
Improving Qur'anic Reading Skills at Reysha Mulya Cendekia Qur'an Learning Center Pekanbaru

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Abstract

This community service activity aims to improve Qur'anic reading skills, particularly in the areas of tajweed and the articulation of makhraj (letter pronunciation), among children at Reysha Mulya Cendekia Qur'an Learning Center in Pekanbaru. The program includes several main activities, such as Qur'an recitation improvement (tahsin), tajweed training, as well as monitoring and evaluation of student progress. Initial observations revealed that many students still struggle with proper pronunciation of Arabic letters and understanding the rules of tajweed. Therefore, this service program was designed to provide intensive training through regularly scheduled guidance sessions, held three times a week. The results of the program are: 1) method of implementation. the stages of implementation consisted of the following steps: a) initial observation, b) needs assessment, c) tajweed training program, d) ongoing evaluation. 2) challenges in teaching tajweed and qur'anic reading, a) lack of basic mastery among children, b) low motivation and learning spirit, c) lack of variety in teaching methods, d) limited learning facilities and media, e) shortage of teaching staff, f) lack of parental support at home. Through ongoing evaluation, this activity is expected to bring even greater positive impacts for future generations, particularly in their understanding and practice of the teachings of the Qur'an.

Keywords: *Improving, Qur'an, Reading. Skills.*

INTRODUCTION

Learning is an essential activity in creating an academic atmosphere that supports the development of students' abilities, potential, interests, talents, and diverse needs. In this process, interaction occurs between teachers and students, aimed at achieving optimal outcomes. Therefore, a teacher is expected to be capable of organizing every component of learning in order to create a conducive, inspiring, and productive learning environment. These components include students, educators, learning objectives, materials, methods, media, and evaluation.

The main goal of learning is to bring about positive changes in students, both in terms of behavior and attitude. These changes are usually evident through observable actions. This indicates that learning is not merely about delivering material, but also about shaping character and enhancing students' overall personality. An effective learning process reflects the extent to which students' abilities develop through interaction during teaching and learning activities.

Although learning outcomes are important, they are not the only indicators for assessing the success of a learning process. As stated by Raihan (2019), the goal of learning includes achieving descriptive learning outcomes that reflect students' development. Therefore, the assessment of learning success must be comprehensive, covering cognitive, affective, and psychomotor aspects. This approach enables teachers and schools to better understand students' achievements holistically, rather than focusing solely on academic performance.

Improving the quality of learning is a key indicator in assessing the quality of an educational institution. This can be seen from the increase in students' learning outcomes,

which reflect the success of the learning process itself. Parents, as the most concerned parties about their children's future, naturally desire their children to be intelligent, skilled, healthy, and strong in faith. This hope illustrates that education should not only focus on intellectual intelligence but also on character development and children's spirituality.

In the context of Islam, forming the ideal human personality involves faith, piety, and noble character. These values can be developed through continuous educational and learning processes. Therefore, the role of the family—particularly parents—is crucial as the first and foremost educators of their children. Education that begins at home will form a strong foundation for children's moral and spiritual development before they enter higher levels of formal education.

Religious education plays a vital role in shaping the character and morals of the younger generation, especially in Muslim communities. One of the key aspects of Islamic religious education is the ability to read and understand the Qur'an as a source of guidance and life principles. Unfortunately, amid the rapid advancement of technology and modernization, attention to Qur'anic literacy among children tends to decline, especially when not supported by a conducive environment both at home and in non-formal educational institutions.

Rumah Qur'an Reysha Mulya Cendekia, located in Pekanbaru, serves as one of the non-formal educational institutions committed to improving children's ability to read the Qur'an as well as basic literacy skills for early childhood to adolescents. Through a joyful approach, structured teaching methods, and reinforcement of Islamic values, this Qur'an learning center aims to create a learning environment that focuses not only on academic achievement but also on moral development. They hope their children will grow to become healthy, skilled, intelligent, and faithful individuals (Nurjannah, 2018; Lestari et al., 2020).

The Community Service Program at Reysha Mulya Cendekia Learning Center Pekanbaru Pekanbaru focuses on the development of basic skills in reading and writing hijaiyah letters, tahsin (Qur'anic recitation improvement), and tahfidz (memorization of Qur'anic verses). This program is designed in stages and adapted to each student's level of ability so that the learning process becomes effective and enjoyable. The program is not limited to religious education but also includes learning to read and write Latin letters as a form of general literacy reinforcement. In this way, a balance is achieved between religious and academic competencies in children.

Through this community service activity, it is expected that students will not only be able to read the Qur'an properly and correctly but also develop a love for the Qur'an and internalize its values in daily life. This effort aligns with the primary goal of Islamic education, which is to form individuals who are faithful, pious, and possess noble character. Moreover, the success of this program contributes to improving children's basic religious knowledge in the environment of Rumah Qur'an Reysha Mulya Cendekia.

The increase in understanding and basic religious competencies among participating children shows that this service activity has had a positive impact. As stated by M. Zainuddin and Amir Syamsuadi (2019), the success of religious education among the younger generation can lead to peace and harmony in society. This is because children with a strong religious foundation tend to grow into more disciplined, responsible individuals with commendable character.

Based on observations and interviews with instructors at Taman Pendidikan Al-Qur'an (TPQ) Reysha Mulya Cendekia, it was found that many children still struggle with the pronunciation of makhārijul ḥurūf, understanding tajweed rules, and reading and writing properly. These challenges relate not only to Qur'anic reading but also to general basic literacy

skills. These obstacles are caused by various factors, including limited learning time, lack of enthusiasm, and teaching methods that may not be suitable for the needs and characteristics of young children.

This condition is of great concern because the ability to read the Qur'an properly is a fundamental part of Islamic religious education. Furthermore, general literacy skills are also essential as a basic provision for success in formal education. Therefore, intervention is needed through more appropriate, engaging, and age-appropriate learning approaches.

The main objective of this Community Service activity is to improve Qur'anic reading skills and literacy abilities among children living at Jalan Fajar 1 No. 30 B, Labuh Baru Barat, Payung Sekaki District, Pekanbaru. Through this program, it is hoped that children will become more motivated to learn and receive more intensive guidance tailored to their individual needs. The teaching strategies used will focus on interactive and contextual approaches to make the learning experience more enjoyable and meaningful.

With this initiative, it is expected that children will experience significant improvement in their religious and literacy abilities, which will not only impact their cognitive development but also shape their character and religious attitudes. Parental and community involvement is also a crucial supporting factor in the success of this program, fostering a holistic and sustainable learning ecosystem

RESEARCH METHODS

This community service activity was conducted at Reysha Mulya Cendekia Learning Center Pekanbaru, under the main supervision of Mrs. Aini Qolbiyah. The program was actively attended by approximately 30 children. The implementation stages of this activity involved the following steps:

1. Prior to the commencement of the guidance sessions, an initial observation was carried out to gather in-depth information about the students' conditions and needs. The analysis of the observation data revealed that most of the children were still struggling to pronounce the *hijaiyah* letters correctly according to proper *makhraj* and had not yet fully understood the rules of *tajweed*.
2. Before implementing the Qur'anic recitation (tahsin) program, a needs assessment was conducted to identify the types of support required by the children at the Qur'an Learning Center. The goal was to ensure that the tahsin sessions guided by Mrs. Aini Qolbiyah could run more effectively, especially in the areas of tajweed instruction and character development. This Qur'an Learning Center is led by a respected community figure who is well-known and trusted by the local residents, making it a key reference point for Qur'anic education in the area. The teaching and learning activities were supported by two educators: Mrs. Aini Qolbiyah herself and her daughter, Reysha Nabiilah.
3. The tajweed training program was implemented as a continuation of the tahsin guidance, with a specific focus on improving children's Qur'anic recitation. These sessions were held in the evenings after the Maghrib prayer, three times a week—every Monday, Wednesday, and Friday.

Evaluation was conducted periodically to assess the effectiveness of the implemented programs. This evaluation was carried out through direct observation of students' progress every two weeks, and the results were compiled into written reports.

RESULTS AND DISCUSSION

Method of Implementation

This community service activity was conducted at Reysa Mulya Cendekia Qur'an Learning Center, located in Pekanbaru, under the main supervision of Mrs. Aini Qolbiyah. Approximately 30 students actively participated in this program. The stages of implementation consisted of the following steps:

1. Initial Observation.

Before the guidance sessions began, an initial observation was conducted to gather in-depth information about the students' conditions and needs. The analysis of the observation data revealed that most children still had difficulty pronouncing the *hijaiyah* letters correctly according to their *makhraj* and lacked a proper understanding of the rules of *tajweed*.

2. Needs Assessment.

Prior to the implementation of the Qur'anic recitation (tahsin) program, a needs assessment was carried out to identify the specific areas of development required by the children at the Qur'an Learning Center. The purpose was to ensure that the tahsin sessions guided by Mrs. Aini Qolbiyah could run more effectively, particularly in the areas of tajweed instruction and character reinforcement. This TPQ is led by a well-respected figure in the community, making it a primary reference for Qur'anic education in the area. Teaching and learning activities were supported by two educators: Mrs. Aini Qolbiyah and her daughter, Reysa Nabiilah.

3. Tajweed Training Program.

The tajweed training program was conducted as a follow-up to the tahsin guidance, with a specific focus on improving children's Qur'anic reading accuracy. These sessions were held in the evening after Maghrib prayer, three times a week—on Mondays, Wednesdays, and Fridays.

4. Ongoing Evaluation.

Periodic evaluations were carried out to assess the effectiveness of the program. This evaluation involved direct observation of the students' progress every two weeks. The results of these observations were compiled into written reports.

Based on the data collected from these observations, the following information was obtained, which also serves as the results of the program evaluation:

No.	Observed Aspect	Success Indicator	Observation Method	Observation Results
1	Student Attendance	Children attend at least 80% of total sessions	Attendance list	The majority of children attended sessions regularly
2	Pronunciation of Makhraj	Children can accurately pronounce <i>hijaiyah</i> letters according to their <i>makhraj</i>	Direct observation	60% of the children still mispronounced several letters

No.	Observed Aspect	Success Indicator	Observation Method	Observation Results
3	Application of Basic Tajweed Rules	Children can recite in <i>tartil</i> and apply simple tajweed rules	Reading practice & Q&A	Children still need guidance on <i>mad</i> and <i>nun sukun</i> tajweed rules
4	Participation During Activities	Children actively answer questions, read aloud, and participate in exercises	Observation & teacher notes	70% of the children were quite active; 30% were passive
5	Teaching Methods Used	Methods are varied, interactive, and age-appropriate	Observation & interview	Teaching was still predominantly lecture-based and memorization-oriented
6	Qur'anic Reading Proficiency	Children can fluently and correctly read verses from the Qur'an	Qur'anic reading test	50% of the children were still not fluent in reading
7	Children's Response and Enthusiasm	Children appear joyful and engaged during learning activities	Observation of facial expressions & behavior	Some children appeared less enthusiastic

Evaluation of the Implementation of Tajweed and Qur'anic Reading Activities

1. Student Attendance. Attendance rate is an initial indicator for assessing students' commitment and consistency in participating in the learning process. Based on observations, the majority of students attended sessions regularly, with an attendance rate above 80%. This indicates a level of interest and support from parents or guardians. However, additional motivation is still needed for children whose attendance remains inconsistent.
2. Pronunciation of Makhraj Letters. One of the main challenges in Qur'anic learning is the proper pronunciation of *hijaiyah* letters in accordance with their *makhraj*. Observation results showed that around 60% of the students still struggled with pronouncing certain letters, such as *'ain*, *kho*, and *shod*. This highlights the need to strengthen *makhraj* instruction using visual aids, audio tools, and more frequent direct practice.
3. Application of Basic Tajweed Rules. In terms of applying basic *tajweed* rules such as *mad*, *ghunnah*, and *ikhfa'*, some students had not yet understood or applied them correctly when reading the Qur'an. This indicates that the learning process should place more emphasis on repeated practical exercises, accompanied by individual evaluations, rather than relying solely on classical group instruction.
4. Participation in Activities. Children's participation in learning activities was relatively good, with around 70% actively answering questions and participating in reading. However, approximately 30% remained passive and lacked confidence. This can be addressed through individual approaches, educational games, and small group assignments that encourage more active involvement.
5. Teaching Methods Used. The teaching methods used during the activities were still predominantly lecture-based and focused on memorization. These methods are less

engaging, and therefore require variation—such as incorporating songs, visual aids, games, or interactive videos. The use of appropriate methods can significantly boost children's motivation and comprehension.

6. Qur'anic Reading Ability. Overall, the Qur'anic reading abilities of the children varied. Approximately 50% of the students were still unable to read fluently and accurately. This suggests a need for more intensive and structured guidance, along with the implementation of regular assessment techniques to monitor their progress.
7. Student Response and Enthusiasm. Some students appeared less enthusiastic about participating in the learning sessions. This could be influenced by the classroom environment, monotonous methods, or a lack of personal engagement from the instructor. Therefore, it is essential to create a more enjoyable and interactive learning atmosphere to spark students' interest and enthusiasm for learning.

Challenges and Solutions

The following are some common challenges encountered during the implementation of *tajweed* and Qur'anic reading lessons, particularly based on observations in Qur'anic Learning Centers (Rumah Qur'an or TPQ).

Challenges in Teaching Tajweed and Qur'anic Reading

1. Lack of Basic Mastery Among Children. Many children have not yet mastered *hijaiyah* letters well, including pronunciation (*makhrāj*) and recognition of letter shapes. This weak foundation makes learning *tajweed* difficult because the basic reading skills are not yet solid.
2. Low Motivation and Learning Spirit. Some children show a lack of enthusiasm or motivation to learn. This may be due to limited interest, an uninspiring learning environment, or the burden of formal schoolwork that occupies much of their time and energy.
3. Lack of Variety in Teaching Methods. The use of monotonous methods, such as lectures and rote memorization, causes children to quickly lose interest and become passive. The absence of interactive methods such as educational games, audiovisual materials, or thematic learning makes it difficult for young children to grasp the material.
4. Limited Effective Learning Time. The schedule at most Qur'an centers is quite limited (often only a few sessions per week), which hinders faster mastery of the material. In addition, children also have other responsibilities, such as school and home activities.
5. Limited Learning Facilities and Media. Some Qur'an learning centers or TPQs lack sufficient teaching materials and media, such as colored *tajweed* books, *hijaiyah* letter cards, speakers, or audiovisual aids. These tools are actually very helpful in accelerating children's comprehension.
6. Shortage of Teaching Staff. Teachers or instructors often have to handle many students at once, each with different learning levels. This limits the ability to provide individualized guidance, thus reducing the effectiveness of the learning process.
7. Lack of Parental Support at Home. Some children do not receive continued guidance at home because their parents lack Qur'anic literacy or do not allocate time to assist their children in studying. As a result, the children's progress relies solely on their sessions at the Qur'an center.

Proposed Solutions

To overcome the various challenges in *tajweed* and Qur'anic reading instruction, the following solutions can be implemented:

1. Apply more varied and interactive learning methods, such as educational games, audiovisual media, and thematic approaches to increase children's engagement.
2. Organize study groups based on ability levels to ensure more focused and effective instruction.
3. Provide training for instructors on teaching strategies that are suited to children's developmental characteristics.
4. Extend learning time or assign light and enjoyable homework to help reinforce consistency in learning.
5. Improve communication with parents so they can be actively involved in supporting their children's learning at home.

Procure simple and engaging learning media, such as posters, *hijaiyah* flashcards, and illustrated books, to make the learning process more enjoyable and easier to understand.

CONCLUSION

The community service activity carried out at Reysha Mulya Cendekia Quranic Center in Pekanbaru has successfully made a positive impact on improving students' ability to read the Qur'an, particularly in terms of accurate *makhraj* pronunciation and the correct application of *tajweed* rules. Despite being conducted with limited facilities, the children demonstrated a high level of enthusiasm in participating in the *tahsin* and *tajweed* training programs that were held regularly. The success of this program was supported by intensive guidance from the instructors and consistent motivation provided to each student.

Furthermore, through this program, the children not only acquired the ability to read the Qur'an with proper *tajweed*, but also developed a deeper understanding of the importance of reading the Qur'an with seriousness and precision. The step-by-step learning process—from basic to advanced levels—helped the students gain a comprehensive understanding of *tajweed* principles. Periodic evaluations also revealed positive progress in students' Qur'anic reading skills and *tajweed* mastery, although challenges remain in achieving full proficiency.

Overall, this activity successfully strengthened students' Qur'anic reading abilities in accordance with proper recitation principles and enhanced their awareness of the importance of *tajweed* knowledge. This achievement is inseparable from the active role of the Qur'an center's supervisor, Mrs. Aini Qolbiyah, who provided attentive guidance, as well as the support of the local community who entrusted their children's Qur'anic education to this TPQ. With ongoing evaluation and improvement, it is hoped that this program will continue to grow and bring even greater benefits to future generations.

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