

QURAN LITERACY STRENGTHENING TRAINING THROUGH THE TAHSIN METHOD FOR STUDENTS OF THE FIFTY CITY STATE ISLAMIC SCHOOL

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Abstract

Quranic literacy is an important part of Islamic education, especially at the Madrasah Ibtidaiyah level as a foundation for developing the ability to read, understand, and practice Islamic teachings from an early age. However, at the Lima Puluh Kota State Madrasah Ibtidaiyah, various problems are still found, such as many students who are not yet fluent in reading the Quran, inaccuracy in pronouncing the letters, weak understanding of tajweed, and low interest in reading the Quran. This condition requires real efforts through community service activities in the form of training to strengthen Quranic literacy through the tahsin method. This activity aims to improve students' ability to read the Quran properly and correctly according to the rules of tajweed and strengthen teacher competence in guiding Quranic learning. The service method used is Service Learning with the stages of problem identification, program planning, implementation of tahsin training, direct practice, teacher mentoring, reading evaluation, and pretest and posttest. The implementation of the activity demonstrated an improvement in students' ability to read the Quran, particularly in fluency, accuracy of pronunciation, and application of Tajweed rules. Furthermore, students gained more confidence in reading the Quran, while teachers found it easier to provide ongoing coaching. Thus, this tahsin training made a positive contribution to strengthening Quranic literacy in the madrasah environment.

Keywords : Al-Qur'an Literacy, Madrasah Ibtidaiyah, Tahsin Method, Islamic Education, Service Learning

INTRODUCTION

The Qur'an is the primary source of Islamic teachings that serve as a guide for every Muslim's life, so the ability to read the Qur'an properly and correctly is a basic competency that must be instilled from an early age (Nurhayati et al., 2025). At the Madrasah Ibtidaiyah level, Qur'anic literacy is not only understood as the ability to recognize the hijaiyah letters but also includes reading fluency, accuracy of makhraj, application of tajweed laws, reading etiquette, and spiritual habits that shape the religious character of students (Nimin et al., 2025). However, the reality of Islamic basic education shows that many madrasah students still have difficulty reading the Qur'an correctly. This condition is a serious problem because weak Qur'anic literacy at elementary school age will have an impact on weak Islamic understanding at the next level of education.

The phenomenon of low reading literacy is also generally seen in the reading abilities of students in Indonesia. The results of the 2022 Programme for International Student Assessment (PISA) showed that Indonesia's reading score was 359, a decrease compared to the previous

cycle (Hadi et al., 2025), indicating the continued weakness of students' basic literacy culture. In the context of Islamic education, this issue is further complicated because Quranic literacy requires not only basic reading skills (Wahyu et al., 2023), but also phonetic accuracy, mastery of tajweed, and religious habits (Musdalifa et al., 2026). Therefore, strengthening Quranic literacy in madrasas is an urgent and strategic need.

According to Rifai Harahap, Quranic literacy is an individual's ability to read, understand, and internalize the contents of the Quran gradually according to the developmental level of the students. (Rifai, 2026). Learning to read the Quran at the basic level must emphasize the formation of phonological skills through mastery of the letters, the characteristics of the letters, the length of the reading, and the laws of tajweed so that the reading is in accordance with the correct rules (Nadia, 2023). The tahsin method is an effective approach because it is oriented towards improving the quality of Quranic reading through repeated practice, talaqqi, musyafahah, direct correction, and intensive habituation between teachers and students (Nurul, 2026). Tahsin is not just teaching reading, but improving the quality of reading to comply with the correct tilawah standards.

Several previous studies have shown that the tahsin method has a significant influence on improving students' ability to read the Qur'an. Aini and Mahariah's research shows that the application of the tahsin method in elementary schools can increase student learning activity and improve the ability to read the Qur'an, especially in the accuracy of makhraj and tajwid (Putri, 2025). Dawi's research also explains that the habit of tahsin before learning has a positive impact on discipline, love for the Qur'an, and students' confidence in reading (Dawi, 2026). Meanwhile, research by Kosim and colleagues confirms that variations in the ability to read the Qur'an of students generally still lie in the aspects of pronunciation, tajwid rules, and reading fluency so that tahsin learning is very important to be carried out systematically (Nanang et al, 2025). The following author presents a summary of previous research in tabular form.

Table 1. Summary of Previous Research

No.	Researchers	Research Focus	Key Results	Weaknesses
1	Aini and Mahariah	Tahsin method in elementary school	Improve reading activity and ability	Focus on Elementary School
2	Goddess	Tahsin habituation in MI	Increase discipline and self-confidence	Not yet based on devotion
3	I mow.	Tahsin al-Qur'an	Makhraj and tajweed correction	Focus on levels at TPA
4	This article (Researcher)	PkM-based tahsin training	Strengthening Al-Quran literacy through intensive training	Focus on State MI

However, most previous research has focused on classroom action research or descriptive studies of formal classroom learning, while community service approaches based on intensive training and mentoring for teachers in madrasas are relatively limited. Furthermore, studies integrating pretest-posttest evaluation into Quranic literacy strengthening programs at the State Elementary Madrasah level are still scarce. This gap presents a crucial opportunity for the implementation of this community service activity.

Quranic literacy is an integral part of Islamic education, aiming to develop individuals who are faithful, knowledgeable, and have noble character (Ilma et al., 2026). Islamic education not only transfers knowledge but also transforms values (Lilik, 2023). Therefore, the ability to read the Quran must be the primary foundation before students are guided toward a broader understanding of Islamic values. If a weak foundation in reading, the process of internalizing Islamic teachings will also be hampered.

Based on the results of initial observations at the Lima Puluh Kota State Islamic Elementary School, it shows that many students are still not fluent in reading the Qur'an, the pronunciation of the letters is not correct, the understanding of tajwid is still weak, and interest in reading the Qur'an is relatively low. This condition is influenced by various factors, such as family background, limited reading habits at home, variations in students' initial abilities, and the less than optimal ongoing tahsin learning assistance. The following is a table of data on problems at the Lima Puluh Kota State Islamic Elementary School.

Table 2. Initial Problem Identification

No.	Problems	Conditions Found
1	Low fluency in reading the Quran	Many students still stutter when reading.
2	Poor accuracy of makhraj	The pronunciation of hijaiyah letters is not correct.
3	Low understanding of tajweed	Students do not yet understand the basic reading laws
4	Low interest in reading	The habit of reading the Qur'an is not yet consistent
5	Teacher mentoring is not optimal	Reading evaluation has not been carried out intensively

The Quran is not just a book to be read, but a source for the formation of civilization and character for Muslims (Ahmad et al., 2025). Reading the Quran correctly is a form of respect for God's revelation and a first step toward understanding divine values (Tuti et al., 2024). Basic Islamic education that ignores the quality of Quranic recitation will miss the core of students' spiritual development.

Service Learning theory emphasizes that effective community service must integrate tangible services with reflective learning processes (Syakina et al., 2026). In this context, tahsin training is not only an educational service activity but also a space for shared transformation between the service team, teachers, and students to build a sustainable culture of Quranic literacy (Husin and Muhammad, 2022).

Quranic literacy is the ability to read, write, understand, and practice the values of the Quran according to the student's developmental level (Listia, 2022). At the Madrasah Ibtidaiyah level, the primary focus of Quranic literacy lies in the ability to read fluently, correctly, and with tartil according to the rules of tajwid (Iffa, D, 2025). This literacy is an important indicator of the success of Islamic religious education in Islamic elementary schools.

Tahsin comes from the word *hassana-yuhassinu*, which means to improve or enhance. In Quranic learning, tahsin is the process of correcting recitation to ensure it conforms to the correct *makharijul huruf* (letter pronunciation), *Sifatul huruf* (letter characteristics), the rules of *tajwid* (recitation), *ghunnah* (pronouncing), *mad* (pronouncing), *waqf* (pronouncing), and

rhythm (Yurna Y, 2025). This method is usually carried out through talaqqi (recitation), musyafahah (recitation), repeated practice, direct correction, and individual evaluation.

Service Learning is a community service approach that combines community service with a structured academic learning process (Listia, 2022). This method emphasizes the active involvement of the target community in problem identification, program implementation, and reflection on activity results. In this article, Service Learning is used as the primary approach in implementing tahsin training.

This community service article aims to improve students' Quranic literacy through training in strengthening the tahsin method at the Lima Puluh Kota State Islamic Elementary School. Specifically, this activity aims to improve Quranic reading fluency, improve letter pronunciation accuracy, strengthen basic tajweed understanding, increase student confidence in reading the Quran, and strengthen teachers' capacity to provide ongoing Quranic learning support.

METHOD

This community service activity was carried out at the Lima Puluh Kota State Islamic Elementary School with a focus on strengthening students' Quranic literacy through tahsin method training. The main target of this activity is students of the Islamic Elementary School, especially those who still experience difficulties in reading the Quran, such as not being fluent in reading, not being able to pronounce the letters correctly, having a weak understanding of basic tajweed laws, and having a low interest in reading the Quran. In addition to students, Islamic Religious Education teachers and tahsin assistant teachers were also involved as key partners so that the program can continue sustainably after the community service activity is completed.

The method used in this activity is Service Learning, a community service approach that integrates real-life community service with reflective and participatory learning processes. This method was chosen based on the need to not only provide short-term training but also foster active engagement between the service team, teachers, and students in the process of improving the quality of Quranic literacy. Service Learning enables strong collaboration between the madrasah and the service team in identifying problems, designing solutions, implementing programs, and evaluating the results of activities together.

The community service activities were carried out through several systematic stages. The first stage was problem identification and needs analysis. At this stage, the community service team conducted initial observations of students' Quran reading abilities through direct classroom observation, interviews with Islamic Religious Education teachers, and discussions with the madrasah principal. The identification results showed that most students still experienced difficulties in reading the Quran in tartil, especially in aspects of reading fluency, accuracy of makharijul huruf, application of tajwid rules, and low motivation to read the Quran outside of formal class hours.

The second stage is training program planning. Based on the results of the needs analysis, the community service team developed a tahsin training activity design that included materials on makharijul huruf (the meaning of letters), Sifatul huruf (the nature of letters), the laws of nun mati (dead and tanwin), mad (mad) and qashr (indecipherable), ghunnah (ghunnah), waqf

(waqf) and ibtida' (indecipherable), and the practice of reading the Qur'an in tartil (indecipherable). In addition, evaluation instruments were developed in the form of observation sheets, reading assessment formats, pretests, and posttests to measure the level of student development before and after the training.

The third stage is the implementation of tahsin training. This activity is carried out through short lectures, reading demonstrations, talaqqi and musyafahah, hands-on practice, repeated practice, and individual correction of students' readings. In this process, the teacher and the community service team provide examples of correct reading, then students are asked to imitate and read in turns. Any errors in pronunciation, length, or tajweed rules are immediately corrected so that students gain a concrete and intensive learning experience. This personal approach is a crucial part of the tahsin method because successful learning depends heavily on habituation and repeated correction.

The fourth stage is teacher mentoring. Islamic Religious Education teachers are provided with specialized guidance on effective tahsin learning strategies so they can continue their development independently after the community service program concludes. This guidance includes techniques for evaluating student reading, strategies for cultivating the habit of daily Quran reading, and developing a sustainable tahsin program within the madrasah environment. Thus, the program's success is measured not only by student improvement during the program but also by its sustainability after the community service program.

The final stage is evaluation and reflection. Evaluation is conducted through pretests and posttests to determine the improvement in students' Quran reading skills. Aspects assessed include reading fluency, letter pronunciation accuracy, application of Tajweed rules, and confidence when reading the Quran in front of teachers and peers. In addition, joint reflections are conducted with teachers and madrasah officials to assess the program's effectiveness, identify obstacles during implementation, and develop follow-up recommendations to ensure the continued development of a culture of Quran literacy within the madrasah.

Data obtained during the community service activities were analyzed using simple qualitative and quantitative descriptive methods. Qualitative data came from observations, interviews, and teacher reflections, while quantitative data were obtained from pretests and posttests of students' Quran reading skills. This analysis was used to describe the changes that occurred after the tahsin training and to assess the program's contribution to strengthening students' Quran literacy at the madrasah. Through this method, it is hoped that the community service activities will not only provide practical benefits for the madrasah but also produce academic outcomes that can be published in the form of scientific articles on community service.

RESULTS AND DISCUSSION

The implementation of community service activities in the form of training to strengthen Al-Qur'an literacy through the tahsin method at the Lima Puluh Kota State Elementary School took place in stages and systematically by involving students, Islamic Religious Education teachers, and tahsin assistant teachers. This activity began with initial observations and the implementation of a pretest to measure students' basic abilities in reading the Al-Qur'an. The results of the observations showed that most students still had difficulty reading the Al-Qur'an fluently, especially in the accuracy of pronouncing the letters, applying basic tajweed rules, the length of the reading (mad and qashr), and the courage to read in front of teachers and friends.

In addition, the low habit of reading the Al-Qur'an at home also affected students' ability to maintain the quality of reading.

In the initial stage, the community service team found that many students still stuttered when reading short verses, especially with letters that have similar sounds such as *ص, ش, س*, and *ث*, as well as in the throat letters such as *غ, ح, خ, ع*. Reading errors also frequently occur in the rulings of dead nun and tanwin, the rulings of mim sukun, and the reading of mad wajib and mad jaiz. This condition indicates that previous Quranic reading instruction still focused on basic fluency without intensive reinforcement of the tahsin aspect of reading.

Tahsin training is implemented through the talaqqi and musyafahah approach, where the teacher provides examples of correct reading, followed by students imitating them directly with immediate correction. This method has proven effective because students can immediately identify reading errors and correct them immediately. Reading practice is conducted individually or in small groups so that teachers can provide more intensive attention to each student. Furthermore, repeated practice activities are carried out consistently so that students become accustomed to pronouncing letters and verses according to the rules of tajwid.

During the training process, significant changes in student enthusiasm were observed. In the initial meeting, some students showed shyness and lacked confidence when asked to read the Quran in front of the class. However, after several sessions of practice and mentoring, students began to demonstrate greater courage, actively asked questions when they encountered difficulties, and were more motivated to improve their reading. This demonstrates that the tahsin approach impacts not only the technical aspects of reading but also the psychological aspects, increasing self-confidence and a love for the Quran.

Islamic Religious Education teachers also benefited directly from this activity. Teacher mentoring included discussions on reading evaluation techniques, strategies for cultivating the habit of daily Quran reading, and models for ongoing tahsin (religious improvement) coaching. Teachers became more systematic in identifying student reading errors and more easily determined learning strategies tailored to each student's individual needs. Thus, this program goes beyond short-term training but builds a sustainable foundation for Quranic literacy development in madrasas.

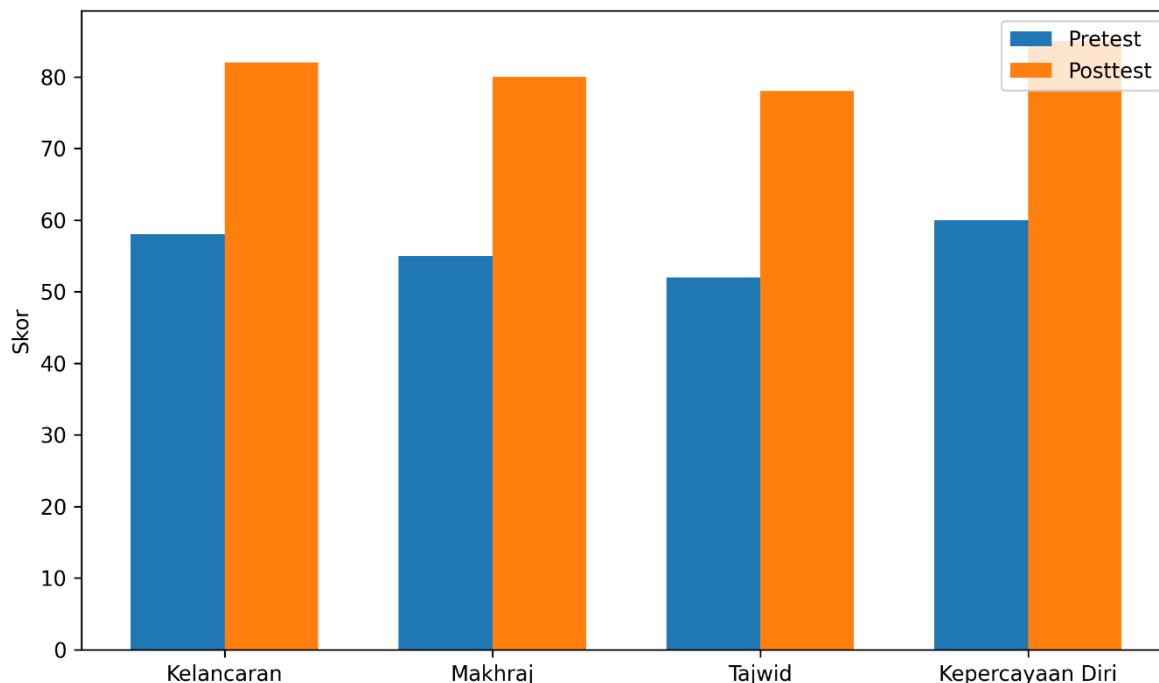
To measure the program's effectiveness, pretests and posttests were conducted on students' Quran reading skills. Assessment focused on four main aspects: reading fluency, letter pronunciation accuracy, tajweed comprehension, and Quran reading confidence. The evaluation results showed significant improvement after the training.

Table 3. Pretest and Posttest Results of Students' Quran Reading Ability

No.	Evaluation Aspects	Pretest	Posttest	Improvement
1	Reading fluency	58	82	24
2	Accuracy of the exit	55	80	25
3	Understanding Tajweed	52	78	26
4	Reading confidence	60	85	25

The table above shows that all aspects experienced significant improvement. The highest improvement occurred in tajwid comprehension, with a 26-point increase, followed by accuracy of makhraj and reading confidence, each with 25 points. This demonstrates that the tahsin

method, which emphasizes direct correction and repeated practice, is highly effective in helping students understand reading errors and gradually correct them.



Graph 1. Comparison of Pretest and Posttest Results

The graph above visually demonstrates the improvement in students' abilities after participating in tahsin training. All indicators show a consistent upward trend, confirming that the training impacts not only technical reading skills but also students' mental readiness to interact with the Quran.

Theoretically, these results align with the concept of tahsin as a process of improving the quality of Quranic recitation, emphasizing the pronunciation of letters, the characteristics of letters, the rules of tajweed, and the habituation of tartil. Tahsin is not merely a method of teaching reading, but a process of forming correct and sustainable reading habits. The results of this service also support the Service Learning theory, which asserts that community service activities will be more effective when the target community is actively involved in the learning process (Fathul Q, 2024). In this activity, students are not only training objects but also active subjects in the process of habituating Quranic reading.

These findings align with previous research that found the tahsin method significantly improved students' Quranic reading skills (Ulum and Dian, 2025). However, the advantage of this community service activity lies in the simultaneous integration of student training and teacher mentoring. This approach provides a more sustainable impact because teachers can continue coaching after the program concludes. Thus, strengthening Quranic literacy is not temporary, but becomes an academic and spiritual culture within the madrasah environment.



Figure 1. Implementation of Tahsin and Talaqqi Practices for Students

This documentation demonstrates that the learning process is interactive, participatory, and oriented towards hands-on practice, enabling students to gain concrete and meaningful learning experiences. Overall, the results of this community service demonstrate that training in strengthening Quranic literacy through the tahsin method has made a positive contribution to improving the quality of Quranic learning in madrasas. This program not only improves students' reading skills but also strengthens teachers' capacity and builds a stronger religious culture within the school environment. Therefore, this community service model deserves to be developed more widely in other madrasas as a tangible contribution from higher education institutions to strengthening basic Islamic education.

CONCLUSION

Based on the results of the implementation of community service through training to strengthen Al-Qur'an literacy with the tahsin method at the Lima Puluh Kota State Islamic Elementary School, it can be concluded that this activity has a significant impact on improving students' ability to read the Al-Qur'an. Before the training was carried out, most students still experienced difficulties in reading fluency, accuracy of makharijul huruf, application of tajwid laws, and

low self-confidence when reading the Al-Qur'an in front of teachers and peers. Through tahsin training which was carried out systematically through the talaqqi approach, musyafahah, direct practice, repeated practice, and individual correction, students showed real progress in all aspects of the assessment.

The evaluation results through pretests and posttests showed improvements in reading fluency, accuracy of pronunciation, tajwid comprehension, and student self-confidence. This improvement proves that the tahsin method is an effective approach in improving the quality of Quran recitation at the Madrasah Ibtidaiyah level. Furthermore, the involvement of Islamic Religious Education teachers in the mentoring process also had a positive impact on the sustainability of the program, as teachers became more skilled in conducting reading evaluations and ongoing tahsin coaching in the madrasah environment.

More broadly, this activity confirms that strengthening Quranic literacy is not only related to technical reading skills, but also related to the formation of religious character, spiritual discipline, and students' love for the Quran from an early age. This community service program successfully built synergy between the community service team, teachers, and students in creating a stronger culture of Quranic literacy in madrasahs. Therefore, this service learning-based tahsin training model is worthy of replication in other madrasahs as a strategic effort to continuously strengthen the quality of basic Islamic education.

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