed during the programme transcended a formal student-community relationship; it became a productive social collaboration through which the values of togetherness and spiritual literacy planted throughout the programme became a new foundation for character development in Aliantan.²⁶

Scholarly Discussion

The reflective cycle that generated the programme shift embodies the essence of PAR. As reported in the pengabdian literature, successful community service does not rigidly follow the original plan; rather, it negotiates with the actual needs of the community. Consistency between PAR theory and the field practice in this programme confirms that mosque-based empowerment can effectively function as a hub of social and educational transformation.²⁷

²⁴Tumanggor, Abdul Raafi, and Muhammad Riannur Hidayah, "Ramadan Da'wah Safari in Improving Motivation to Learn the Qur'an," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 3, no. 3 (2023): 26-28, https://doi.org/10.51590/jpm_assunnah.v3i3.525.

²⁵Riyadi et al., "Building a Qurani Society," 44-46.

²⁶Ulum Bahrul et al., "Enhancing Islamic Educational Outcomes through Community-Based Research: A Ramadan Intervention Program at Pondok Tahfidz Az-Zikri," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 5, no. 1 (2025): 6-8, https://doi.org/10.51590/jpm_assunnah.v5i1.740.

²⁷Rahmat and Mirawati, "Model Participation Action Research," 68-70.

The team's capacity to reposition the programme from *tabfiẓh* to *tabsin* evidences a reflective spiral characteristic of Participatory Action Research. By privileging community needs over administrative targets, the programme produced an inclusive and non-intimidating learning ecosystem. It confirms that students in community service function as facilitators reading field dynamics, not merely as agents of knowledge transfer.

More fundamentally, the sustainability of this model at the village level depends on how deeply the programme touches emotional and practical needs. By pivoting from memorization volume to reading quality, the team transferred technical tajwid skills while also building spiritual dignity and confidence among participants. This phenomenon shows that Musholla At-Taqwa succeeded in performing a role beyond ritual space—that is, a dialectical arena where academic idealism meets the sociocultural reality of the community. Synchronization between adaptive PAR methodology and the utilization of a local asset such as the house of worship therefore emerges as a key ingredient for lasting behavioural change, offering a model for religion-based community empowerment in other regions.

Conclusion

Based on twelve effective days of community service at Musholla At-Taqwa, the application of the talaqqi method inside the small-halaqah system significantly improved the Qur'anic recitation quality of the mothers and children of Aliantan Village, Rokan Hulu. The programme addressed foundational problems concerning *makbarijul huruf* and *mad* rules through a personal, corrective, and direct interactional approach (*musyafahah*).

The key to success rested on the adaptive Participatory Action Research cycle that allowed the team to respond to heterogeneous entry capacities ($n = 40$) by repositioning the programmatic focus from memorization to basic recitation quality. Quantitatively, the programme raised the consistency of *mad thabi'i* among the adult group from twenty to eighty percent. Beyond technical reading gains, the programme reinforced the musholla's function as an inclusive centre for Qur'anic literacy.

The intervention met each objective formulated in the introduction. Application of talaqqi within halaqah proved effective for improving mothers' *tabsin*, marked by consistent *mad* and improved *makbarijul huruf*. Among the children, the programme consolidated foundational Qur'anic literacy and understanding of basic worship. The formal handover of large-print mushaf and Iqro books on the last day symbolized successful provision of the ergonomic learning tools that had previously been the leading barrier.

As an academic and practical implication, the success of this model affirms that rural empowerment effectiveness depends on integration between methodological precision and sensitivity to specific infrastructural needs. Experience at Musholla At-Taqwa demonstrates that adult and child learning barriers are best addressed not through curricular rigidity but through adaptive and inclusive design. The synergy built with the village apparatus and the BKM board is expected to spark similar asset-based programmes elsewhere, and the closure of this activity represents the beginning of community self-reliance in sustaining Qur'anic literacy toward a *muttaqin* and Qur'ani generation.

Recommendations

To sustain the programme, the BKM of Musholla At-Taqwa is advised to establish an internal teaching structure that can continue the halaqah system on a weekly basis. For similar future initiatives, prior in-depth mapping of participant ability levels is recommended so that distribution of instructional aids and materials can be executed with greater precision from day one. In addition, the BKM is encouraged to initiate a Peer Tutoring programme involving mosque adolescents

already proficient in tajwid to mentor the children's group. The use of simple digital tools such as WhatsApp groups is also recommended as a remote monitoring channel for memorization progress.

For institutions running KKN-T in future cycles, budget allocation or partnership with waqf-mushaf agencies during the planning phase is of high importance. Field evidence shows that standard-sized and large-print mushaf availability is a significant predictor of learning motivation among elderly participants. Ergonomic learning tools must therefore be treated as priority logistics. Finally, a more formal synergy between Aliantan Village authorities and nearby Islamic educational institutions is advisable so that periodic academic supervision of the musholla halaqah is secured. With such policy support from village government and technical guidance from academics, the community-based Qur'anic education model is expected not to remain a temporary KKN activity but to transform into a civilizational laboratory that consistently produces qualified and character-oriented Qur'ani generations.

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