

Implementation of The Talaqqi Method in Accelerating Qur'anic Reading Competence in Ara Payung Village, Pantai Cermin Subdistrict, Serdang Bedagai Regency.

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Abstract

The ability to recite the Qur'an in accordance with proper tajwīd rules constitutes an essential dimension of religious literacy for Muslim communities. Preliminary observation in Ara Payung Village, Pantai Cermin Subdistrict, Serdang Bedagai Regency, identified persistent challenges in Qur'anic recitation among adult women, particularly concerning the articulation points of the letters (makhārij al-ḥurūf), basic tajwīd rules, and fluency in reciting Sūrat al-Fātiḥah. This community engagement program sought to accelerate participants' Qur'anic reading competence through the talaqqi method, framed within a service-learning pedagogy. Twenty adult women participants engaged in thirteen structured halaqah sessions over a period of fourteen days. Data were gathered through participant observation and pre- and post-program assessments using a four-criterion rubric covering articulation accuracy, application of basic tajwīd, correctness of vowel length (mad), and reading fluency. Findings indicate that the number of participants attaining the "Very Good" category increased from seven persons (35%) at baseline to sixteen persons (80%) at program conclusion, an increase of forty-five percentage points. Mastery of makhraj rose from six to fifteen participants. Qualitative outcomes include heightened confidence, sustained learning motivation, and strengthened social bonds among participants. The integration of the talaqqi method and service-learning proved effective in producing participatory and sustainable Qur'anic literacy outcomes.

Keywords: Talaqqi Method; Qur'anic Reading; Ara Payung Village; Service-Learning; Makhārij al-Ḥurūf

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Introduction

Literacy in the recitation of the Qur'ān stands as a constitutive component in shaping the spiritual character and religious identity of Muslim communities. The ability to read the Qur'ān correctly is not confined to the performance of ritual worship; it is a foundational condition for sound understanding and faithful application of Islamic teaching. The obligation of tartīl (measured, well-articulated recitation) is grounded in the Qur'ānic address itself:

... وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً

"...and recite the Qur'ān with measured recitation" (*QS al-Muzzammil [73]: 4*)¹

Scholarly discussion of Qur'ānic pedagogy has long emphasized that the accuracy of articulation (makhrāj) and the correct application of tajwīd constitute inseparable dimensions of authentic recitation. Recent empirical work by Kosim, Ardiyansyah, and Aryawan, examining pronunciation errors among santri at Madrasah As-Salam, foregrounds the persistent influence of local phonological interference on Arabic articulation and calls for targeted intervention that combines phonetic training with structured tajwīd instruction.²

This pedagogical imperative acquires additional weight in adult and elderly populations, where sociocultural, physiological, and access-related factors tend to compound. Supriyadi and Julia's action research at the higher-education level provides a paradigmatic illustration: a substantial proportion of undergraduate students, despite having completed formal religious schooling, remained non-fluent in Qur'ānic reading until systematic, reflective-critical intervention was introduced.³ Preliminary observation conducted by the community engagement team in Ara Payung Village, Pantai Cermin Subdistrict, Serdang Bedagai Regency, revealed a comparable pattern among adult women. Recurrent errors included mispronunciation of the ḥurūf ḥalq (throat letters), inconsistent application of the elementary rules of tajwīd, and limited access to structured Qur'ānic mentoring.

Three interlocking factors appear to sustain this literacy gap in the village. First, the scarcity of institutionalized Qur'ānic learning circles for adults results in irregular, discontinuous learning. Second, physiological constraints associated with age reduce the plasticity of the articulatory organs, complicating the retraining of ingrained pronunciation habits. Third, socioeconomic pressures—most participants are engaged in agriculture or artisanal fishing—compress the available time for religious learning and often relegate it to the margins of daily routine. Left unaddressed, this literacy deficit tends to be transmitted intergenerationally, producing what Pakuna and colleagues describe as a durable local barrier to women's spiritual and educational empowerment in rural Indonesia.⁴

Service-Learning as the Pedagogical Frame

To respond to this configuration of challenges, the present community engagement program adopts service-learning as its principal pedagogical frame. Service-learning, in its established conceptualization, refers to a course-connected, credit-bearing educational experience in which students engage in organized service that meets an identified community need and, at the same

¹Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya* (Depok: PT Sabiq, 2019), QS al-Muzzammil [73]: 4.

²Nanang Kosim, Alexander Aan Ardiyansyah, and Setya Aryawan, "Analisis Kesalahan Makhrijul Huruf Santri Madrasah As-Salam," *Divan: Jurnal Bahasa dan Sastra Arab* 16, no. 2 (2024): 142–144.

³Tedi Supriyadi and J. Julia, "The Problem of Students in Reading the Quran: A Reflective-Critical Treatment through Action Research," *International Journal of Instruction* 12, no. 1 (2019): 312–314, <https://doi.org/10.29333/iji.2019.12121a>.

⁴Hatim Badu Pakuna, Momy A. Hunowu, Sarpika Datumula, Denok Sunarsi, Yowan Tamu, Pardamean Daulay, and Wahyuni, "Patterns of Women Empowerment in Rural Indonesia: The Role of Quran Completion Tradition," *Cogent Social Sciences* 10, no. 1 (2024): 5–8, <https://doi.org/10.1080/23311886.2024.2356915>.

time, reflect on that service in ways that deepen disciplinary understanding and civic responsibility.⁵ Recent systematic reviews confirm that service-learning has evolved beyond an extracurricular add-on to become a mainstream pedagogy aligned with the Sustainable Development Goals, particularly in the domains of quality education, gender equality, and community resilience.⁶

Building on Dewey's experiential-learning tradition and its Kolbian reformulation, service-learning treats the community itself as a legitimate epistemic site—what Aramburuzabala and Cerrillo characterize as a "living laboratory" in which academic knowledge is tested, adapted, and reconstructed through reciprocal interaction with community members.⁷ In this framing, students of the STAI As-Sunnah Deli Serdang Kuliah Kerja Nyata Tematik (KKNT) program function simultaneously as facilitators of religious learning and as reflective learners whose understanding of Arabic language pedagogy and community religious education is refined through direct engagement.

State of the Art

A structured review of the existing scholarship on Qur'ānic literacy interventions helps to situate the present program within its literature. The review below applies the five-move analytical pattern (cite, compare, contrast, critique, connect) to five representative strands of work: community-based Qur'ānic literacy for women, empirical evidence on talaqqi outcomes, experiential learning in the Islamic pedagogical tradition, service-learning as a mainstream higher-education pedagogy, and the cultivation of critical belonging through structured community engagement.

First, community-based research on Qur'ānic literacy has produced encouraging outcomes for adult female participants. Ali's ethnographic account of the Women's Mosque of America documents how community-anchored Qur'ānic literacy generates not only reading competence but also interpretive authority, thereby reshaping women's participation in religious knowledge production.⁸ This finding is corroborated, in a rural Indonesian context, by Pakuna and colleagues, whose bibliometric-ethnographic mixed-methods study demonstrates that the tradition of khataman al-Qur'ān functions as a durable vehicle for women's empowerment across generational lines.⁹ While Ali foregrounds the interpretive dimension and Pakuna and colleagues foreground the socio-institutional dimension, both converge on the claim that Qur'ānic literacy is not merely a technical skill but a mode of social capital. A critical reading, however, notes that neither study systematically measures the phonetic gains that condition durable literacy; this leaves an evidential gap that programs oriented to makhraj must address.

Second, empirical work in Indonesian Islamic education has documented that the talaqqi method, when implemented under a halaqah system, produces measurable gains in reading fluency and tajwīd application. Nurzannah and Ginting reported significant improvement in Qur'ānic reading among participants enrolled in a tahsin program built around the talaqqi method,¹⁰ while Habibah

⁵Robert G. Bringle and Julie A. Hatcher, "Implementing Service Learning in Higher Education," *The Journal of Higher Education* 67, no. 2 (1996): 221–223, <https://doi.org/10.2307/2943981>.

⁶Daniela Rodríguez-Zurita, Maribel Jaya-Montalvo, Josué Moreira-Arboleda, Esther Raya-Diez, and Paúl Carrión-Mero, "Sustainable Development Through Service Learning and Community Engagement in Higher Education: A Systematic Literature Review," *International Journal of Sustainability in Higher Education* 26, no. 1 (2025): 160–165, <https://doi.org/10.1108/IJSHE-10-2023-0461>.

⁷Pilar Aramburuzabala and Rocío Cerrillo, "Service-Learning as an Approach to Educating for Sustainable Development," *Sustainability* 15, no. 14 (2023): 3–5, <https://doi.org/10.3390/su151411231>.

⁸Tazeen M. Ali, "Qur'anic Literacy as Women's Empowerment: Cultivating Interpretive Authority at the Women's Mosque of America," *Journal of the American Academy of Religion* 89, no. 4 (2021): 1255–1260, <https://doi.org/10.1093/jaarel/lfab088>.

¹⁰N. Nurzannah and N. Ginting, "Improving the Ability to Read the Quran through the Tahsin Program Based on the Talaqqi Method," *JCES (Journal of Character Education Society)* 5, no. 2 (2022): 308–311, <https://doi.org/10.31764/jces.v5i2.7228>.

and Khairuddin found that the talaqqi method also strengthens memorization consistency and pronunciation accuracy across juz 'Amma, with the calculated t-value (2.343) exceeding the critical table value (2.080).¹¹ A critical reading of these two studies flags two methodological limits. Neither systematically controls for prior instructional exposure, and both operate with heterogeneous baseline competences that complicate attribution of the observed gains solely to the talaqqi method. The present program addresses the first limit through purposive sampling that documents each participant's initial literacy anchor; the second limit is partially mitigated through the pre- and post-test rubric-based design.

Third, in the *dayah* and *pesantren* tradition, Anshari and colleagues demonstrate that experiential learning models—of which talaqqi is arguably the archetype—produce more durable competence gains than lecture-centered approaches, particularly for foundational skills that require sustained corrective feedback.¹² This finding aligns with the classical Kolbian claim that concrete experience, when paired with reflective observation and abstract conceptualization, produces retention superior to that of passive reception. It contrasts, however, with the still-prevalent institutional preference for classroom-centered Qur'ānic instruction, which Supriyadi and Julia identify as a structural cause of the persistent Qur'ānic literacy gap even among Muslim undergraduates.¹³ This scholarship, taken together, supports the design decision to build the Ara Payung program around iterative, small-group, face-to-face oral transmission rather than lecture-mode delivery.

Fourth, on the service-learning side, Rodríguez-Zurita and colleagues' systematic review of 869 publications between 2000 and 2022 documents a significant shift from curriculum-development concerns toward education for sustainable development, with community engagement increasingly framed as a vehicle for gender equality and quality education.¹⁴ Aramburuzabala and Cerrillo further develop this argument by showing that service-learning, properly implemented, cultivates competencies that lecture-based instruction cannot: reciprocity, ethical reasoning, and the capacity to translate abstract theory into locally adapted action.¹⁵ Franklin, Halvorson, and Brown extend this evidence into a very different context, demonstrating that structured service-learning generates measurable sustainability competencies even in post-conflict environments.¹⁶ A critical note: the systematic-review literature remains dominated by studies from higher-education institutions in the Global North, and its transferability to Islamic higher education in Indonesia requires empirical documentation—a gap the present program contributes to filling.

Fifth, Compare and Albanesi's systematic review documents how well-designed service-learning experiences cultivate not only technical competence but also critical understanding of social

¹¹Habibah and Khairuddin Y.M., "The Talaqqi Method: Its Effectiveness on Students' Ability to Memorize the Qur'an," *Journal of Innovation and Research in Primary Education* 4, no. 3 (2025): 70–73, <https://doi.org/10.56916/jirpe.v4i3.1443>.

¹²Ismail Anshari, Mujiburrahman, Fakhrol Rijal, Musa Alfadhil, and Tihalmah, "Learning Innovation in *Dayah*: The Effectiveness of Experiential Learning Methods in Developing Students' Skills," *Jurnal Ilmiah Peuradeun* 13, no. 3 (2025): 9–11, <https://doi.org/10.26811/peuradeun.v13i3.2202>.

¹⁶Kaili Franklin, Sarah Halvorson, and Frank Brown, "Impacts of Service Learning on Tourism Students' Sustainability Competencies in Conflict-Affected Bamyan, Afghanistan," *International Journal of Sustainability in Higher Education* 24, no. 6 (2023): 1191–1194, <https://doi.org/10.1108/IJSHE-04-2022-0112>.

justice—an outcome that resonates with the participatory character of the halaqah setting.¹⁷ Do, Rowley, and Alvero provide longitudinal evidence that first-year participation in service-learning correlates with improved retention and academic outcomes for under-represented student populations,¹⁸ reinforcing the pedagogical value of embedding this approach within Islamic higher education. Taken together, the five strands of literature converge on three shared insights: Qur'ānic literacy programs are most effective when structured around direct oral transmission, service-learning amplifies pedagogical outcomes when its four canonical phases are respected, and community-based interventions succeed when their affective and social dimensions are treated as constitutive rather than incidental.

Table 1. Synthesis of the Literature Base (5C Analytical Pattern)

Source	Focus	Method	Key Finding	Relevance to Present Program
Ali (2021)	Women's Qur'ānic literacy at the Women's Mosque of America	Ethnographic case study	Community-based literacy generates interpretive authority for women	Supports the empowerment dimension of the intervention
Pakuna et al. (2024)	Khataman al-Qur'ān as a women-empowerment tradition in rural Indonesia	Bibliometric-ethnographic mixed methods	Recitation tradition operates as durable social capital	Contextual grounding for the Ara Payung setting
Supriyadi and Julia (2019)	Undergraduate Qur'ānic reading proficiency	Reflective-critical action research (n = 126)	90.20% skill-change rate after structured intervention	Establishes the magnitude of achievable literacy gains
Nurzannah and Ginting (2022)	Tahsin program built on talaqqi	Community engagement report	Measurable improvement in reading and tajwīd	Direct methodological precedent for halaqah design
Habibah and Khairuddin (2025)	Talaqqi and juz 'Amma memorization	Quasi-experimental (t = 2.343 > 2.080)	Significant effect on memorization and pronunciation	Quantitative evidence of talaqqi's causal signal
Anshari et al. (2025)	Experiential learning in dayah settings	Case study	Experiential models outperform lecture-based instruction	Supports the choice of face-to-face oral transmission

¹⁷Christian Compare and Cinzia Albanesi, "Belief, Attitude and Critical Understanding: A Systematic Review of Social Justice in Service-Learning Experiences," *Journal of Community & Applied Social Psychology* 33, no. 2 (2023): 335–340, <https://doi.org/10.1002/casp.2657>.

¹⁸Vivian Do, Kristie J. Rowley, and Alicia Alvero, "Community Engagement, Service Learning, and Underrepresented College Student Success: An Examination of Multiple Cohorts," *Analyses of Social Issues and Public Policy* 24, no. 2 (2024): 5–9, <https://doi.org/10.1111/asap.12408>.

Source	Focus	Method	Key Finding	Relevance to Present Program
Bringle and Hatcher (1996)	Institutionalizing service-learning in higher education	Conceptual framework	Four-phase service-learning cycle	Structural template for the Ara Payung program
Aramburuzabala and Cerrillo (2023)	Service-learning and sustainable development	Conceptual synthesis	Service-learning cultivates ethical and reciprocity competencies	Theoretical anchor for the reflective-evaluation phase
Rodríguez-Zurita et al. (2025)	Global service-learning trends	Bibliometric review (n = 869)	Shift from curriculum to sustainable-development framing	Global positioning of the present program
Franklin et al. (2023)	Service-learning in post-conflict Bamyan	Case study	Structured service-learning yields sustainability competencies	Transferability evidence
Compare and Albanesi (2023)	Social justice in service-learning	Systematic review	Critical belonging is cultivated through structure	Supports the qualitative-outcomes framework
Do et al. (2024)	Service-learning and under-represented students	Longitudinal quantitative analysis	First-year participation correlates with retention	Supports embedding within Islamic higher education
Kosim et al. (2024)	Makhraj errors among santri	Phonological analysis	Local-language interference is the dominant error source	Diagnostic frame for the makhraj criterion

Novelty and Research Problem

Despite the accumulated evidence, three gaps remain visible in the extant scholarship. Most reported programs address children or santri in institutionalized settings; adult women in rural sociocultural contexts remain comparatively under-served. Existing programs also tend to privilege one-way transmission of tajwīd content, with limited attention to the reciprocal, reflective dimension that service-learning theory prescribes. Furthermore, few studies systematically integrate the classical talaqqi tradition with a modern service-learning framework, and fewer still document quantitative evidence of accelerated reading competence within a short intervention window.

The present program addresses these gaps by asking two research questions. First, to what extent does the implementation of the talaqqi method, structured through service-learning, accelerate Qur'ānic reading competence in Sūrat al-Fātiḥah among adult women in Ara Payung Village? Second, what qualitative changes in confidence, motivation, and communal religious practice emerge from participation in the program?

Method

This community engagement program was designed around the four canonical phases of service-learning: needs identification, planning, action, and reflection–evaluation.¹⁹ The program was implemented in Ara Payung Village, Pantai Cermin Subdistrict, Serdang Bedagai Regency, from 21 February to 5 March 2026, comprising thirteen structured halaqah sessions.

Participants were twenty adult women residing in the village, selected through purposive sampling on the following criteria: (a) local residency in Ara Payung; (b) a documented need for accelerated Qur'ānic reading competence, as identified through preliminary observation and community consultation; (c) willingness to commit to the full thirteen-session program; and (d) participation in both the initial and final assessments. The participants were divided into three halaqah of eight, six, and six persons respectively, in order to preserve the interactive quality of the talaqqi method.

Assessment employed a four-criterion practical rubric applied to the participant's recitation of Sūrat al-Fātiḥah: (1) accuracy of articulation point (makhraj); (2) application of basic tajwīd rules; (3) correctness of vowel length (mad); and (4) reading fluency. Each criterion was scored on a scale of 100. Participants attaining a composite score of ≥ 86 were classified in the "Very Good" category, indicating minimal reading errors and consistent application of foundational tajwīd rules. Quantitative analysis compared pre-test and post-test proportions of participants in the "Very Good" category; qualitative analysis proceeded through thematic coding of field notes covering participation, motivation, and reflective statements gathered during sessions.

Ethical Considerations

This community service activity was approved by the Head of Ara Payung Village and the Research and Community Service Center (P3M) of STAI As-Sunnah Deli Serdang. All twenty participants provided written informed consent to participate voluntarily after receiving a full explanation of the program's objectives, duration, and use of collected data. All records, photographs, and personal narratives have been fully anonymized: no participant is identifiable by name, initial, or unique demographic descriptor in this manuscript. Visual documentation used in the report has been processed to remove identifiable facial features. Participant recordings and assessment sheets are stored under encrypted access limited to the program facilitators

Results and Discussion

The following section presents the results of the program in three integrated parts: (a) description of the implementation of the talaqqi method within the service-learning frame; (b) quantitative outcomes on reading competence and makhraj mastery; and (c) qualitative outcomes on confidence, motivation, and community bonding, situated within the wider scholarly discussion.

Implementation of the Talaqqi Method in the Halaqah System

The talaqqi method is understood in Islamic pedagogy as a direct, face-to-face transmission of Qur'ānic recitation between teacher and student. The method traces to the Prophetic tradition of oral transmission and has been sustained across generations of Companions, Successors, and subsequent Muslim scholars. Two operational modalities are recognized: in the first, the teacher recites and the student attends and listens; in the second, the student recites in front of the teacher, who corrects any error in articulation or tajwīd. Both modalities were employed alternately across the thirteen sessions in Ara Payung.

The scheduling of the program was adapted to the availability of adult women participants in the village, who typically bear substantial domestic and economic responsibilities during morning hours. The *Ḍuḥā* window (09.00–10.00 WIB) was selected to secure a fresh, focused learning atmosphere while remaining compatible with participants' daily rhythm. The full schedule of thirteen sessions is presented in Table 1.

¹⁹Bringle and Hatcher, "Implementing Service Learning," 233.

Table 2. Schedule of Halaqah Tahsin Sessions

Day/Date	Time	Activity
Sunday, 22 Feb 2026	10.00 – 11.00	Opening and distribution of Qur'ānic muṣḥaf, Iqrā' booklets, and pocket Islamic reading materials from Yayasan Ar-Risālah Al-Khayriyyah
Monday, 23 Feb 2026	09.00 – 10.00	Tahsin of ta'awwudh and basmalah
Tuesday, 24 Feb 2026	09.00 – 10.00	Tahsin of Sūrat al-Fātiḥah (full pass)
Wednesday, 25 Feb 2026	09.00 – 10.00	al-Fātiḥah, verses 1–2; makhārij al-ḥurūf (أ, ب, ت, ث, ج)
Thursday, 26 Feb 2026	09.00 – 10.00	Review of verses 1–2; verse 3; makhārij (ح, خ, د, ذ, ر)
Friday, 27 Feb 2026	09.00 – 10.00	Review of verses 1–3; verse 4; makhārij (ز, س, ش, ص, ض, ط)
Saturday, 28 Feb 2026	09.00 – 10.00	Consolidation of verses 1–4; recap of zāhirah letters
Monday, 2 Mar 2026	09.00 – 10.00	Review of verses 1–4; verses 5–6; makhārij (ظ, ع, غ, ف, ق)
Tuesday, 3 Mar 2026	09.00 – 10.00	Review of verses 1–6; verse 7; makhārij (ك, ل, م, ن, و, ه, ي)
Wednesday, 4 Mar 2026	09.00 – 10.00	Full-surah review (verses 1–7)
Thursday, 5 Mar 2026	09.00 – 10.00	Final assessment and reflection

Each session followed a consistent choreography. The facilitator opened with a model recitation of the assigned segment of Sūrat al-Fātiḥah, articulating with deliberate slowness and observable placement of the tongue and throat. Participants were then invited to recite in turn, with the facilitator interrupting immediately at the point of error and modelling the corrected articulation. When a participant reached a stable rendering, she returned to her seat and the group collectively re-articulated the target letters. This choral consolidation is theoretically consistent with the second modality of talaqqi and, as Nurzannah and Ginting have argued, sustains participant engagement while distributing the corrective load beyond the individual reciter.²⁰

The scholarly rationale for the talaqqi method rests on three doctrinal and pedagogical pillars. The first is the Prophetic priority given to those who engage in Qur'ānic instruction:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best of you is the one who learns the Qur'ān and teaches it." (*Ṣaḥīḥ al-Bukhārī*, no. 5027)²¹

This report frames Qur'ānic instruction as a reciprocally meritorious act, encompassing both facilitators and participants. The second pillar is the Prophetic assurance that even effortful, imperfect recitation earns spiritual reward, providing an important motivational anchor for adult learners returning to Qur'ānic study after decades of interruption:

الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَفْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ

"The one proficient in the Qur'ān will be with the noble and obedient scribes, and the one who recites the Qur'ān with stammering and difficulty receives two rewards." (*Ṣaḥīḥ Muslim*, no. 798)²²

The third pillar is the pedagogical adequacy of face-to-face oral transmission for Arabic phonology. Kosim, Ardiyansyah, and Aryawan document how phonological interference from local Indonesian languages produces persistent errors in makhraj that cannot be resolved through silent

²⁰Nurzannah and Ginting, "Improving the Ability to Read the Quran," 313.

²¹Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Riyadh: Bayt al-Afkār al-Dawliyyah, 1998), Kitāb Faḍā'il al-Qur'ān, Bāb Khayrukum man Ta'allama al-Qur'ān wa 'Allamahu, no. 5027.

²²Muslim ibn al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim*, vol. 1 (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1954), Kitāb Ṣalāt al-Musāfirīn wa-Qaṣrihā, Bāb Faḍl al-Māhir bi-al-Qur'ān, no. 798.

reading of tajwīd manuals; only oral, corrective, iterative interaction can retrain the articulatory motor patterns.²³ The talaqqī method operationalizes precisely this corrective loop.

2.2. Supplementary Community Engagement Activities

Alongside the tahsin halaqah, the program cultivated a broader ecosystem of Islamic community engagement in the village. After the 'Ishā' prayer, thematic seven-minute lectures (kultum) were delivered on a rotating basis by the local ustādhs and the KKNT students. These sessions extended the community's religious literacy beyond recitation to cover matters of daily worship, ethics, and family life. Beyond their epistemic value, the sessions also strengthened the affective bond between the students and the villagers.

A second complementary activity was the "Tebar Takjil" and communal breaking-of-the-fast program during Ramaḍān. Adjacent to this activity, brief health-education sessions on prophetic medicine (Ṭibb al-Nabawī), including introductory cupping (ḥijāmah), were conducted in cooperation with the village mosque. Ramaḍān was intentionally chosen as the program's temporal frame because of its cumulative motivational effect on religious learning.

Quantitative Outcomes on Reading Competence

Baseline assessment identified seven of twenty participants (35%) in the "Very Good" category. The remaining thirteen participants displayed recurrent errors, most concentrated in the articulation of the throat letters ('ayn, ḥā', šād), the confusion of dental letters (dhāl and dāl; sīn and thā'), and the mismanagement of natural mad in the opening basmalah. Post-program assessment, conducted after thirteen sessions of structured talaqqī, showed sixteen of twenty participants (80%) reaching the "Very Good" category. Table 2 summarizes the shift.

Table 3. Pre- and Post-Program Assessment Outcomes (n = 20)

Assessment Criterion	Pre-Program	Post-Program	Absolute Change	% Change
"Very Good" category attainment	7 / 20 (35%)	16 / 20 (80%)	+9 participants	+45 pp
Accurate articulation (makhrāj)	6 / 20 (30%)	15 / 20 (75%)	+9 participants	+45 pp
Attendance rate (13 sessions)	—	19 / 20 (95%)	—	—
Correct mad application	8 / 20 (40%)	17 / 20 (85%)	+9 participants	+45 pp
Reading fluency (uninterrupted)	5 / 20 (25%)	14 / 20 (70%)	+9 participants	+45 pp

The observed forty-five-percentage-point gain in "Very Good" attainment aligns with, though remains more modest than, the ninety-percent skill-change rate reported by Supriyadi and Julia in their reflective-critical action research at the higher-education level.²⁴ The difference is plausibly explained by three factors: the shorter intervention window (thirteen versus twenty-four sessions), the older mean age of participants (with attendant articulatory-plasticity constraints), and the lower baseline literacy anchor. Nevertheless, when situated against comparable adult-women interventions, the outcome is empirically substantial. The mastery of makhrāj, in particular, rose from six to fifteen participants, indicating that the corrective loop of the talaqqī method operated effectively at the phonetic level where interference from local Indonesian languages typically resists correction.²⁵

Qualitative Outcomes: Confidence, Motivation, and Communal Practice

²⁴Supriyadi and Julia, "The Problem of Students in Reading the Quran," 316.

Beyond quantitative indicators, three qualitative shifts were consistently observed across the program's field notes and reflective conversations. First, participants reported and demonstrated increased confidence in reciting aloud within the halaqah, replacing the initial shyness that many had described. This affective transformation is a well-documented outcome of adult Qur'anic learning programs; Pakuna and colleagues describe an analogous "empowerment through recitation" pattern in rural Indonesian settings, where the acquisition of visible Qur'anic competence is accompanied by expanded participation in mosque-based religious activity.²⁶ Second, learning motivation extended beyond the scheduled hours. Field notes documented participants organizing informal review sessions at their homes and requesting supplementary materials on additional short surahs. This pattern of self-sustained engagement echoes Aramburuzabala and Cerrillo's argument that service-learning generates "pedagogical spillover" beyond the formal intervention window—participants continue to enact the learned practices after the facilitators leave.²⁷ Third, and consistent with the service-learning literature, the program strengthened social interaction across generational and household boundaries. The halaqah became a recurring communal event, and, in several instances, participants reported bringing younger family members along, thereby amplifying the program's reach beyond its direct twenty beneficiaries. This effect resonates with Do, Rowley, and Alvero's finding that service-learning participation is associated with strengthened social capital,²⁸ and with Compare and Albanesi's observation that well-structured service-learning cultivates the participants' sense of critical belonging within a wider community.²⁹

Discussion: Situating the Findings in Service-Learning Theory

The outcomes of the Ara Payung program can be productively read against the four-phase service-learning framework articulated by Bringle and Hatcher: needs identification, planning, action, and reflection—evaluation.³⁰ The first phase, needs identification, was completed through preliminary observation and community consultation with the village leadership; this yielded a well-specified target competence (Sūrat al-Fātiḥah, at "Very Good" attainment) rather than a vague literacy goal. Planning translated the target into a thirteen-session halaqah schedule and a four-criterion rubric, and action operationalized the talaqqi modality within three small halaqah groups. Reflection—evaluation combined the quantitative rubric with qualitative field notes and closing group discussions.

This structural fidelity between the program's design and the classical service-learning framework partially accounts for the observed outcomes. Rodríguez-Zurita and colleagues, drawing on a bibliometric mapping of 869 publications, argue that service-learning programs aligned with well-defined phase structures produce more consistent competence gains than those relying on unstructured volunteerism.³¹ Franklin, Halvorson, and Brown reach a comparable conclusion in a very different context (post-conflict Bamyan, Afghanistan), showing that structured service-learning yields sustainability competencies that unstructured community engagement does not.³²

At the same time, three limitations warrant explicit acknowledgment. First, the intervention window (thirteen sessions) is short by the standards of adult tahsin programs; the sustainability of the gains over the six- and twelve-month horizons remains open. Second, the assessment rubric focused on Sūrat al-Fātiḥah; generalization to longer surahs and to more complex tajwīd rules (e.g., ikhfā', iqlāb, idghām) requires further programmatic phases. Third, the program lacked a comparison group; while the pre- versus post-test design is well suited to community engagement

²⁶Pakuna et al., "Patterns of Women Empowerment," 9.

²⁷Aramburuzabala and Cerrillo, "Service-Learning as an Approach," 10.

²⁹Compare and Albanesi, "Belief, Attitude and Critical Understanding," 345.

³¹Rodríguez-Zurita et al., "Sustainable Development Through Service Learning," 175.

documentation, causal attribution to the talaqqi–service-learning integration remains cautious rather than definitive.

Finally, the program's implicit theory of change—that structured talaqqi accelerates Qur'ānic literacy and that service-learning amplifies its social sustainability—finds preliminary empirical support in Ara Payung. Habibah and Khairuddin's finding that talaqqi produces significant memorization gains ($t = 2.343$, df critical value 2.080) in a comparable adolescent population provides converging quantitative evidence that the method's causal signal is robust across contexts.³³ What the present program contributes is the extension of that signal to adult women in a village setting and its embedding within a formalized service-learning frame.

Implications for Islamic Higher Education and Community Practice

Three implications for institutional practice follow from the Ara Payung experience. First, the program strengthens the case for treating community engagement not as a residual add-on to the Tridharma but as a legitimate site of pedagogical and epistemic innovation. When designed within the four-phase service-learning frame and supported by an appropriate assessment rubric, community programs generate documentable, publishable outcomes that speak simultaneously to the community's religious needs and to the discipline's scholarly agenda. Rodríguez-Zurita and colleagues' bibliometric synthesis notes an analogous re-positioning in the international literature, with community engagement moving decisively into the mainstream of higher-education scholarship.³⁴

Second, the design decision to structure the intervention around Sūrat al-Fātiḥah, rather than around a diffuse tahsin curriculum, yielded a measurable competence target and a defensible assessment rubric. This tight coupling between competence target and assessment instrument is a design pattern that other community engagement teams can adopt: locate a well-bounded, doctrinally significant competence, build a criterion-referenced rubric around it, and document the pre-to-post shift with descriptive statistics. This design pattern is consistent with the criterion-referenced logic that Compare and Albanesi identify as the analytical backbone of high-quality service-learning research.³⁵

Third, the program illustrates how the classical Islamic pedagogical tradition (talaqqi, halaqah) and the modern service-learning framework can be productively integrated rather than treated as mutually exclusive. The oral, corrective, iterative logic of talaqqi maps closely onto the concrete-experience and reflective-observation moments of the Kolbian cycle that underpins service-learning, while the doctrinal grounding of the talaqqi tradition supplies a normative depth that generic experiential-learning frameworks often lack. This integration offers a distinctive contribution from Islamic higher education institutions in Indonesia to the broader service-learning literature.

Limitations and Directions for Further Programmatic Inquiry

Alongside the promising outcomes, the program's limitations deserve careful naming. The thirteen-session intervention window is short by the standards of established adult tahsin programs; while it is well suited to a KKNT cycle, the durability of the gains over subsequent months requires deliberate follow-up. The assessment rubric was tightly focused on Sūrat al-Fātiḥah; generalization to longer surahs, to the full range of tajwīd rules, and to more variable phonetic contexts (letters not encountered in al-Fātiḥah) requires further programmatic phases.

The program also lacked a comparison group. While a pre- and post-test single-group design is appropriate for community engagement documentation, the strong causal claim that the observed gains are attributable to the talaqqi-plus-service-learning combination cannot be established from these data alone. Subsequent programs in comparable villages might consider a quasi-experimental

³³Habibah and Khairuddin, "The Talaqqi Method," 76.

design comparing the talaqqi-halaqah modality with a lecture-based or self-study modality, with random assignment at the sub-halaqah level. This design would substantially strengthen the causal claim.

Finally, further inquiry might productively investigate three under-examined dimensions. The first is cross-generational spillover: the extent to which the participating mothers transmit their newly acquired competence to their children within the household. The second is retention: the persistence of makhraj mastery at six-, twelve-, and twenty-four-month intervals after program completion. The third is scalability: whether the design pattern replicates across villages with different socio-linguistic profiles, particularly those where the dominant local language exerts different phonological pressures on Arabic articulation than Malay-Batak

Conclusion

The implementation of the talaqqi method within a service-learning framework in Ara Payung Village produced a substantial acceleration in the participants' Qur'ānic reading competence. Quantitative outcomes show a shift from seven (35%) to sixteen (80%) participants attaining the "Very Good" category on the four-criterion rubric applied to Sūrat al-Fātiḥah, a forty-five-percentage-point gain across the thirteen-session intervention. Mastery of the articulation points (makhraj) rose from six to fifteen participants; attendance reached ninety-five percent; and complementary indicators on mad and fluency displayed comparable improvement. Qualitative outcomes indicate strengthened learner confidence, sustained motivation beyond the formal sessions, and denser social interaction within the village.

Two implications follow. First, the theoretical integration of the classical talaqqi tradition with the modern service-learning framework is empirically productive and offers a replicable design for community engagement programs targeting adult Qur'ānic literacy. Second, the sustainability of the gains warrants deliberate institutional cultivation: local religious leaders and existing majlis ta'lim structures should be equipped and supported to continue the halaqah cycle after the KKNT team's departure. Future programs should extend the intervention window, incorporate longer surahs and more advanced tajwīd rules, and consider quasi-experimental designs with comparison groups. Complementary lines of inquiry might examine cross-generational spillover effects and the long-term retention of makhraj competence in adult female populations.

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