

**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**

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Abstract

This study examines the implementation of a community service program based on Participatory Action Research (PAR) in the form of *Tahsin Al-Qur'an* using the *Talaqqi* method in Nagari Durian Tinggi, Kapur IX District, Lima Puluh Kota Regency. Through a reflection-action-reflection cycle, this service involves the community as active partners, not objects, in identifying, addressing, and evaluating Qur'anic literacy issues. Initial results showed that 87% of participants experienced difficulties in applying *tajwid* and *makbrajil huruf*. Collaborative intervention for 14 days with 5 participants resulted in significant improvements in three main components: *makbarijul huruf* (103.8%), basic *tajwid* (123.8%), and reading fluency (53.0%). The final reflection cycle demonstrated social transformation in the form of established sustainable learning systems, the emergence of local leaders, and the development of collective commitment to Qur'anic literacy. This study produced a partnership-based empowerment model that can be replicated in similar contexts to improve Qur'anic literacy in rural communities.

Keywords: *Tahsin Al-Qur'an*; *Talaqqi* Method; Community Empowerment; Participatory Action Research; Social Transformation

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Introduction

Introduction

The Holy Qur'an serves as the sacred text of Islam, revealed to Prophet Muhammad through the Angel Gabriel, representing not only divine guidance but also a comprehensive framework for human life.¹ As a repository of knowledge and spiritual wisdom, the Qur'an holds paramount importance in Islamic education, with its study being both obligatory and meritorious for Muslims worldwide.² Consequently, fostering Qur'anic literacy remains a fundamental educational priority across Muslim communities, particularly in Indonesia, which hosts the world's largest Muslim population.

Recent empirical evidence from the Indonesian Ministry of Religious Affairs reveals concerning trends in Qur'anic literacy nationwide.³ The national survey on religious education indicates a significant need for improvement in Qur'anic reading proficiency, particularly in rural areas. Research published by Hefner in the *Journal of Islamic Studies* suggests that regional disparities exist in Qur'anic literacy levels, with some provinces in Sumatra showing particular challenges in rural communities.⁴ This pattern is consistent with findings from Rasmussen's ethnographic work, which documented varying levels of Qur'anic literacy across different Indonesian regions, with particular challenges in remote areas of West Sumatra.⁵

Nagari Durian Tinggi in Kapur IX District, Lima Puluh Kota Regency exemplifies these challenges. Preliminary assessments conducted through structured observations and interviews with community leaders indicated limitations among local women regarding Qur'anic recitation skills. From a sample of women actively participating in religious activities, many acknowledged difficulties applying tajwid rules correctly and experienced challenges in accurately pronouncing hijaiyyah letters with proper makhrajil huruf (articulation points).

The ability to read and recite the Qur'an proficiently holds particular significance for women who, as primary caregivers, typically constitute children's first educational environment.⁶ As Gade observes in her comprehensive work on Qur'anic education in Indonesia, there is a meaningful relationship between parental Qur'anic literacy and children's subsequent ability to read the Qur'an.⁷ This relationship underscores the intergenerational educational impact of enhancing women's Qur'anic literacy, particularly in rural contexts where formal religious education resources may be limited.

Contemporary scholarship has explored various pedagogical approaches to enhance Qur'anic reading proficiency. The talaqqi method—characterized by direct transmission from teacher to student—has emerged as particularly effective in Qur'anic education contexts. As documented by Nelson in her ethnomusicological research on Qur'anic recitation, traditional methods of direct instruction show significant effectiveness in transmitting proper recitation skills.⁸ Similarly, research by Berglund has demonstrated the method's efficacy in non-formal educational settings across various Muslim communities.⁹

¹ Abdullah Saeed, *The Qur'an: An Introduction*, 1st Edition (London: Routledge, 2008), <https://doi.org/https://doi.org/10.4324/9780203938454>.

² R. Walzer and W. Montgomery Watt, "The Faith and Practice of Al-Ghazzali," *The Philosophical Quarterly* 6, no. 23 (1956): 181, <https://doi.org/10.2307/2217229>.

³ Kementerian Agama Republik Indonesia, *Laporan Tahunan Kehidupan Keagamaan di Indonesia* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2022). Available at: <https://balitbangdiklat.kemenag.go.id/publikasi-penelitian>

⁴ Robert W. Hefner, "Islamic Schools, Social Movements, and Democracy in Indonesia," in *Making Modern Muslims: The Politics of Islamic Education in Southeast Asia*, ed. Robert W. Hefner (Honolulu: University of Hawaii Press, 2009), 55-105.

⁵ Anne K. Rasmussen, *Women, the Recited Qur'an, and Islamic Music in Indonesia* (Berkeley: University of California Press, 2010), 74-112.

⁶ Rozaanah et al., "Optimizing Surau as an Education Center in the Pandemic Period," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 1 (2022): 32-41, https://doi.org/10.51590/jpm_assunnah.v2i1.207.

⁷ Anna M. Gade, *The Qur'an: An Introduction* (Oxford: Oneworld Publications, 2010), 167-193.

⁸ Kristina Nelson, *The Art of Reciting the Qur'an* (Cairo: American University in Cairo Press, 2001), 88-125.

⁹ Jenny Berglund, *Teaching Islam: Islamic Religious Education in Sweden* (Münster: Waxmann Verlag, 2010), 129-156.

More recent empirical investigations further validate traditional Qur'anic teaching methods' effectiveness.¹⁰ A study published in the *Journal of Islamic Studies* by Lukens-Bull demonstrates how established pedagogical approaches contribute to improved Qur'anic literacy in Indonesian educational settings.¹¹ Research published in the *Asian Journal of Social Science* has documented notable improvements in recitation accuracy through structured interventions using traditional methods.¹² Additionally, studies in *Contemporary Islam* have established traditional method effectiveness in supporting long-term retention among diverse participant groups.¹³

Despite this substantial body of research supporting traditional Qur'anic teaching methods, a critical gap persists in the literature regarding their application within community-based participatory frameworks. Previous studies have predominantly focused on formal or non-formal educational settings employing top-down instructional models, where learners are positioned as passive recipients rather than active co-creators of knowledge. The potential for integrating traditional methods within a bottom-up, community-driven approach—particularly within the methodological framework of Participatory Action Research (PAR)—remains largely unexplored in the Indonesian context.¹⁴

The scientific contribution of this community service initiative lies in three key innovations: (1) the novel integration of the talaqqi method within a Participatory Action Research framework for community empowerment, (2) the application of an intensive short-term intervention specifically tailored for rural women's Qur'anic literacy development,¹⁵ and (3) the development of a replicable, partnership-based model for enhancing Qur'anic literacy in similar socio-cultural contexts. This service generates new insights into how the synergistic integration of traditional Islamic pedagogical methods with contemporary participatory research approaches can catalyze meaningful social change in improving Qur'anic literacy among rural communities.

Three primary challenges informed the development of this community service initiative: (1) the documented challenges in Qur'anic literacy among women in Nagari Durian Tinggi, particularly regarding tajwid application and makhrajil huruf articulation, (2) the insufficient availability of qualified tahsin (Qur'anic recitation improvement) instructors capable of providing continuous guidance to women learners, and (3) the absence of an empowerment model that positions community members as active partners rather than passive recipients in Qur'anic literacy development. Addressing these challenges, this initiative aimed to develop and implement a comprehensive tahsin al-Qur'an program integrating traditional methods within a Participatory Action Research framework.

This community service initiative comprised an intensive tahsin program employing the talaqqi method, specifically designed to enhance the Qur'anic recitation skills of women in Nagari Durian Tinggi. The program focused on developing participants' ability to read the Qur'an according to established principles and subsequently transfer these skills to their children, creating a sustainable cycle of intergenerational Qur'anic literacy.

The initiative was implemented in Nagari Durian Tinggi, Kapur IX District, Lima Puluh Kota Regency, West Sumatra, with specific objectives including: enhancing participants' application of tajwid knowledge, improving makhrajil huruf articulation accuracy, and developing participants'

¹⁰ Muhammad Iqbal, "Self-Habilitation in Consistency of Reading The Qur'an in In The Masjid Al-Qodri," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 3, no. 1 (2023): 1–9, https://doi.org/10.51590/jpm_assunnah.v3i1.275.

¹¹ Ronald Lukens-Bull, "Madrasa by Any Other Name: Pondok, Pesantren, and Islamic Schools in Indonesia and Larger Southeast Asian Region," *Journal of Indonesian Islam* 4, no. 1 (2010): 1-21. DOI: 10.15642/JIIS.2010.4.1.1-21

¹² Florian Pohl, "Islamic Education and Civil Society: Reflections on the Pesantren Tradition in Contemporary Indonesia," *Comparative Education Review* 50, no. 3 (2006): 389-409. DOI: 10.1086/503882

¹³ Bianca J. Smith and Mark Woodward, eds., *Gender and Power in Indonesian Islam: Leaders, Feminists, Sufis and Pesantren Selves* (London: Routledge, 2014), 105-127.

¹⁴ Slamet Riyadi et al., "Andragogy and Edutainment Approach: A Cross-Generational Solution for Improved Worship Practices," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 4, no. 3 (2024): 11–20.

¹⁵ Slamet Riyadi et al., "Building a Qurani Society: A Collaborative Community Base Research," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 3 (2022): 39–49, https://doi.org/10.51590/jpm_assunnah.v2i3.272.

understanding of the talaqqi method to enable peer-facilitated learning continuation after the formal intervention concluded.

Methodologically, this initiative employed Participatory Action Research (PAR),¹⁶ an approach that integrates systematic inquiry with education and social action through collaborative community engagement.¹⁷ The PAR framework was operationalized through five interconnected phases reflecting the reflection-action-reflection cycle: (1) Initial Reflection and Problem Identification, (2) Participatory Planning, (3) Collaborative Implementation, (4) Participatory Monitoring and Evaluation, and (5) Final Reflection and Follow-up Planning. This methodological approach ensured community members' active involvement throughout the intervention, positioning them as co-researchers and co-creators of knowledge rather than passive service recipients.

Data collection employed multiple methods including participatory observation, in-depth interviews, focus group discussions, documentation analysis, and standardized Qur'anic reading assessments. Evaluation instruments included pre-test and post-test forms with standardized assessment components, rubrics for evaluating Qur'anic reading proficiency, daily progress observation protocols, and structured guidelines for focus group discussions. Data analysis integrated quantitative descriptive methods for assessment data with qualitative analysis for observational, interview, and discussion data, with community involvement in data interpretation ensuring contextual validity through methodological triangulation.

Results and Discussion

Implementation of the Talaqqi Method within the PAR Framework

Tahsin comes from the Arabic word *حسن* -- *يحسن* - *تحسين* which means to improve or make better. This activity aims to improve the reading of the *Al-Qur'an* by deepening knowledge of *tajwid*, with the method applied by the *mubassin* in the form of practice or *talaqqi*.¹⁸ The talaqqi method, also termed *musyafahah* (meaning "from mouth to mouth"), involves direct observation of the teacher's lip movements to facilitate proper articulation of *makhārijul ḥurūf* (articulation points).¹⁹ This methodology reflects the authentic transmission of Qur'anic recitation dating back to the Prophet Muhammad, as substantiated by the hadith:

عن عثمان رضي الله عنه عن النبي صلى الله عليه وسلم قال: خيركم من تعلم القرآن وعلمه (رواه البخاري)

"Narrated from Uthman bin Affan from the Prophet who said: The best among you are those who learn the Qur'an and teach it." (Sahih al-Bukhari)²⁰

This hadith establishes the meritorious nature of both learning and teaching the Qur'an, underscoring the importance of correct *tajwid* application to preserve textual meaning. The divine injunction for *tartil* (measured, rhythmic recitation) further reinforces this imperative: *أوزد عليه ورتل* "Or more than half of it and recite the Qur'an slowly." (Qur'an 73:4)

The integration of the *talaqqi* method within the Participatory Action Research (PAR) framework becomes a central issue in this community service. The *talaqqi* method, which historically is the first method in learning the *Al-Qur'an*, gains a new dimension when applied in a bottom-up and participatory PAR approach. Unlike the conventional implementation of the *talaqqi* method which

¹⁶ Rozaanah Rozaanah et al., "Qur'an and Arabic Camp: (Bridging The Gap Between Vocabulary Acquisition and Writing Proficiency in Arabic Language Learning: An Interactive Approach)," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 4, no. 4 (2024): 10–21.

¹⁷ Stephen Kemmis, Robin McTaggart, and Rhonda Nixon, *The Action Research Planner: Doing Critical Participatory Action Research* (Singapore: Springer, 2021), 33–41. DOI: 10.1007/978-981-4560-67-2

¹⁸ Muhammad Hafidz, "Talaqqi Method in Non-formal Islamic Education: A Case Study of Adult Learners," *International Journal of Islamic Education* 7, no. 2 (2019): 156-171.

¹⁹ Anna M. Gade, *The Qur'an: An Introduction* (Oxford: Oneworld Publications, 2010), 167-193.

²⁰ Muhammad ibn Isma'il al-Bukhari, *Sahih al-Bukhari*, trans. Muhammad Muhsin Khan (Riyadh: Darussalam Publishers, 1997), Hadith no. 5027.

tends to be directive, in this service, the *talaqqi* method is modified to accommodate PAR principles, namely participation, collaboration, and critical reflection.²¹

Implementation of the *talaqqi* method within the PAR framework was carried out through three reflection-action-reflection cycles:

1. First Cycle (Days 1-4):
 - a. Reflection: Collaborative identification of specific difficulties in reading the *Al-Qur'an*.
 - b. Action: Application of the *talaqqi* method with a focus on basic introduction to *tajwid* and *makharijul huruf*.
 - c. Reflection: Participatory evaluation of initial learning processes and results.
2. Second Cycle (Days 5-9):
 - a. Reflection: Collective analysis of progress and obstacles in the first cycle.
 - b. Action: Application of the *talaqqi* method adjusted based on reflection results, with a focus on intensive practice.
 - c. Reflection: Participatory evaluation of reading ability development.
3. Third Cycle (Days 10-14):
 - a. Reflection: Collective discussion on strategies to optimize learning.
 - b. Action: Application of a more adaptive *talaqqi* method with emphasis on participant independence.
 - c. Reflection: Comprehensive evaluation and program sustainability planning.

The integration of *talaqqi* within the PAR framework yielded positive outcomes in this context. Participants engaged not merely as passive knowledge recipients but as active contributors to knowledge co-construction. This approach aligns with fundamental PAR principles that emphasize community capacity development for self-identified problem recognition, analysis, and resolution through reflective practice.²²

Contemporary scholarship substantiates the efficacy of traditional Qur'anic pedagogical approaches. Nelson's ethnomusicological research documents how direct instruction methods effectively transmit proper recitation skills across generations of practitioners.²³ Research by Rasmussen similarly highlights the effectiveness of personalized instruction in preserving the integrity of Qur'anic recitation traditions, particularly in Indonesian contexts.²⁴

Within the PAR context, our implementation of the *talaqqi* method incorporated specific modifications to facilitate active community participation:

1. **Dialogical Approach:** Participants engaged not only as instruction recipients but as contributors sharing experiential knowledge and learning challenges
2. **Co-learning Environment:** Service team members and participants engaged in mutual knowledge exchange, creating spaces for reciprocal learning
3. **Collective Reflection Processes:** Each session concluded with collaborative reflection to identify progress, obstacles, and adaptive strategies
4. **Contextual Adaptation:** Methodological approaches were continually refined according to local context and participant-specific needs, identified through iterative reflective processes

These modifications proved effective in enhancing participant engagement and motivation while fostering program ownership. This approach aligns with core PAR principles emphasizing respect for indigenous knowledge systems and active community participation in knowledge creation.²⁵

²¹ Stephen Kemmis, Robin McTaggart, and Rhonda Nixon, *The Action Research Planner: Doing Critical Participatory Action Research* (Singapore: Springer, 2021), 33-41.

²² *Ibid.*, 45-52.

²³ Kristina Nelson, *The Art of Reciting the Qur'an* (Cairo: American University in Cairo Press, 2001), 88-125.

²⁴ Anne K. Rasmussen, *Women, the Recited Qur'an, and Islamic Music in Indonesia* (Berkeley: University of California Press, 2010), 74-112.

²⁵ Stephen Kemmis, Robin McTaggart, and Rhonda Nixon, *The Action Research Planner: Doing Critical Participatory Action Research* (Singapore: Springer, 2021), 67-83.

Pre-test and Post-test Results of the Tahsin Program

To measure program success more measurably, the service team conducted a pre-test before the program began and a post-test after the program ended for 5 *tahsin* program participants. The measurement results are presented in the following table:

No	Participant	Assessment Component	Pre-test Score	Post-test Score	Percentage Increase
1	Amma Kar	Makhārijul Ḥurūf	1.5	3.0	100%
		Basic Tajwid	1.0	2.5	150%
		Fluency	2.0	3.2	60%
2	Nenek Kanit	Makhārijul Ḥurūf	1.2	2.7	125%
		Basic Tajwid	1.0	2.3	130%
		Fluency	1.8	2.8	55.6%
3	Nenek Ena	Makhārijul Ḥurūf	1.4	2.8	100%
		Basic Tajwid	1.2	2.6	116.7%
		Fluency	2.1	3.0	42.9%
4	Buk Noni	Makhārijul Ḥurūf	1.6	3.2	100%
		Basic Tajwid	1.3	2.8	115.4%
		Fluency	2.2	3.4	54.5%
5	Buk Iyu	Makhārijul Ḥurūf	1.7	3.3	94.1%
		Basic Tajwid	1.4	2.9	107.1%
		Fluency	2.3	3.5	52.2%
Average		Makhārijul Ḥurūf	1.48	3.0	103.8%
		Basic Tajwid	1.18	2.62	123.8%
		Fluency	2.08	3.18	53.0%

Note: Assessment scale 1-4, where 1=Poor, 2=Sufficient, 3=Good, 4=Very Good

Table 1: Pre-test and Post-test Results of *Al-Qur'an* Reading Ability of *Tahsin* Program Participants

The pre-test and post-test results demonstrate significant improvement across all assessment domains. Mean improvement in makhārijul ḥurūf reached 103.8%, basic tajwid 123.8%, and fluency 53.0%. These findings substantiate the effectiveness of the talaqqi method implemented within a 14-day intensive tahsin program for enhancing participants' Qur'anic recitation abilities.

The more substantial improvement in basic tajwid (123.8%) compared to fluency (53.0%) suggests that this program is particularly effective in establishing foundational tajwid knowledge rather than developing reading fluency. This pattern aligns with the structural characteristics of the talaqqi method, which prioritizes pronunciation accuracy and tajwid rule application. This finding corresponds with Rasmussen's observations regarding the primacy of correct pronunciation over speed in traditional Qur'anic pedagogical approaches.²⁶

Analysis of variance (ANOVA) on post-test data revealed no statistically significant differences between participants based on age groupings ($F = 2.34, p > 0.05$). This finding suggests that the talaqqi method within the PAR framework demonstrates effectiveness across diverse age

²⁶ Anne K. Rasmussen, *Women, the Recited Qur'an, and Islamic Music in Indonesia* (Berkeley: University of California Press, 2010), 93-95.

demographics, including elderly participants (Nenek Kanit and Nenek Ena). This outcome differs from some previous observations suggesting that advanced age presents significant challenges to Qur'anic learning. This divergence may be attributed to our participatory approach, which facilitated methodological adaptation to accommodate participant-specific needs and characteristics.



Figure 1. Implementation of the Talaqqi Method in the Tahsin Al-Qur'an Program at Nagari Durian Tinggi.

The photograph documents the practical application of the talaqqi method within the Participatory Action Research framework. Panel A captures an authentic one-to-one instructional session between the facilitator and participant, demonstrating proper articulation of makhārijul ḥurūf for selected verses from Surah Al-Fatihah. Panel B presents empirical evidence of a small group reflection session where participants engage in collective evaluation of learning progress. This multi-dimensional approach integrated traditional pedagogical techniques with participatory methodology, facilitating both technical skill development and community empowerment. The implementation adhered to structured PAR cycles while maintaining fidelity to classical tajwid principles, exemplifying the synthesis of traditional Islamic educational methodologies with contemporary participatory research approaches.

Implementation of PAR Cycles in the Tahsin Program

The *tahsin Al-Qur'an* program in this community service implemented three comprehensive PAR cycles. Each cycle includes stages of reflection, planning, action, observation, and evaluation, with active community involvement at each stage. Table 2 presents a summary of the implementation of the three PAR cycles.

Cycle	Reflection	Planning	Action	Observation	Evaluation	Results
Cycle 1 (Days 1-4)	Collaborative identification of <i>Al-Qur'an</i> literacy problems	Participatory planning of basic <i>tajwid</i> and <i>makbarijul huruf</i> materials	Implementation of <i>talaqqi</i> method with focus on Surah Al-Fatihah	Participatory observation of specific difficulties of participants	Dialogical evaluation on day 4	- Increased conceptual understanding- Difficulty with similar letters
Cycle 2 (Days 5-9)	Collective reflection on cycle 1 results	Adaptation of learning plans based on specific needs	Implementation of <i>talaqqi</i> with emphasis on intensive practice	Collaborative monitoring of ability development	Participatory evaluation on day 9	- Significant improvement in <i>makbarijul huruf</i> - Still challenges in applying complex <i>tajwid</i>
Cycle 3 (Days 10-14)	Joint analysis of cycle 2 results	Co-design of strengthening and sustainability plans	Implementation of <i>talaqqi</i> that emphasizes independence and peer learning	Collaborative documentation of best practices	Comprehensive evaluation and sustainability planning	- Significant improvement in all aspects- Formation of independent learning groups

Table 2: Implementation of PAR Cycles in the *Tahsin Al-Qur'an* Program

The implementation of PAR cycles in the *tahsin* program shows a significant evolution in the learning approach. In the first cycle, the service team tended to be more dominant in facilitating the learning process. However, as the program progressed, the role of participants increased in determining the direction and strategy of learning. In the third cycle, some participants (especially Buk Noni and Buk Iyu) began to take on the role of "mentors" for other participants, which shows the formation of local leadership in the group.

The most significant aspect of PAR implementation in this program is the process of knowledge co-construction between the service team and the community. The service team provided a basic framework of *tajwid* and *makbarijul huruf* knowledge, while the community contributed contextual knowledge about how these principles can be applied in the local context. This collaborative process resulted in a richer learning approach that is relevant to the specific needs of the Nagari Durian Tinggi community.

The dynamics of PAR cycles in the *tahsin* program also show a transformation in the relationships between participants. At the beginning of the program, interactions between participants tended to be limited. However, as the program progressed, participants began to build a supportive learning community. In the third cycle, significant peer learning practices were seen, where participants with better abilities helped other participants who experienced difficulties. This dynamic strengthens program sustainability after the service team completes their work, as a collaborative learning system has formed in the community.

Analysis of Supporting and Inhibiting Factors of the Tahsin Program

The implementation of the *tahsin* program in Nagari Durian Tinggi was influenced by various factors, both supporting and inhibiting program success. An in-depth analysis of these factors is presented in Table 3.

Supporting Factors	Inhibiting Factors
Full support from the Nagari Durian Tinggi government	Limited professional <i>tahsin</i> teaching staff
High motivation from program participants	Significant differences in basic abilities of participants
<i>Talaqqi</i> method that allows personal approach	Limited program time (only 14 days)
Availability of structured learning materials	Difficulty of some participants in recognizing <i>hijaiyyah</i> letters
Consistent daily schedule	Relatively advanced age of participants affecting learning speed
Moral support from MUNa (Nagari Ulama Council)	Lack of a post-intervention program sustainability system

Table 3: Analysis of Supporting and Inhibiting Factors of the *Tahsin* Program

Based on the analysis of supporting and inhibiting factors, several adaptation strategies were applied during program implementation:

1. Applying a very personal (one-on-one) learning approach between guide and participant
2. Making material adjustments based on individual basic abilities of participants
3. Using visual aids to facilitate recognition of *hijaiyyah* letters
4. Increasing learning duration from 5 days/week to 7 days/week
5. Providing written materials for independent practice outside formal learning hours

These supporting and inhibiting factors were identified through reflective discussions with program participants, which is an integral part of the PAR approach. Thus, this identification is not solely based on the perspective of the service team, but also reflects the views and experiences of the community as active partners in the program. This collaborative identification process allows the development of adaptation strategies that are more appropriate to the local context and specific needs of the community.

Process and Results of Social Transformation

One of the main goals of PAR is to realize social transformation in society. In the context of this service, social transformation is measured based on three indicators: (1) the formation of a joint commitment to improving Qur'anic literacy, (2) the emergence of local leaders in *Al-Qur'an* learning, and (3) the formation of new institutions that support sustainable *Al-Qur'an* learning.

Joint Commitment: Through a collective reflection process, the Nagari Durian Tinggi community developed a critical awareness of the importance of Qur'anic literacy, especially for women. This awareness transformed into a collective commitment to improve the ability to read the *Al-Qur'an*. This commitment is manifested in the form of increased participation in religious activities and initiatives to form independent *tahsin* learning groups after the program.

Local Leaders: This program successfully identified and developed local leaders in *Al-Qur'an* learning. Two program participants (Buk Noni and Buk Iyu) who showed significant progress, took the initiative to become mentors for other participants. This leadership role developed as the program progressed, and at the end of the program, they expressed willingness to facilitate sustainable *tahsin* learning groups. The development of these local leaders is a significant contribution to program sustainability post-intervention.

New Institutions: At the end of the program, a *tahsin* learning group "Talaqqiyina" was formed, initiated by program participants. This group is committed to continuing *tahsin* learning regularly, with support from the nagari government and MUNa. The formation of this informal institution is an important indicator of sustainable social transformation in the community.

This process of social transformation did not occur linearly, but through a dynamic dialectical process. Initially, the community tended to position themselves as passive recipients of the service

program. However, through a process of critical reflection and collaborative action, a paradigm shift occurred where the community increasingly saw themselves as active agents in improving Qur'anic literacy. This shift is the essence of social transformation expected in the PAR approach.

Relationship of Implementation with PAR Principles

The *tahsin Al-Qur'an* program consistently implemented PAR principles, namely participation, action, and reflection. Table 4 shows the relationship between program implementation and PAR principles.

PAR Principle	Implementation in <i>Tahsin Program</i>
Participation	- Community involvement in problem identification- Collaborative planning of materials and schedule- Active involvement in the learning process- Participation in evaluation and reflection
Action	- Implementation of adaptive <i>talaqqi</i> method- Capacity development of local leaders- Formation of independent learning groups- Practice of reading the <i>Al-Qur'an</i> in daily life
Reflection	- Collective reflection in each program cycle- Critical analysis of progress and obstacles- Development of adaptation strategies based on reflection- Documentation of learning for sustainability

Table 4: Relationship of Program Implementation with PAR Principles

This relationship between implementation and PAR principles affirms that the *tahsin* program is not merely a knowledge transfer activity, but a process of knowledge co-construction and social transformation. The community is not positioned as an object of service, but as an active partner in the process of improving Qur'anic literacy. This approach results in a strong sense of ownership towards the program, which is a key factor in post-intervention sustainability.

Comparison of Results with Recent Research

The results of this community service show a significant improvement in the ability to read the *Al-Qur'an* in an intensive 14-day program. When compared with recent research, these findings have several important similarities and differences to discuss.

Hasanah and Mahmud (2021) in their research on 38 adult participants reported an improvement in *tajwid* ability of 61.8% in a 12-week program, while this service achieved an improvement of 123.8% in the basic *tajwid* aspect in just 14 days. This significant difference is likely due to:

1. The intensive one-on-one approach in this service
2. Very specific material focus (only Surah Al-Fatihah)
3. High frequency of learning (every day)
4. Participatory approach that increases motivation and sense of ownership

Rahman et al. (2023) in their study on the effectiveness of the *talaqqi* method in the elderly group found that participants over 50 years of age needed 2.3 times more repetition compared to the 30-40 age group to achieve the same level of mastery. This finding aligns with our experience in this program, where more senior participants (Nenek Kanit and Nenek Ena) showed more moderate improvement compared to younger participants.

A longitudinal study by Zulkifli and Abdullah (2023) shows that learning retention in the *talaqqi* method decreased by about 22.6% after 3 months without continued practice. This underscores the importance of program sustainability systems which became one of the recommendations in this service. The formation of the "Talaqqiyina" learning group and the development of local leaders are strategies to ensure sustainability and minimize the decrease in retention post-program.

Contribution of the Service to PAR Literature and Al-Qur'an Learning

This community service makes significant contributions to PAR literature and *Al-Qur'an* learning in several aspects:

1. Integration of the *Talaqqi* Method within the PAR Framework: This service demonstrates how a traditional learning method (*talaqqi*) can be integrated with a contemporary approach (PAR) to produce a more participatory and transformative learning model.
2. Model of *Al-Qur'an* Literacy Empowerment in Rural Areas: This service produces an adaptive empowerment model for rural contexts, taking into account specific community characteristics and resource limitations.
3. Learning Acceleration Strategies for Short-Term Programs: This service develops effective learning acceleration strategies for short-term intensive programs, which can be replicated in similar contexts.
4. Participatory Evaluation Framework for *Tabsin* Programs: This service produces a comprehensive participatory evaluation framework, which measures not only improvements in technical ability but also social transformation in the community.

These contributions enrich the literature on PAR implementation in the context of religious education and rural community empowerment. The model developed in this service can be a valuable reference for similar programs in the future, with adaptations according to local context.

Conclusion

Based on the results of community service and discussion that has been outlined, it can be concluded that the implementation of the *tabsin Al-Qur'an* program with the *talaqqi* method within the Participatory Action Research (PAR) framework shows significant effectiveness in improving the ability to read the *Al-Qur'an* and facilitating social transformation in Nagari Durian Tinggi, Kapur IX District, Lima Puluh Kota Regency. The integration of the *talaqqi* method within the PAR framework proves effective in improving the ability to read the *Al-Qur'an* among women in Nagari Durian Tinggi. The intensive 14-day program resulted in an average increase of 103.8% in the *makharijul huruf* aspect, 123.8% in the basic *tajwid* aspect, and 53.0% in the reading fluency aspect. The participatory approach enables adaptation of learning methods according to the specific needs and characteristics of participants, which contributes to program effectiveness.

The implementation of three PAR cycles (reflection-action-reflection) creates a dynamic and responsive learning process. Through collective reflection in each cycle, the program identifies and addresses specific challenges in learning. This dialectical process results in a learning approach that is increasingly adapted to local needs and makes a significant contribution to program success. Moreover, this program successfully realizes social transformation in the community, characterized by the formation of a joint commitment to improving Qur'anic literacy, the development of local leaders from program participants who have better abilities, and the formation of the "Talaqqiyina" learning group as an informal institution that supports continuous learning. This transformation is an important indicator of the success of PAR as a community empowerment approach.

This service produces a participatory learning model that integrates traditional methods with contemporary approaches. The model emphasizes knowledge co-construction between the service team and the community, resulting in a more relevant and sustainable learning approach. This model can be adapted for similar programs in other locations, taking into account specific local contexts. Program success is supported by several critical factors, including nagari government support, high participant motivation, adaptability of learning methods, and personal approach in the teaching-learning process. These factors need to be considered in model replication in other locations.

Recommendations

Based on the results of community service, several recommendations are proposed for the development and sustainability of similar programs. The development of a Training of Trainers model is essential to expand program reach and ensure sustainability. Identified local leaders can be trained as trainers for similar programs in other locations. Furthermore, integration of simple technology such as audio recordings and mobile applications would support independent learning and facilitate practice outside formal learning hours. This technology integration needs to consider the accessibility and digital literacy of rural communities.

The development of adaptive *tahsin* learning modules is recommended for various levels of ability and age groups. These modules should be designed with a participatory approach, involving input from the community as the primary users. To better understand long-term impacts, longitudinal research should be conducted to measure learning retention and sustainability of social transformation post-program. This research will provide valuable insights into the long-term effectiveness of the PAR approach in *Al-Qur'an* learning.

To promote broader impact, we recommend facilitating the formation of networks between *tahsin* learning groups in various nagari. This network can serve as a platform for sharing experiences, best practices, and learning resources, as well as strengthening program sustainability. Finally, policy advocacy is crucial for the development of policies that support community-based *Al-Qur'an* literacy programs. These policies should include resource allocation, capacity development, and integration of programs into non-formal education systems at the nagari level.

Community service in the form of a *tahsin Al-Qur'an* program with the PAR-based *talaqqi* method has demonstrated the significant potential of a participatory approach in improving Qur'anic literacy and facilitating social transformation in rural communities. The model developed in this service can be a valuable reference for similar programs in the future, with adaptations according to local context and specific community needs.

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