

## **Strengthening Qur'anic Literacy Among Santri Through Integrated *Tahsin*, *Tahfīz*, and Translation Training: A Community Engagement Study at PPTI Nurul Yaqin Batipuah Ateh**

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**Abstract.** This community engagement initiative aims to enhance the Qur'anic literacy of santri (Islamic boarding school students) through an integrated training program encompassing *tahsin* (proper recitation), *tahfīz* (memorization), and translation of the Qur'an. The program was implemented by the Department of Qur'anic and Tafsir Studies, Faculty of Ushuluddin, Adab, and Da'wah, at the Universitas Islam Negeri (UIN) Mahmud Yunus Batusangkar, in collaboration with the Pondok Pesantren Tarbiyah Islamiyah (PPTI) Nurul Yaqin Batipuah Ateh in June 2024. The method employed was a participatory approach based on collaboration between the implementation team and all components of the pesantren, involving initial observation, training sessions, *halaqah* (study circles), mentoring, and periodic evaluations. The results indicate a significant improvement in the students' ability to recite the Qur'an properly (*tahsin*), their memorization achievements through the *ziyādah* and *murāja'ah* methods (*tahfīz*), as well as their comprehension of verse meanings using the Tafsir Jalalain approach (translation). Moreover, the program positively influenced the students' attitudes and character, particularly in terms of discipline, motivation to learn, and religious commitment. The pesantren demonstrated a strong commitment to sustaining the program by developing internal systems such as an integrated curriculum, training for supporting teachers, and routine evaluations. In conclusion, this initiative not only successfully addressed the partner pesantren's needs in strengthening Qur'anic literacy, but also presented a holistic and contextual Qur'anic education model that holds the potential for replication in other Islamic boarding schools. This program represents a tangible contribution to the sustainable development of Qur'anic education within the pesantren system.

**Keywords:** Qur'anic literacy; *tahsin*; *tahfīz*; community engagement.

### **1. Introduction**

The Qur'an is the holy book of Islam, serving not only as a guide for life but also as a primary source of moral, spiritual, social, and intellectual teachings for humankind. In the context of Islamic education, learning the Qur'an is not limited to reading and memorization; it also encompasses understanding and applying its teachings in daily life. Therefore, efforts to integrate the Qur'an into the education system, particularly

within Islamic boarding schools (pesantren), have become an indispensable necessity. Qur'anic literacy – which includes the ability to read (*tahsin*), memorize (*tahfiz*), and comprehend the content of the Qur'an (translation and exegesis) – is a foundational pillar in shaping santri (Islamic boarding school students) into Qur'anic and morally grounded individuals (Rahmatullah, 2021; Nasyirudin & Al-Kattani, 2023; Firdaus & Hardivizon, 2025).

In the modern era, fostering a Qur'anic generation faces increasingly complex challenges. These include the overwhelming flow of information and the rise of digital culture that diverts the youth's focus from spiritual values, as well as the suboptimal implementation of integrative approaches in Qur'anic education across various institutions, including pesantren. Many pesantren still separate *tahsin*, *tahfiz*, and comprehension of Qur'anic content, despite the fact that these three aspects are interrelated and should be synergized into a unified learning system. This underscores the importance of innovation and novel approaches in Qur'anic education – approaches that emphasize not just one element but integrate all three in a holistic manner (Husna & Maqfiroh, 2024; Hardivizon et al., 2024).

Contemporary research highlights both the urgency and effectiveness of Qur'anic literacy development in Islamic educational environments, particularly in the areas of *tahsin*, *tahfiz*, and understanding the Qur'an. Aditya et al. (2024), for instance, emphasized that the *binnadhor* method in *tahsin* is effective in improving Qur'anic reading ability when accompanied by intensive *talaqqi*-based mentoring, as also demonstrated by Ibnu et al. (2023) in their study at Al-Falah Islamic Boarding School in Bandung. Sulaiman et al. (2023) found that regular *tahsin* mentoring significantly enhanced Qur'anic reading competence among non-pesantren professionals. In the context of online *tahsin* learning, Shabrina et al. (2021) found that digital adaptation could maintain learning effectiveness during the pandemic, provided that rigorous monitoring was in place. These findings align with the conclusions of Kistoro & Kurdiansyah (2022), who emphasized the importance of consistency and evaluation in implementing *tahsin* programs at Islamic higher education institutions.

The *tahfiz* aspect has also been the subject of extensive research. Kohar & Asy'ari (2024) stressed the importance of a systematic *tahfiz* curriculum management system to enhance memorization outcomes among pesantren students. Ikhwan et al. (2021) reported that integrating *tahfiz* into daily routines with structured targets – such as the “one day one verse” method – fosters discipline and motivation in maintaining memorization. Sartika et al. (2022) highlighted the need for a flexible, community-based approach in *tahfiz* and *tahsin* programs for non-residential students, while Gani (2024) noted the significance of contextual and multisensory approaches, especially for students with special needs such as the visually impaired. These studies collectively indicate that the success of *tahfiz* programs depends heavily on pedagogical approaches suited to student characteristics and supported by adaptive management systems.

Regarding Qur'anic comprehension through translation and exegesis, although relatively few studies explicitly address this in the context of Qur'anic literacy

development in pesantren, Tunggal & Rochbani (2024) revealed that discussion-based exploration of the *Tafsir Jalalain* in *madrasah* settings could effectively build students' understanding of Qur'anic context, moral values, and practical applications. These findings support integrative approaches that emphasize not only memorization and reading but also deep meaning through group discussions and thematic vocabulary training using dictionaries such as *Al-Munawwir* and *Mahmud Yunus*.

Nonetheless, most existing studies tend to treat *tahsin*, *tahfiz*, and Qur'anic comprehension as separate areas, with only limited attention given to integrative approaches within community engagement programs in partnership with pesantren. Research that combines these three aspects into a sustainable training system designed and implemented collaboratively with partner institutions remains scarce. Likewise, few models explicitly position the three components of Qur'anic literacy—reading, memorizing, and understanding—with a synergistic framework aimed at shaping a holistic Qur'anic character.

This gap is precisely what the present community engagement initiative seeks to address. Strengthening Qur'anic literacy through an integrative approach that includes *tahsin*, *tahfiz*, and translation represents a relatively novel strategy within the context of pesantren-based community service. The uniqueness of this program lies not only in the integration of these three literacy aspects, but also in its continuous, needs-based mentoring model tailored to the specific conditions of the partner institution. By partnering with PPTI Nurul Yaqin Batipuah Ateh, the program aims not merely to deliver instructional content but to build a sustainable training system that the institution can independently maintain after the program concludes.

PPTI Nurul Yaqin Batipuah Ateh is one of the Islamic boarding schools in Tanah Datar Regency, West Sumatra, known for its emphasis on classical Islamic texts (*Kitab Kuning*). However, initial observations revealed gaps in the students' Qur'anic reading proficiency, limited consistency in memorization, and insufficient contextual understanding of verse meanings. Although the pesantren had implemented all three components of Qur'anic literacy, these had not yet been integrated systematically or supported by structured evaluation mechanisms. Accordingly, this engagement project focused on strengthening *tahsin* through improvements in *talaqqi* methods and reading assessments, enhancing *tahfiz* using structured *ziyādah* and *murāja'ah* approaches, and deepening comprehension through translation training based on a contextualized use of *Tafsir Jalalain*.

The primary challenge faced by the partner pesantren is the absence of an optimal, integrative Qur'anic literacy training system. Several students still struggle with correct *tajwid* pronunciation, demonstrate inconsistent memorization habits, and exhibit a largely literal understanding of verses without sufficient contextual awareness. These limitations hinder the development of a fully Qur'anic generation in line with the pesantren's educational goals. Additionally, the pesantren faces challenges such as a shortage of qualified instructors, limited time due to packed student schedules, and a lack of appropriate learning media.

This engagement initiative offers a holistic and integrated approach to Qur'anic literacy training, comprising three key stages: (1) training for teachers and *halaqah* facilitators in *talaqqi*-based *tahsin* methods and routine evaluations; (2) implementation of a structured *tahfiz* mentoring system using the "one day one verse" model; and (3) enhancement of students' translation skills through intensive thematic vocabulary and exegesis exercises. The entire program is designed to be participatory, involving both teachers and students in the planning and implementation stages to foster a sense of ownership and ensure sustainability beyond the program's duration.

The primary objective of this community engagement program is to improve the quality of Qur'anic literacy among students at PPTI Nurul Yaqin Batipuah Ateh through structured and integrative training in *tahsin*, *tahfiz*, and translation. Specifically, the program aims to: (1) enhance students' ability to recite the Qur'an with tartil and proper tajwid, (2) foster discipline in memorization and retention, and (3) cultivate a contextual understanding of Qur'anic verses through interpretive approaches. The expected outcomes include not only improved student competencies but also the establishment of a sustainable literacy development system managed independently by the pesantren.

In conclusion, this initiative serves not only as an academic contribution to the empowerment of pesantren communities but also as a replicable model for Qur'anic education interventions grounded in Qur'anic literacy. The integrative approach it promotes offers added value in terms of novelty, practical benefit, and sustainability within the broader framework of community-based Islamic education.

## **2. Methodology**

This community engagement program was conducted by the Department of Qur'anic and Tafsir Studies, Faculty of Ushuluddin, Adab, and Da'wah, at the State Islamic University of Mahmud Yunus Batusangkar in June 2024. The primary partner was Pondok Pesantren Tarbiyah Islamiyah (PPTI) Nurul Yaqin Batipuah Ateh, located in Batipuh District, Tanah Datar Regency, West Sumatra. The implementation method employed a participatory approach based on collaboration among the implementation team, teachers, and santri (students) at the pesantren during each stage of the program. This model was designed not only to enhance the effectiveness of the intervention but also to foster a sense of ownership among the partner institution, in line with the Community-Based Participatory Education (CBPE) approach as outlined by Israel et al. (2001) in the development of community-oriented educational programs.

The activity began with an initial observation and needs assessment through interviews with the pesantren's leadership and supervisors. Based on these preliminary findings, an integrated Qur'anic literacy development program was designed. This included *tahsin* training using the *talaqqi* method and regular evaluation, *tahfiz* mentoring through the "one day one verse" and *tasmi'* system, and translation training using a contextual interpretation approach based on the Tafsir Jalalain text. The activities were carried out through workshops, technical guidance sessions, *halaqah* (study circles),

and intensive mentoring over the course of one month, with formative evaluations conducted at the end of each week.

In addition to technical implementation, the program included training for teachers and *musyrif* (mentors) to enable them to continue the initiative independently after the formal engagement period. This approach aligns with the principle of sustainability in community service, as emphasized by Bentrup (2001), who highlights the importance of local capacity building as a key factor in the long-term success of education-based programs. Activity data and student progress were collected through field observations, mentor notes, and reflective journals from both students and teachers, and were analyzed using a qualitative approach.

### 3. Results and Discussion

#### 3.1 General Description of the Program

This community service program was conducted in June 2024 at Pondok Pesantren Tarbiyah Islamiyah (PPTI) Nurul Yaqin Batipuah Ateh, located in Batipuah District, Tanah Datar Regency, West Sumatra. This pesantren was selected as the partner institution due to its strong orientation toward Qur'anic education, despite facing challenges in implementing a structured and integrative training system. The program involved approximately 75 senior high school-level santri and 8 teachers/*musyrif* as active participants. These participants were divided into several small groups (*halaqah*) to facilitate more intensive and personalized training.

The activities were carried out intensively over one month, covering three main components: *tahsin*, *tahfiz*, and Qur'anic translation. In the *tahsin* component, the focus was on improving the students' Qur'anic recitation using the *talaqqi* (one-on-one) method, daily evaluations, and articulation practice (*makharijul huruf*) in small group sessions every morning and evening. The *tahfiz* program was implemented using a *ziyādah* and *murāja'ah* system, where each student was targeted to memorize one verse per day ("one day one ayat") and present their memorization (*tasmi'*) to a teacher or supervisor. This component was supported by optional but structured afternoon *murāja'ah* sessions. For the translation component, students were guided to translate Qur'anic verses both literally and contextually, using *Tafsir Jalalain* as the primary reference. The learning approach was interactive, involving group discussions and independent translation exercises consolidated with teacher guidance.

These three components were carried out in an integrated and continuous manner, with scheduling adapted to the pesantren's daily rhythm. With the active involvement of teachers and facilitators from the implementation team, the program served not merely as a temporary training session but laid the foundation for a sustainable Qur'anic literacy development system that the pesantren could continue independently.

### 3.2 Results of the *Tahsin* al-Qur'an Training

The *tahsin* component was the first and most fundamental aspect of this community service initiative. It focused on improving the students' Qur'anic recitation according to tajwid rules, correct pronunciation of *makharijul huruf*, and mastery of phonetic properties and diacritical marks. Prior to the training, observations and a preliminary recitation test were conducted on a random sample of students from various grade levels. The initial findings revealed that the majority of students (around 60%) had not yet achieved recitation standards in line with proper *tartil*. Common errors included incorrect articulation of letters (e.g., confusion between *sād* and *sīn*), mistakes in vowel length (*mad* and *qasr*), and a lack of knowledge in applying basic *tajwid* rules such as *idgham* and *ikhfa'*.

After one month of *tahsin* training using the *talaqqi* and *halaqah* approach, there was a significant improvement in students' recitation abilities. Post-training evaluations showed that around 80% of participating students experienced enhanced recitation quality, with 45% consistently reciting according to proper tajwid rules, and the remainder showing improvement with only minor errors that could be corrected through continued practice. The step-by-step training process—including direct recitation in front of teachers, verbal correction, and repetition in small group sessions—proved effective in improving both articulation and intonation.

Teacher and student responses to the *talaqqi* method were overwhelmingly positive. Teachers reported that the structured content and daily evaluation formats provided by the implementation team were very helpful. The *halaqah* model held every morning before lessons and in the evening after Maghrib prayer offered more opportunities for interaction between teachers and students, as well as peer-to-peer support in refining recitation skills. The students themselves showed high levels of enthusiasm, particularly because the training was conducted in a non-judgmental and encouraging atmosphere, with emphasis on gradual improvement and consistency. In weekly reflection sessions, many students shared that the *talaqqi* and *halaqah* approach increased their confidence in reciting the Qur'an publicly and reduced their fear of making mistakes.

However, several challenges emerged during the training process. One of the main issues was time constraints, as students already had a packed daily schedule filled with classical Islamic studies and other pesantren activities. In some classes, morning *halaqah* sessions often clashed with preparations for other lessons, necessitating careful coordination to ensure the continuity of *tahsin* sessions. Another challenge was the wide range of students' initial recitation skills—some already had a strong foundation in tajwid, while others were still at the basic level of recognizing letters and diacritical marks. To address this, the implementation team grouped students by recitation level and tailored their approaches accordingly.

Another solution involved developing a simplified *tahsin* module and conducting training for teachers to enable them to continue the program independently.

Teachers were also provided with sample recitation evaluation formats and effective verbal correction techniques that could be integrated into daily instruction. Overall, the *tahsin* training component not only improved students' Qur'anic recitation quality but also fostered a more active, communicative, and collaborative learning culture for *tahsin* within the pesantren environment.

### 3.3 Results of Qur'anic Memorization (*Tahfiz*) Training

The Qur'anic memorization (*tahfiz*) training program at Pondok Pesantren Tarbiyah Islamiyah (PPTI) Nurul Yaqin Batipuah Ateh was implemented as one of the core pillars of this community engagement initiative. The training was designed to establish a systematic and sustainable memorization pattern by integrating two widely recognized approaches in the pesantren tradition: *ziyādah* (adding new memorization) and *murāja'ah* (repetition of previously memorized passages). These two methods were applied simultaneously to ensure both the quality and quantity of students' memorization could develop optimally.

The *ziyādah* method was implemented through a "one day one verse" system, in which each student was required to memorize at least one new verse daily. This process was carried out in the morning before formal learning activities began, and students submitted their memorization through *tasmī'* (recitation) sessions to a teacher or *halaqah* supervisor. The selection of verses for memorization was based on each student's individual progress, taking into account the difficulty level and available time.

Meanwhile, the *murāja'ah* method was conducted every afternoon after the 'Asr prayer for approximately 45–60 minutes. Students who already had prior memorization were instructed to review specific portions of their *hifz* in small groups (*halaqah*) of 5–8 people. Teachers or mentors were responsible for correcting errors and providing motivation. This system was designed to promote consistency and safeguard memorization from loss (*nisyān*), in line with the *tahfiz* educational principle emphasized by M. Quraish Shihab (2014), which asserts that preserving memorization is just as important as acquiring it.

During the one-month implementation of the program, significant progress was observed in both the quantity and quality of students' memorization. Of the 75 students who participated, 58% succeeded in memorizing at least one *juz*, while another 32% managed to consistently add 15 to 20 new verses. The remaining participants showed slower progress but continued the process with increased discipline. Evaluation was carried out in two stages: weekly open *tasmī'* tests and daily progress monitoring. The results indicated that a gradual and measurable approach—such as the "one day one verse" system—was more effective than setting large, short-term targets, supporting the findings of Kohar & Asy'ari (2024), who emphasize the importance of curriculum management in *tahfiz* programs to prevent burnout and unmet expectations.

Beyond the quantitative aspect, improvements were also noted in memorization quality. Students were not only able to memorize verses literally but also demonstrated understanding of verse structure, thematic content, and showed improved verse-to-

verse continuity (*mutāba'ah*). This aligns with the principles of thematic memorization (*tahfīz tematik*), which, although not explicitly applied, began to emerge through discussions during *murāja'ah* sessions.

As with the *tahsin* component, the *tahfīz* training faced several challenges. The primary issue was the limited time available to students, who had to divide their focus between memorization, classical Islamic studies (*Kitab Kuning*), formal *madrasah* lessons, and other social activities within the pesantren. Many students expressed difficulty in managing their time effectively, causing *ziyādah* and *murāja'ah* sessions to frequently clash with other responsibilities. To address this, the implementation team collaborated with pesantren teachers to reorganize the daily schedule, prioritizing *tahfīz* sessions during more strategic times such as after Subh prayer or before bedtime.

A second challenge was declining student motivation, especially during the second and third weeks of the program, when the memorization workload began to feel overwhelming. To resolve this, the team applied a simple reward-based learning system, including weekly announcements of top memorization achievers, distribution of notebooks for active participants, and personalized mentoring sessions for students facing difficulties. This approach proved effective in boosting participation and enthusiasm, aligning with research by Sartika et al. (2022), who highlight the importance of emotional support and reward strategies in maintaining motivation among non-residential *tahfīz* students.

The implementation of *ziyādah* and *murāja'ah* methods in this program is supported by a considerable body of academic literature. Kohar & Asy'ari (2024) affirm that proper management in *tahfīz* systems significantly affects students' memorization outcomes. They also emphasize the necessity of regular evaluation and realistic target adjustments to avoid excessive pressure on students. These findings align with the outcomes of this program, where grouping students by ability level and employing flexible methods helped maximize each student's potential.

Moreover, Aditya et al. (2024) advocate for community-based *tahfīz* (*halaqah*) as an effective strategy to encourage collective memorization and mutual motivation among students. This model was adapted in the program and successfully fostered a more collaborative and productive learning environment.

### 3.4 Results of Qur'anic Translation and Comprehension Training

One of the key pillars of this community engagement program was the development of students' abilities to translate and understand the deeper, contextual meanings of Qur'anic verses. This initiative was based on the importance of cultivating comprehensive Qur'anic literacy—not only in terms of recitation (*tahsin*) and memorization (*tahfīz*), but also in comprehension (*fahm al-ma'na*)—so that students can relate the content of the Qur'an to everyday life. Such literacy is essential in shaping reflective and practical Qur'anic individuals.

Prior to the implementation of the program, students' comprehension of Qur'anic verses was generally limited to a literal understanding. This was evidenced by the results of a pre-test administered to 20 randomly selected students. Most were able to translate verses word-for-word (*harfiyah*), but lacked the ability to grasp their contextual or thematic meanings. For example, in translating QS. Al-Baqarah [2]:2, many students merely recited, "*This is the Book in which there is no doubt, a guidance for the righteous*," without elaborating on the contextual meanings of *kitābun* (the Book), *lā rayba fīh* (without doubt), and *al-muttaqīn* (the righteous) from both social and spiritual perspectives.

After one month of intensive training, there was a significant improvement in students' translation skills. A combined approach of literal and contextual translation was adopted, training students to understand word meanings through basic *nahwu* and *sharaf* (Arabic grammar), while also contextualizing them using the *asbāb al-nuzūl* (occasions of revelation) and classical exegetical references such as Jalaluddin al-Mahalli and Jalaluddin as-Suyuthi. Post-program evaluations indicated that over 75% of the students were able to explain the thematic meanings of key Qur'anic concepts such as *taqwā*, guidance, mercy, and justice, in selected verses studied throughout the program.

A notable example of success was seen during the translation session on QS. Al-Hujurat [49]:11-12. Students not only translated the verses literally but also articulated the moral messages behind the prohibitions on mocking, belittling, and backbiting fellow Muslims. They were also able to provide examples of how these teachings apply to their daily interactions in the pesantren. This demonstrated that the training enhanced not only linguistic proficiency but also fostered ethical and social awareness in Qur'anic understanding.

The use of Tafsir Jalalain as the primary reference for this program proved to be highly effective. This classical commentary was selected for its concise yet meaningful language and its familiarity among pesantren students. The teaching method involved sequential reading, *mufradāt* (vocabulary) analysis, followed by contextual interpretation and discussion. Students were guided to translate directly from the text, understand grammatical structures, and ultimately grasp the overarching message of each verse.

Tafsir Jalalain's strength lies in its near-literal rendering of verse meanings, while still offering concise grammatical and contextual explanations. This facilitated a "comprehension bridge" from classical Arabic structures to a more contextual understanding in Indonesian. According to Tunggal & Rochbani (2024), classical texts like Tafsir Jalalain can enhance dual competencies—Arabic proficiency and theological insight—provided that they are taught using analytical and dialogic methods. This aligns with field findings from the program, where tafsir learning was not conducted through one-way lectures, but through *musyāwarah* (group discussions), encouraging students to think critically and engage interactively.

One of the key indicators of this program's success was the increased student participation in tafsir discussions. While initially only a few students actively asked

questions or shared their thoughts, by the end of the program, nearly all students in each *halaqah* group engaged actively—whether by asking, answering, or offering their own interpretations of the studied verses. This was facilitated by the participatory learning model, which encouraged students to think independently and express their perspectives without the pressure of always being “correct” according to the instructor.

These *tafsir* discussions became highly productive spaces that honed students' critical reasoning, social empathy, and spirituality. For instance, during a discussion of QS. Al-Ma'ūn, several students connected the verses' messages to their surrounding social realities, such as concern for the poor and the importance of integrating social values alongside ritual worship. This suggests that Qur'anic comprehension training not only enhanced Islamic intellectualism but also helped shape students' social and moral character.

Student engagement was further supported through group assignments to translate and explain selected verses, which were then presented in *halaqah* forums. These assignments not only trained their academic abilities but also fostered self-confidence and public communication skills. Teachers involved in the program observed that students appeared more enthusiastic and focused in their Qur'anic studies, with some even showing a growing interest in exploring *tafsir* independently outside scheduled activities.

The outcomes of this program are consistent with findings from research by Tunggal & Rochbani (2024), which conclude that *tafsir* learning based on classical texts—when paired with interactive approaches—can significantly enhance students' comprehension of Qur'anic values. They emphasized that *tafsir* education should not be confined to linguistic or literal understanding but should lead to contextual interpretations that bridge the text, its context, and real-life applications. The current activity also demonstrated that active student participation is a key to successful *tafsir* learning.

Furthermore, research by Wahyu Satrio Tunggal and Ita Tryas Nur Rochbani (2024) highlighted that dialogic *tafsir* instruction fosters independent thinking and reduces reliance on purely textual interpretations. This is reflected in the outcomes of this program, where students began offering interpretations grounded in personal experience and reasoning—while still adhering to the interpretive principles taught throughout the program.

### 3.5 Impact of the Program on Character Development and Sustainability

#### 3.5.1 Changes in Students' Attitudes and Character

The Qur'anic education program implemented by the Department of Qur'anic and Tafsir Studies, Faculty of Ushuluddin, Adab, and Da'wah, at UIN Mahmud Yunus Batusangkar in June 2024 had a significant impact on the development of students' character. The program, which focused on *tahsin*, *tahfiz*, and Qur'anic interpretation (*tafsir*), was not only aimed at improving technical skills in recitation and memorization

but also effectively strengthened students' moral attitudes and religious conduct in daily life.

One of the most observable indicators of change was the improvement in students' discipline. Students demonstrated strong commitment by attending sessions punctually—whether held in the morning, afternoon, or evening. They also showed increased consistency in following the schedules for *murāja'ah* (review), *ziyādah* (memorization reinforcement), and *tartil* (proper recitation) practice. These behavioral changes were not spontaneous, but rather the result of a structured and disciplined training model, reinforced by exemplary conduct from teachers and facilitators. As stated by Akbar et al. (2023), Qur'anic literacy contributes not only to academic achievement but also plays a critical role in shaping disciplined and responsible personal character.

Equally important was the noticeable increase in students' learning motivation. Throughout the program, students exhibited high enthusiasm in receiving materials and actively participated in *tafsir* discussions. Many voluntarily asked questions, reflected on the meanings of the verses, and even attempted to relate Qur'anic messages to real-life issues they encountered. This suggests a development in both learning attitude and critical thinking skills. Setiawan & Fahyuni, (2024) emphasized that Qur'anic instruction using interactive and contextual approaches is more effective in shaping students' moral character than monologic teaching methods.

In addition, students' religiosity improved significantly. They not only enhanced the quality of obligatory worship but also began incorporating sunnah practices into their daily routines, such as *dhuha* prayer, daily *adhkar*, *qiyamul lail*, and increased Qur'anic reading outside the scheduled sessions. These changes demonstrate the internalization of Qur'anic values into students' spiritual consciousness and everyday habits. Many students expressed that this program brought them closer to the Qur'an, helped them find emotional tranquility, and deepened their understanding of life's purpose as Muslims. According to the Alquran Academy (2025), Qur'anic education possesses transformative power in shaping deep spiritual awareness and ethical responsibility in both personal and social spheres.

Overall, the positive changes in students' attitudes and character indicate that an integrative approach to Qur'anic literacy—which combines recitation (*tahsin*), memorization (*tahfiz*), and interpretation (*tafsir*)—is an effective strategy for character education rooted in Islamic values. The observed improvements in discipline, motivation to learn, and religious practices provide a solid foundation for nurturing a generation of students who are not only intellectually capable but also spiritually mature and morally upright.

### 3.5.2 The Pesantren's Commitment to Program Continuity

Pondok Pesantren Tarbiyah Islamiyah (PPTI) Nurul Yaqin Batipuah Ateh has shown a strong and concrete commitment to continuing the Qur'anic education program initiated in collaboration with the community engagement team from the Department of

Qur'anic and Tafsir Studies, Faculty of Ushuluddin, Adab, and Da'wah at UIN Mahmud Yunus Batusangkar. This commitment is evident not only in formal declarations but also in several practical steps taken by the pesantren during and after the program.

The first step was the appointment of permanent assistant teachers tasked with continuing the *tahsin*, *tahfiz*, and *tafsir* training. These teachers were selected based on their close relationship with the students and their experience in Qur'anic instruction. They also received intensive training and mentoring throughout the program, enabling them to adopt and apply the integrative approach developed during the engagement activities.

Second, the pesantren revised its daily schedule to ensure sufficient time allocation for Qur'anic literacy activities without interfering with other learning programs, such as *Kitab Kuning* (classical Islamic texts) or formal madrasa education. Morning sessions before formal classes and evening sessions after Maghrib were designated for *halaqah* (group learning) focused on *tahsin* and *murāja'ah*, while *tafsir* sessions were maintained weekly on thematic topics. This scheduling adjustment reflects the pesantren's decision to integrate Qur'anic literacy development into its educational system, beyond mere ad-hoc activities.

Third, the pesantren has dedicated specific curricular time for Qur'anic literacy as part of its internal education framework. In several evaluation meetings, the leadership even expressed an intention to elevate this program as one of the pesantren's flagship initiatives. This includes not only daily training sessions but also preparations for students to participate in religious competitions such as *Musabaqah Hifzil Qur'an* (MHQ) and *Musabaqah Qiraatul Kutub* (MQK), utilizing the *ziyādah* system and *tafsir halaqah* established through the program.

This commitment aligns with the findings of Anirah et al. (2024), who highlighted the strategic role of pesantren as traditional Islamic educational institutions in shaping students' character through structured religious programs. The inculcation of discipline, responsibility, and love for the Qur'an forms an integral part of pesantren education. Therefore, the decision to embed this program permanently within the pesantren's system indicates that the community engagement initiative effectively addressed a genuine institutional need.

In addition to independently continuing the program, the pesantren has expressed a strong collaborative spirit, aiming to establish ongoing partnerships with other Islamic higher education institutions, including UIN Mahmud Yunus Batusangkar. In various discussions with the engagement team, pesantren leaders conveyed aspirations for future initiatives such as specialized training for *tahfiz* instructors, *tafsir* methodology workshops for young teachers, and the development of digital learning media to make *halaqah* sessions more varied and contextually relevant.

These initiatives reflect the pesantren's long-term vision of building a sustainable and adaptive Qur'anic education system that keeps pace with modern challenges. The vision extends beyond mere recitation and memorization toward comprehension and

application of Qur'anic values in students' personal and social lives. This aligns with the model of transformative Islamic education proposed by Asy'ari (2021), which emphasizes that Qur'anic education must produce not only textually literate but also practically Qur'anic individuals.

With strong institutional commitment and the initial foundation laid by the structured training system introduced during this engagement program, it is hoped that the process of Qur'anic value internalization at PPTI Nurul Yaqin Batipuah Ateh will continue to thrive. Furthermore, this program has the potential to be replicated by other pesantren in West Sumatra and beyond, with necessary local adaptations.

### 3.5.3 Establishment of an Internal System Based on Training Outcomes

As a result of the Qur'anic literacy development program, Pondok Pesantren Tarbiyah Islamiyah (PPTI) Nurul Yaqin Batipuah Ateh has begun to demonstrate concrete initiatives in establishing an internal system to support the sustainability of the Qur'anic literacy efforts. This system formation is not merely a response to the short-term success of the community engagement program but serves as a strategic institutional adaptation aimed at preserving and expanding the long-term impact of the initiative. The system encompasses curriculum improvement, capacity building of human resources, structured evaluation, and the implementation of a quality assurance mechanism grounded in pesantren values.

The first step taken was the development of an integrated curriculum that combines *tahsin*, *tahfiz*, and *tafsir* into a cohesive Qur'anic education program. This curriculum is designed holistically to ensure that students (santri) are not only able to read the Qur'an accurately but also to memorize and understand its meanings. This integration marks a significant innovation in breaking the pattern of fragmented Qur'anic learning that traditionally treats each component separately. Under the new curriculum, *halaqah* sessions for *tahsin* and *murāja'ah* are scheduled daily, while *tafsir* sessions are held weekly using a thematic approach. The curriculum was collaboratively developed by the teachers, with input from the community service team to ensure alignment with pesantren educational standards and the needs of the students.

Furthermore, the capacity of the teaching staff has been enhanced through advanced training programs for mentoring teachers. Those who participated in the initial program were given opportunities to deepen their understanding of effective and humanistic Qur'anic teaching methodologies. The training included pedagogical aspects such as delivery techniques, error correction methods, *halaqah* management, and psychological approaches to support students personally. With these competencies, teachers serve not only as instructors but also as mentors and spiritual guides who can foster enthusiasm for learning and cultivate students' love for the Qur'an. This highlights that the sustainability of the program depends not only on the system but also on the quality of its human resources.

To ensure the program's effectiveness, the pesantren has also begun to implement regular evaluations of students' progress. Evaluations are conducted

biweekly for *tahsin* and *tahfiz* components, and monthly for *tafsir* comprehension. The assessments cover not only technical abilities in reciting and memorizing the Qur'an but also include affective and behavioral indicators in students' daily conduct. Mentoring teachers record each student's development through weekly reports, which are then reviewed collectively in internal pesantren forums. This evaluation system is designed to maintain the quality of instruction and provide timely feedback for the learning process.

Equally important, the pesantren has adopted an internal quality assurance system grounded in its core religious values. Values such as sincerity (*ikhlāṣ*), humility (*tawāḍu'*), discipline, and brotherhood (*ukhuwah*) serve as non-academic success indicators embedded within the learning process. This concept is reinforced by the implementation of an Internal Quality Assurance System (IQAS) that reflects the pesantren's unique character as an institution focused not only on intellectual achievement but also on comprehensive Islamic personality development. As (Thoyib, 2022) argues, the application of value-based IQAS within pesantren has proven effective in improving the quality and consistency of religious education programs holistically.

Through these initiatives, PPTI Nurul Yaqin Batipuah Ateh has demonstrated both seriousness and maturity in establishing a system that supports the sustainability of Qur'anic literacy development. This systemic approach is expected to serve as a solid foundation for shaping a generation of students who are not only proficient in reading and memorizing the Qur'an but also capable of understanding and embodying its divine messages in real life. Furthermore, this internal system holds the potential to become a replicable model for other pesantren committed to developing an integrative, sustainable, and character-based Qur'anic education.

### 3.6 Critical Discussion and Comparative Analysis

This community service program has yielded tangible positive impacts on the quality of Qur'anic learning, students' character development, and the overall educational system of the pesantren. This section presents a critical and comparative discussion on the distinctiveness, strengths, weaknesses, and potential for further development of this program in comparison with similar studies or community service initiatives previously conducted.

#### 3.6.1 Uniqueness and Distinctive Features Compared to Previous Programs

One distinguishing feature of this program compared to previous studies or service initiatives is its integrative approach, which simultaneously addresses the three main aspects of Qur'anic literacy: *tahsin* (accurate reading), *tahfiz* (memorization), and translation or *tafsir* (comprehension). Most previous studies and service programs have typically focused on only one of these aspects in isolation. For example, the study by Kohar and Asy'ari (2024) concentrated solely on the management of *tahfiz* curricula in Islamic boarding schools, while the work by Tunggal and Rochbani (2024) emphasized methods of teaching Qur'anic exegesis in *madrasahs*. Although both studies provide

significant contributions, they do not bridge all three components within a unified, structured system.

This community service program demonstrates that when these three elements are integrated into a mutually reinforcing framework, the outcomes become more comprehensive. Proper *tahsin* lays the foundation for strong *tahfiz*, while solid memorization enriches understanding of the verses' meanings (translation/tafsir). This synergy represents an added value that has been largely underutilized in similar programs.

Another unique aspect of this initiative is the active involvement of all pesantren stakeholders—students, teachers, supervisors, and institutional leaders—from the planning and implementation stages through to evaluation. This participatory approach not only renders the program more contextualized and responsive to real needs, but also facilitates more effective knowledge and skill transfer.

### 3.6.2 Strengths of the Integrative *Tahsin-Tahfiz-Translation* Approach

The core strength of this initiative lies in its integrative approach, which forms the heart of the program. The integration of *tahsin*, *tahfiz*, and translation is systematically structured through a synchronized and reinforcing schedule. *Tahsin* activities are conducted in the morning to prepare students for memorization (*tahfiz*) in the afternoon, followed by evening tafsir sessions to deepen their understanding of the memorized verses. This cycle promotes a model of Qur'anic learning that is not merely mechanical but also reflective.

This approach nurtures a holistic Qur'anic student profile—those who are not only proficient in reciting and memorizing the Qur'an but also in comprehending its meanings and context. It contrasts with conventional approaches that overemphasize one aspect while neglecting others. In this program, students are encouraged to establish a comprehensive relationship with the Qur'an—verbally, intellectually, and spiritually.

Furthermore, this model supports students' character development in a holistic manner. *Tahfiz* instills discipline and consistency, while tafsir cultivates critical thinking, openness to discussion, and the ability to internalize Qur'anic values into daily life. This aligns with modern Islamic educational thought, which underscores the importance of integrating knowledge and values in forming well-rounded individuals with noble character and broad insight (Asy'ari, 2021).

### 3.6.3 Limitations and Weaknesses of the Program

Despite its many strengths, this initiative is not without limitations. One primary constraint is the limited implementation period, which lasted only one month. This relatively short timeframe hindered deeper engagement with all students and prevented long-term measurement of changes in character and religious understanding.

Another challenge was the disparity in students' prior competencies, particularly in reading and understanding Arabic. Some newly enrolled students had limited *tahsin* skills, while others had already memorized several juz. This variation required a highly

flexible approach and greater individual mentoring, which was not fully achievable due to the limited number of facilitators.

In terms of tafsir and translation, the availability of learning media and resources remained limited. Most students relied solely on Tafsir Jalalain, with little access to thematic or contemporary interpretations that might offer more relevant answers to present-day issues. This highlights the need for pesantren to adopt not only classical texts but also thematic and contextual methods of Qur'anic interpretation rooted in real-life experience.

#### 3.6.4 Opportunities for Replication and Future Program Development

Despite its limitations, this program has significant potential for replication in other Islamic boarding schools, both in West Sumatra and nationally. The integrative *tahsin-tahfiz-tafsir* model can serve as a prototype for Qur'anic literacy programs within pesantren, adapted to local contexts. Pesantren with strong memorization systems could enhance their tafsir components, while those with strengths in classical Islamic studies might begin to incorporate systematic *tahsin* and *tahfiz*.

To support replication, it is essential to develop modules and operational guidelines that pesantren teachers can use. These should include an integrative scheduling structure, techniques for *talaqqi*, strategies for *murāja'ah*, and thematic discussion-based methods for teaching tafsir. In addition, teacher training should be prioritized so that educators can implement this approach effectively.

Beyond replication, this program can evolve into a sustainable model through collaborative partnerships between Islamic higher education institutions and pesantren. Universities can contribute through research and method development, while pesantren serve as implementation partners. This synergy ensures that Qur'anic education in pesantren not only retains its traditional strengths but also adapts to modern dynamics while upholding authentic Islamic values.

Overall, this critical discussion shows that the service program at PPTI Nurul Yaqin Batipuh Ateh has not only met its short-term objectives but also opened wide avenues for long-term development with broader impact. Through institutional strengthening, sound program documentation, and multi-stakeholder support, this initiative could serve as a role model for integrative, contextual, and sustainable Qur'anic education in pesantren settings.

### 4. Conclusion

This community service program has demonstrated a positive and constructive impact on enhancing the quality of pesantren-based Qur'anic education. Through an integrative and participatory approach, this program successfully synergized the three pillars of Qur'anic literacy: *tahsin* as the foundation for accurate and *tartil* recitation, *tahfiz* as the reinforcement of memorization through the *ziyādah* and *murāja'ah* methods, and verse comprehension through translation based on Tafsir Jalalain. These three components not only improved the students' technical skills but also brought about

attitudinal changes, enhanced discipline, and a heightened sense of spiritual motivation and religiosity.

The success of this program was supported by the active involvement of teachers, students, and pesantren leadership at every stage of implementation, as well as the establishment of an internal system oriented toward sustainability. The development of an integrated curriculum, training for accompanying teachers, periodic evaluations, and the application of pesantren values within the quality assurance system became key pillars in ensuring the program's continuity beyond the service period. The pesantren's strong commitment to sustaining and further developing the outcomes of this program enhances its potential for replication in other pesantren with similar needs.

Thus, this initiative not only addressed the pressing needs of the partner pesantren in improving its Qur'anic literacy development system but also contributed an alternative model for the advancement of holistic and contextual Qur'anic education. The program may serve as a source of inspiration for expanding similar practices in other pesantren environments, with the hope of nurturing a Qur'anic generation that not only excels in recitation and memorization but also comprehends and lives by the teachings of the Qur'an in their daily lives.

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