

Nurturing Love for the Qur'an from an Early Age through a Mosque-Based Tahfiz Program in Jorong Gando, Nagari Piobang

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Abstract

Low interest and limited ability in reciting and memorizing the Qur'an among young children remain a persistent challenge in community-based religious education. This condition was also found in Jorong Gando, Nagari Piobang, where Tawakkal Mosque serves as a learning site for children who have not yet learned to read fluently and who struggle to memorize. This community service activity aimed to nurture love for the Qur'an from an early age through a mosque-based tahfiz (memorization) program built on the Service Learning approach. Service Learning was carried out through planning, implementation, and reflection stages that actively involved KKNT (Thematic Community Service) students as learning companions. Activities comprised tahfiz coaching, recitation correction (tahsin), and structured memorization mentoring within the mosque environment. Quantitatively, 12 of the 30 enrolled children reached their memorization targets; qualitatively, the children's Qur'anic recitation improved markedly. Although the program faced challenges such as inconsistent attendance and uneven memorization ability among participants, solutions implemented through parental outreach and ability-based grouping proved effective. The mosque-based tahfiz program delivered through Service Learning is thus shown to have a positive effect on both children's Qur'anic competence and their affective attachment to the Qur'an from an early age. Beyond its immediate outcomes for the children involved, the activity also illustrates how a Service Learning placement can build the pedagogical competence of the accompanying university students, suggesting that mosque-based tahfiz programs of this kind merit wider adoption as a standard KKNT placement model in similarly under-resourced village settings.

Keywords: mosque-based learning; love for the Qur'an; tahfiz program

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Introduction

Qur'anic education from an early age plays a decisive role in shaping a child's character, spirituality, and personality. As the guide for Muslim life, the Qur'an functions not merely as a source of doctrine but as the foundation on which noble moral values are built. Introducing children to the Qur'an from the earliest years is therefore a strategic step in cultivating love for Islamic teaching from the very start of life.

Early childhood coincides with a phase of especially strong cognitive development and retentive memory, which makes this period particularly favorable for introducing Qur'anic recitation and memorization.¹ Qur'anic education also contributes to shaping Islamic character across its spiritual, emotional, and social dimensions, preparing children to grow into a generation that is both morally grounded and competitive in the years ahead.² Nurturing love for the Qur'an from an early age is thus a cornerstone in producing an outstanding, character-driven Qur'anic generation.

Beyond the family and formal educational institutions, the mosque occupies a strategic position as a center of religious education, particularly for learning the Qur'an. A mosque is not only a place of worship; it also functions as a vehicle for community formation through educational activities such as the Qur'anic Education Garden (Taman Pendidikan Al-Qur'an, or TPA) and the diniyah madrasah. Qur'anic instruction delivered within the mosque environment has proven effective in improving young children's reading and memorization ability, particularly through the *talaqqi* method, which emphasizes direct interaction between teacher and learner.³ The presence of mosque-based TPA programs likewise plays an important role in strengthening children's religious character through structured, sustained religious habituation.⁴ This underscores the mosque's significant educational function in supporting community-based Qur'anic learning.

Furthermore, mosque-based Qur'anic learning programs — *tahfiz* (memorization) activities in particular — make a substantial contribution to developing children's cognitive capacity and character from an early age. Implementing a tahfiz program does more than build memorization; it also strengthens memory, sharpens concentration, and shapes Islamic character.⁵ A religious, conducive mosque environment provides a meaningful learning experience that motivates children to read and memorize the Qur'an consistently. Indeed, a systematically applied tahfiz method within the mosque environment has been shown to improve memorization quality while simultaneously refining children's Qur'anic recitation.⁶ Optimizing the mosque's role as a center for Qur'anic learning is accordingly a strategic step toward nurturing children's love for the Qur'an from an early age.

Despite this strategic position, field conditions show that the mosque's educational function is not yet fully realized in a number of localities, including Jorong Gando, Nagari Piobang, Payakumbuh

¹Luthfiyyah Azzahra and Dodi Irawan, "Pentingnya Mengenalkan Alqur'an Sejak Dini Melalui Pendidikan Agama Islam," *Pengertian: Jurnal Pendidikan Indonesia (PJPI)* 1, no. 1 (2023): 13–20.

²Selvina Sari, "Peran Pendidikan Al-Qur'an dalam Pembentukan Karakter Anak Usia Dini di Tengah Kemajuan Teknologi," *Qouba Jurnal Pendidikan* 1 (2025): 192–200.

³Aisha Satira Ardhi and Jhoni Warmansyah, "Optimalisasi Hafalan Al-Qur'an Anak Usia Dini: Studi Penerapan Metode Talaqqi di MDTA Masjid Istighfar Koto Tuo, Limapuluh Kota," *JOEAI (Journal of Education and Instruction)* 6, no. 2 (2023): 376–85.

⁴Zakiyuddin Al Mundziriy et al., "Peran Penting Taman Pendidikan Al-Quran (TPA) dalam Memperkuat Pendidikan Karakter Religius Anak Usia Dini," *Jurnal Al-Maun: Jurnal Penelitian dan Pengabdian Masyarakat Mahasiswa* 2, no. 1 (2023): 13–19.

⁵Reisya Azzahra Shallya and Jufri Naldo, "Implementasi Tahfiz Alquran Sebagai Media Pengembangan Kognitif dan Karakter Anak Usia Dini," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 27, no. 2 (2025): 109–23.

⁶Fathoni Khairil Mursyid and Munawir Pasaribu, "Efektivitas Metode Tahfidz Al-Qur'an dalam Pembelajaran Anak di Masjid Nabawi Madinah," *Jurnal Alwatzikhoebillah: Kajian Islam, Pendidikan, Ekonomi, Humaniora* 11, no. 2 (2025): 752–62.

District. Preliminary observation during the KKNT program found that Tawakkal Mosque had already been used as a site for Qur'anic learning, but its implementation still faces various constraints. Some children have not yet learned to read the Qur'an fluently and struggle with memorization, indicating that basic Qur'anic literacy still needs strengthening.

This mosque-centered pattern of religious instruction is consistent with the broader Minangkabau educational tradition of West Sumatra, in which the surau — a small mosque or prayer house historically attached to a clan or neighborhood — has long served as the primary site for teaching children to read and memorize the Qur'an before they enter formal schooling. Although the contemporary TPA differs from the classical surau in its curriculum and institutional affiliation, it inherits the same basic logic: religious literacy is transmitted through a communal space adjacent to, rather than separate from, everyday village life. A Service Learning program situated at Tawakkal Mosque therefore builds on an existing cultural expectation rather than introducing an unfamiliar institutional form.

Children's participation in mosque-based Qur'anic learning has also been inconsistent, shaped by both internal and external factors such as learning motivation and insufficient family support. Variation in children's reading and memorization ability further complicates instructors' efforts to settle on an appropriate pedagogical approach. This is consistent with research indicating that heterogeneous learner ability in Qur'anic instruction calls for grouping strategies and differentiated approaches to make the learning process more effective.⁷ An approach was therefore needed that focused not only on learning outcomes but also on a contextual, participatory mentoring process — one avenue for which is the application of Service Learning within a mosque-based tahfiz program.

A body of earlier research has examined the effectiveness of Qur'an tahfiz programs in developing young children's competence and character. Findings generally indicate that structured, sustained tahfiz instruction strengthens memory retention and cultivates positive habits of engagement with the Qur'an. Tarmilia et al. found that habituating children to memorize the Qur'an from an early age has a significant effect on long-term memory capacity.⁸ Ismail et al. likewise argue that a systematic tahfiz method — proceeding through *talaqqi*, repetition (*muraja'ah*), and evaluation — can significantly improve children's memorization quality.⁹ Nurlaili similarly reports that the *muraja'ah* method produces strong outcomes in accelerating and strengthening students' memorization, in both quality and quantity.¹⁰ Further, research by Shaliya and Naldo (2025) shows that tahfiz programs affect not only cognitive development but also the formation of children's religious character, finding that Qur'an tahfiz programs contribute to reinforcing spiritual values and shaping children's character from an early age.¹¹

While these studies have examined the effectiveness of tahfiz programs and various pedagogical approaches, research that integrates a mosque-based tahfiz program with a Service Learning approach within a student community-service context remains comparatively limited, particularly in rural community settings. This community service activity therefore contributes to filling that

⁷Khalib Gadafi, Andika Saputra, and Gusmaneli Gusmaneli, "Peran Strategi Pembelajaran Diferensiasi dalam Meningkatkan Kualitas Pendidikan Islam," *Jurnal Budi Pekerti Agama Islam* 3, no. 2 (2025): 297–308.

⁸Tarmilia et al., "Learning and Memory of Early Childhood Tahfiz Quran: A Systematic Review," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 6 (2022): 5913–22, <https://doi.org/10.31004/obsesi.v6i6.1707>.

⁹Ismail et al., "Pembelajaran Tahfidh Juz 'Amma Anak Usia Dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 5 (2022): 3855–67, <https://doi.org/10.31004/obsesi.v6i5.2015>.

¹⁰Nurlaili, Mahyudin Ritonga, and Mursal, "Muroja'ah Sebagai Metode Manghafal Al-Quran: Studi pada Rumah Tahfiz Yayasan Ar-Rahmah Nanggalo Padang," *Menara Ilmu: Jurnal Penelitian dan Kajian Ilmiah* 14, no. 2 (2020).

¹¹Shaliya and Naldo, "Implementasi Tahfiz Alquran Sebagai Media Pengembangan Kognitif dan Karakter Anak Usia Dini," 109–23.

gap by presenting a contextual, participatory model of Service Learning implementation within a mosque-based tahfiz program aimed at nurturing love for the Qur'an from an early age.

Conceptually, Service Learning differs from conventional community service in that it treats the community placement as a structured pedagogical site rather than a one-way delivery of aid. The approach rests on a cycle of preparation, action, and reflection, in which academic learning and community benefit are pursued as reciprocal, mutually reinforcing outcomes rather than as separate tracks. Applied to a mosque-based tahfiz program, this framing positions KKNT students not simply as volunteer tutors but as co-learners whose own pedagogical competence develops alongside the children's memorization progress — a reciprocity that later sections of this article revisit when discussing the activity's outcomes for the student cohort itself.

Within the broader framework of community engagement, students undertaking *Kuliah Kerja Nyata Tematik* (KKNT, or Thematic Community Service) occupy a strategic position as agents of change who help address social and religious challenges in the community. Through a participatory approach, students act not merely as program implementers but also as facilitators and companions in a learning process oriented toward community needs. In this activity, KKNT students from the Arabic Language Education (PBA) and Islamic Religious Education (PAI) study programs played an active role in designing and implementing a mosque-based tahfiz program intended to strengthen children's Qur'anic competence and their affective attachment to the Qur'an. Student involvement in this program also served as a vehicle for contextual learning, integrating academic theory with field practice through the Service Learning approach.

This community service activity aimed to strengthen children's love for the Qur'an from an early age through a tahfiz program conducted within the mosque environment, and to implement the Service Learning method within KKNT activities as an approach that integrates academic learning with community service. The activity was thus intended to generate a positive impact for the community — particularly for the children as learners — while also strengthening students' social, pedagogical, and professional competencies in carrying out genuine, sustained community service.

This community service activity was carried out using the Service Learning (SL) approach, which integrates students' academic learning with the community's actual needs. It took place in Jorong Gando, Nagari Piobang, Payakumbuh District, and involved several groups of participants: young children as the program's primary beneficiaries, KKNT students as implementers and companions, and the local community together with TPA administrators as partners in delivering the mosque-based tahfiz program.

The implementation method used in this activity was Service Learning, carried out through several core stages. The first stage was planning, beginning with preliminary observation to identify the conditions and challenges of Qur'anic learning at the service-activity site, followed by a needs analysis and the design of a tahfiz program suited to participants' characteristics. The second stage was implementation, comprising tahfiz learning activities such as memorization, *muraja'ah*, and the application of varied instructional methods, accompanied by intensive mentoring from students. This stage also integrated values of love for the Qur'an through habituation, motivation, and an approach designed to be enjoyable for children. The third stage was reflection and evaluation, conducted through students' reflection on their learning experience during the activity and an evaluation of children's progress in Qur'anic reading and memorization.

Data were collected through observation, interviews, and documentation. Observation was used to directly examine the learning process and participants' progress; interviews gathered information from instructors, parents, and participants regarding program implementation; and documentation supported the data through activity records, photographs, and memorization achievement results. Through this Service Learning approach, the community service activity was expected to generate

a genuine impact for the community while also serving as a meaningful learning vehicle for students in developing their academic, social, and religious competencies in an integrative manner.

This activity received formal approval from the Wali Nagari (village head) of Piobang as the relevant local authority. All participants provided written informed consent as a voluntary expression of willingness to take part. For child participants specifically, consent was obtained through parents or guardians as a safeguard for the research subjects. All data collected in the course of this activity were kept confidential, and participant identities were fully anonymized to uphold the principle of research ethics. Because the activity's documentation includes photographs of participating children, separate consent for the use of such images in this report and its accompanying figures was likewise obtained from parents or guardians, consistent with the confidentiality principle described above.

Results and Discussion

Implementation of the Mosque-Based Tahfiz Program

Jorong Gando is one of several sub-villages within Nagari Piobang, Payakumbuh District, where community religious life continues to center substantially on the neighborhood mosque rather than on standalone Islamic boarding schools or private tahfiz institutions. Tawakkal Mosque, the site of this activity, functions as the sub-village's principal venue for children's religious instruction, which makes it a natural entry point for a Service Learning intervention: any improvement achieved there is likely to reach a large share of the sub-village's young children rather than a self-selected subset already enrolled in a dedicated tahfiz boarding facility.

A mosque-based tahfiz program is one effective strategy for improving young children's Qur'anic reading and memorization ability. The program is not oriented solely toward memorization achievement; it also builds religious character by habituating children's everyday engagement with the Qur'an. A religious, conducive mosque environment exerts a positive influence on children's motivation and discipline in participating in the learning activities, consistent with research indicating that Qur'an tahfiz instruction in early childhood can improve cognitive ability while simultaneously shaping religious character through a sustained process of habituation.

Tawakkal Mosque's TPA in Jorong Gando has roughly 30 actively enrolled students, supported by six instructors, though instructor attendance has not been fully consistent owing to time constraints and competing commitments. This condition affected the regularity of instruction, which in turn contributed to inconsistent student attendance. Before the KKNT program began, Qur'anic learning had focused mainly on reading Iqra' and the Qur'an itself, without a structured tahfiz program; muraja'ah and memorization evaluation had likewise not been carried out systematically, leaving children's motivation and participation at the TPA fluctuating. These baseline conditions formed the basis for implementing a mosque-based tahfiz program through the Service Learning approach, aimed at improving the quality of instruction, student attendance, and children's Qur'anic reading and memorization ability. In practice, the program was developed around three flagship components: the memorization program (tahfiz), the memorization-recitation program (tasmi'), and the memorization-review program (muraja'ah).

a. The Memorization Program (Tahfiz)

Qur'an tahfiz has today become a widely recognized and increasingly popular undertaking within the community, reflected in the growing number of formal and non-formal educational institutions that adopt it as a flagship program. Various memorization movements — whether progressing verse by verse or surah by surah — have likewise expanded and drawn a positive community response.¹² This trend has encouraged educational institutions to compete in integrating tahfiz programs into their curricula as a means of strengthening the quality of religious education.

¹²Umul Hazizah and Muhammad Mahfud, "Program Unggulan Tahfidz Al-Quran Madrasah Ibtidaiyah Miftahul Ulum Driyorejo Berbasis Metode Talaqqi," *Indonesia Islamic Education Journal* 1, no. 1 (2022): 45–54.

This same trend is reflected in the tahfiz activities carried out at Tawakkal Mosque, Jorong Gando, Nagari Piobang. The mosque serves as one of the local centers of Qur'anic learning for children, particularly through its Qur'anic Education Garden (TPA) activities. The tahfiz program aims to build children's Qur'anic reading and memorization ability from an early age while instilling religious values in daily life. In practice, however, several obstacles remain: uneven baseline reading ability, difficulty in memorization, and inconsistent attendance. This is consistent with research indicating that TPA-level Qur'anic instruction commonly faces challenges such as weak foundational reading ability, insufficient learning motivation, and limited instructional methods.

Even as the tahfiz program has been running, further strengthening is therefore still needed in instructional method, mentoring, and implementation strategy to ensure that learning objectives are achieved optimally. A more structured, participatory community service program through KKNT is accordingly important for supporting the optimization of tahfiz implementation at Tawakkal Mosque.

To address these constraints, the tahfiz program at Tawakkal Mosque was carried out using a structured, systematic method, with an initial focus on memorizing short surahs from Juz 30.¹³ To optimize the learning process, participants were grouped into four *halaqah* (study circles) according to their baseline reading and memorization ability, so that memorization targets matched each participant's ability level and the learning process could proceed more effectively. The first halaqah was assigned Surah Al-Buruj and Surah At-Thariq; the second, Surah Asy-Syams and Surah Al-Lail; the third, Surah Ad-Dhuha and Surah At-Tin; and the fourth — for participants with the most foundational ability — Surah An-Nas, Surah Al-Ikhlâs, and Surah Al-Falaq. This grouping made it easier for the accompanying students to provide more targeted guidance, monitor each participant's progress, and adjust their mentoring approach to each child's ability level.

The method integrated several instructional stages: *talaqqi*, *tiqrar* (group repetition), and individual memorization. Each session opened with a fifteen-minute *talaqqi* of the new surah, in which the instructor recited the verses in *tartil* (measured, correct recitation) while the children repeated them together, ensuring accuracy in *makhraj* (articulation points) and *tajwid* (recitation rules). This was followed by fifteen minutes of *tiqrar*, or group repetition, to reinforce retention and help children internalize the verses they had just learned. The final stage was fifteen minutes of individual memorization, during which each child reviewed and memorized independently according to their own ability, with guidance from the accompanying students.

This tripartite time allocation reflects a deliberate pedagogical sequencing rather than an arbitrary division of the session. The opening *talaqqi* segment establishes an accurate model of recitation before any independent repetition is attempted, reducing the risk that children rehearse — and thereby reinforce — a mispronunciation. The subsequent group *tiqrar* segment distributes the cognitive load of repetition across the halaqah as a whole, allowing less confident children to rely initially on stronger peers before being asked to recite alone. Only in the final, individual segment are children required to perform without direct support, which functions as a low-stakes rehearsal for the more formal *tasmi'* evaluation described in the following section.

This method proved effective in improving both the quality of children's memorization and their Qur'anic recitation, because it combines listening, repetition, and sustained independent practice. This is consistent with research indicating that *talaqqi* combined with repetition (*tikrar*) is an effective approach in tahfiz instruction, since it reinforces memory retention and improves the accuracy of young children's Qur'anic recitation.¹⁴ A structured method within a mosque-based tahfiz activity thus not only eases the memorization process but also builds children's confidence and love for the Qur'an through a systematic, enjoyable learning experience.

¹³Rijal Habibulloh, Pikri Pahrudin, and R. Edi Komarudin, "Meningkatkan Kemampuan Menghafal Al-Quran dengan Metode Talaqqi dan Tikrar bagi Anak-Anak MDTA Al-Ali," Proceedings UIN Sunan Gunung Djati 15 (November 2021).

¹⁴Rifatul Ifadah, Eka Naelia Rahmah, and Fatma Siti Nur Fatimah, "Penerapan Metode Tasmi' dalam Meningkatkan Kualitas Hafalan Siswa MI," IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam 4, no. 1 (2021): 101–20.



Figure 1. Implementation of Qur'an Tahfiz

b. The Memorization-Recitation Program (Tasmi')

The second program implemented in this activity is tasmi' (memorization recitation), which functions as an evaluation stage for the memorization children have acquired. At this stage, each participant recites their memorization directly to an instructor or accompanying student. Tasmi' sessions are conducted on a rotating basis so that each child has an opportunity to recite, with attention given to fluency, tajwid accuracy, and correct articulation. Through this process, instructors can identify recurring errors and offer immediate correction, allowing memorization quality to be continuously improved — consistent with research showing that direct recitation-based evaluation is effective in improving the accuracy and quality of children's Qur'anic memorization.¹⁵

Beyond its evaluative function, tasmi' also plays an important role in building children's courage and confidence in reciting Qur'anic verses before others. The activity encourages children to take greater responsibility for their memorization, since every recitation submitted must be properly prepared.¹⁶ Furthermore, tasmi' serves as a quality-control mechanism, allowing instructors to gauge each child's fluency, tajwid accuracy, and memorization consistency. Regular recitation sessions make it possible to monitor memorization progress in a structured, ongoing manner, and the direct feedback instructors provide during tasmi' allows pronunciation and memorization errors to be corrected promptly. Tasmi' is therefore an essential component in ensuring that the process of memorizing the Qur'an proceeds systematically, measurably, and sustainably.

Tasmi' sessions in this activity were scheduled and adapted to each child's ability level. Every participant had the opportunity to recite according to an agreed target — whether a single verse, several verses, or a short surah. Instructors assessed fluency, recitation accuracy, and memorization strength directly during each session, and results were recorded to document each child's memorization progress over time. With this structured system, tasmi' functioned not merely as an evaluative exercise but also as an effective monitoring tool for ensuring gradual, sustained progress toward memorization targets.¹⁷

Tasmi' is accordingly a vital component within the broader tahfiz program, serving to preserve the quality and consistency of children's memorization. Delivered on a scheduled, structured basis with direct instructor feedback, the activity ensures that memorized material is not simply retained but preserved with accuracy and fluency. Tasmi' is therefore inseparable from the overall tahfiz process, since it strengthens memorization achievement while supporting the program's success as a whole.

¹⁵Doni Saputra, "Implementasi Metode Tasmi' dan Takrir dalam Meningkatkan Kualitas Hafalan Al-Qur'an Santri," *Salimiya: Jurnal Studi Ilmu Keagamaan Islam* 2, no. 4 (2021): 160–82.

¹⁶Umamah Rizky Amalia, A. Mujahid Rasyid, and Ikin Asikin, "Penerapan Metode Tasmi' Al-Qur'an dalam Meningkatkan Kualitas Hafalan Santri," *Ta'dib: Jurnal Pendidikan Islam* 13, no. 1 (2024): 169–76.

¹⁷Rizka Nurbaiti, Undang Ruslan Wahyudin, and Jaenal Abidin, "Penerapan Metode Muraja'ah dalam Menghafal Al-Qur'an Siswa," *Al-P'tibar: Jurnal Pendidikan Islam* 8, no. 2 (2021): 55–59.



Figure 2. The Memorization-Recitation Program (Tasmi')

c. The Memorization-Review Program (Muraja'ah)

The third program implemented in this activity is muraja'ah (memorization review), aimed at maintaining and reinforcing children's previously acquired memorization. Muraja'ah sessions are held regularly, revisiting verses or surahs already memorized, either collectively or individually. In practice, muraja'ah is carried out before or after new memorization is added, so that earlier memorization remains intact rather than fading over time. This approach matters because the process of memorizing the Qur'an rests not only on adding new material but also on the capacity to retain what has already been memorized over the long term.¹⁸

Through muraja'ah, children are trained to recall their memorization repeatedly, which strengthens retention and improves fluency in reciting Qur'anic verses. Muraja'ah also helps identify portions of memorization that remain weak or are frequently forgotten, allowing them to be corrected gradually under a mentor's guidance. The activity is carried out in a structured manner, with the portion of review adjusted to each child's ability so that the learning process remains effective without overburdening participants. Muraja'ah is thus an inseparable part of the overall tahfiz process, functioning as the mechanism that consolidates what has already been achieved. Muraja'ah ensures that children's memorization not only grows in volume but also retains its quality and durability, thereby supporting the sustained success of the mosque-based tahfiz program.

Muraja'ah in this activity was carried out systematically, integrating review of earlier memorization into every learning session. Children were directed to review previous memorization before adding new material, creating a balance between expansion and consolidation. Muraja'ah was also conducted in groups to foster an interactive learning atmosphere in which children could listen to and correct one another's recitation. The accompanying student's role was to guide the muraja'ah process and ensure that each child reviewed their memorization correctly and in accordance with tajwid rules.

Through consistent implementation, muraja'ah helped stabilize children's memorization and improve their fluency in reciting Qur'anic verses. It also enabled ongoing evaluation of memorization strength, allowing children to continue refining and perfecting what they had already memorized. Muraja'ah therefore functions not merely as repetition but as a reinforcement strategy essential to sustaining memorization quality over the long term.

¹⁸Nurbaiti, Wahyudin, and Abidin, "Penerapan Metode Muraja'ah," 57.



Figure 3. The Memorization-Review Program (Muraja'ah)

Children's Achievements in the Mosque-Based Tahfiz Program

The mosque-based tahfiz program carried out at Tawakkal Mosque produced meaningful results in both quantitative and qualitative terms. Quantitatively, the program helped 12 of the 30 participating children reach their designated memorization targets during the implementation period. This outcome indicates that the structured method applied across the tahfiz, tasmi', and muraja'ah stages helped children memorize the Qur'an gradually and consistently. A proportional allocation of time within each learning session further supported the effectiveness of the memorization process, enabling targets to be achieved optimally.

Qualitatively, the program also had a positive effect on the quality of children's Qur'anic recitation, reflected in improved pronunciation of Arabic letters, more accurate application of tajwid rules, and greater fluency in reciting verses. Intensive student mentoring, together with the sustained application of the talaqqi method and repetition (*tikrar*), contributed to correcting recitation errors that had previously been common. The program was thus oriented not only toward the quantity of memorization but also toward recitation quality consistent with correct rules.

Beyond these technical gains, the mosque-based tahfiz program also produced an affective impact, particularly in nurturing children's interest in and closeness to the Qur'an. This was reflected in growing enthusiasm for the learning activities, greater earnestness in memorizing, and more active engagement during tasmi' and muraja'ah sessions. Children grew more accustomed to engaging with the Qur'an in daily life — through both reading and memorization — forming a positive, sustained habit.

These qualitative gains were triangulated across the three data sources described in the Method: instructors' direct observation of recitation during tahfiz and tasmi' sessions, interview feedback from parents on children's Qur'an-related behavior at home, and the documentation of memorization results collected across the KKNT period. Convergence across these sources — rather than reliance on a single instructor's impression — is what allows the qualitative claim of improved recitation quality to be reported with reasonable confidence, even though, as noted in the Limitations below, the underlying assessment was not independently blinded.

Taken together, the mosque-based tahfiz program succeeded not only in improving children's memorization achievement and recitation quality but also in nurturing their love for the Qur'an from an early age. The integration of a systematic instructional method, a conducive mosque environment, and sustained mentoring were the principal factors behind this meaningful learning experience. This suggests that a mosque-based tahfiz program can serve as an effective model for shaping a Qur'anic generation — one capable not only of memorizing but also of loving the Qur'an and making it part of daily life.

The reciprocal dimension of Service Learning noted in the Introduction was also evident among the KKNT students themselves. Beyond carrying out the tahfiz, tasmi', and muraja'ah activities, students were required to diagnose each child's ability level, adapt their teaching approach across four differentiated halaqah, and manage recurring attendance and motivation problems with limited institutional authority of their own. These are precisely the pedagogical and interpersonal

competencies that Service Learning is designed to cultivate in student participants, which suggests that the program's value is best read as a joint outcome for both the children of Jorong Gando and the accompanying student cohort, rather than as a benefit flowing in one direction only.



Figure 4. Children Who Reached Their Memorization Targets

Supporting and Inhibiting Factors

The implementation of the mosque-based tahfiz program at Tawakkal Mosque, Jorong Gando, was shaped by several supporting factors that contributed to the activity's success. One key factor was the availability of adequate mosque facilities, offering a learning space that was conducive, religious in atmosphere, and easily accessible to children. Support from the community and TPA administrators was likewise an important factor in sustaining the program's smooth implementation. The involvement of KKNT students as companions made a significant contribution to the learning process, particularly through intensive guidance and the application of more varied methods. Many children's enthusiasm for the tahfiz activities also served as a driving factor that accelerated progress toward memorization targets.

Another contributing factor was the flexible, relatively informal learning atmosphere, which allowed children to feel more comfortable and less pressured while participating in tahfiz activities. The communicative, persuasive approach used by the KKNT students likewise fostered positive interaction between mentors and participants, which in turn increased children's engagement across memorization, recitation, and review activities. This supportive learning environment indirectly encouraged children to interact with the Qur'an more actively and consistently.

Nonetheless, the program's implementation also faced several inhibiting factors. One central constraint was inconsistent participant attendance, which affected the continuity of the learning process and children's memorization achievement. Variation in children's reading and memorization ability likewise posed a distinct challenge in determining an appropriate pedagogical approach. A further influencing factor was the still-limited support from some parents in encouraging their children to participate in tahfiz activities on a regular basis.

Other, more technical obstacles were also present, including the relatively short duration of the KKNT period, which meant that mentoring could not be carried out to its fullest, sustained extent. Differences in children's educational background, particularly in baseline Qur'anic reading ability, also affected the pace of memorization. Continuity of the program by the TPA and the local community is therefore needed to ensure that the progress already achieved can continue to develop. With sustained follow-up, the mosque-based tahfiz program is expected to generate a long-term impact on the quality of Qur'anic learning within the community.

The ability-based halaqah structure interacted directly with the attendance problem described above: a child who missed several consecutive sessions in the third or fourth halaqah could fall behind the target pace for that group, whereas the same absence pattern mattered comparatively less for a child in the first halaqah working through a shorter memorization target. This interaction suggests that attendance support — parental reminders, flexible catch-up sessions, or make-up tasmis' slots — may need to be targeted more heavily toward the higher halaqah rather than applied uniformly across all four groups.

To address these constraints, several strategic measures were taken, including outreach to parents and schools to raise awareness of the importance of early Qur'anic learning. A grouping system based on ability level was also applied, allowing the learning process to be tailored to each child's needs — an approach shown to improve learning effectiveness and ease progress toward memorization targets.

The program's success, then, depended heavily on the interplay between these supporting factors and the strategies used to manage the constraints encountered. Optimizing supporting factors while appropriately managing obstacles is the key to sustaining the program's effectiveness in nurturing children's love for the Qur'an from an early age.

Limitations of the Activity

Several limitations of this activity should be acknowledged. The reported achievement figures are descriptive rather than the product of a controlled or pre–post comparative design, so the extent to which memorization gains are attributable specifically to the Service Learning intervention, rather than to maturation or continued informal practice at home, cannot be established with certainty. Memorization targets were also assessed by the accompanying students themselves rather than by an independent evaluator, which introduces a degree of subjectivity into the figure of 12 out of 30 children reported above. Future community service activities in this setting would benefit from a simple pre- and post-activity recitation assessment using a shared rubric, together with a longer engagement period than a single KKNT term allows, in order to establish more rigorously whether gains in memorization and recitation quality persist once direct student mentoring ends.

Conclusion

Based on the implementation of this activity, it can be concluded that the mosque-based tahfiz program, delivered through a Service Learning approach within the KKNT program in Jorong Gando, Nagari Piobang, successfully achieved its objectives: nurturing children's love for the Qur'an while improving their Qur'anic reading and memorization ability. This success is reflected in improved recitation quality, expanded memorization among participants, and greater enthusiasm for tahfiz activities at the mosque. The integration of tahfiz, tasmi', and muraja'ah activities, supported by intensive student mentoring and a conducive mosque environment, were the principal factors behind the program's achievement of its objectives.

Recommendations

For the program's continuity, it is necessary to strengthen the role of the community and parents in supporting consistent attendance and habituating children to learn the Qur'an outside mosque-based activities. TPA administrators are encouraged to adopt ability-based grouping and to sustain the tahfiz program using varied methods. For future community service activities, it is recommended that technology-based or interactive-media learning innovations be developed to increase children's interest in learning. Broader collaboration among higher-education institutions, the nagari government, and local educational institutions should also be strengthened so that comparable programs can be replicated and generate wider community impact. A simple, low-cost mechanism worth adopting immediately is a standardized memorization tracking card for each child, recording surah, date, and evaluator initials at every tasmi' and muraja'ah session; such a record would allow whichever instructor is present on a given day — TPA staff or a future KKNT cohort — to resume a child's progress without reconstructing it from memory, directly addressing the attendance-driven discontinuity noted above.

For Sekolah Tinggi Agama Islam As-Sunnah specifically, the activity also offers a template that its Arabic Language Education and Islamic Religious Education study programs can standardize across future KKNT placements: a short preliminary-observation phase, ability-based halaqah grouping, and the three-part tahfiz–tasmi'–muraja'ah cycle described here required no specialized equipment or funding beyond the host mosque's existing facilities, which suggests the model is realistically replicable in other nagari with similarly under-resourced TPA programs.

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