

HOLISTIC-BASED MENTORING IN QUR'AN LEARNING FOR CHILDREN IN JANJI LOBI PADANG LAWAS

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Abstract

Reading the Qur'an is a fundamental skill for children in Islamic education, as it relates to the formation of morals, learning motivation, and understanding religious teachings. In Janjilobi Village, Barumun District, Padang Lawas Regency, some children experience difficulties in reading Arabic letters (huruf hijaiyah), understanding tajwid rules, and reading the Qur'an with tartil. This article aims to analyze these difficulties and implement community-based mentoring to improve Qur'an reading skills. PKM activities involved university students, Qur'an teachers, and parents, using interactive learning methods, teacher training, and mentoring at home. The results show improvements in letter pronunciation, understanding of tajwid, tartil reading ability, as well as children's motivation and discipline. This PKM demonstrates that a collaborative and innovative mentoring model can be an effective solution that can be replicated in other areas.

Keywords: Holistic mentoring; Qur'an learning; Children

Abstrak

Membaca Al-Qur'an merupakan keterampilan dasar yang sangat penting dalam pendidikan Islam bagi anak-anak karena berkaitan erat dengan pembentukan akhlak, motivasi belajar, serta pemahaman terhadap ajaran agama. Di Desa Janjilobi, Kecamatan Barumun, Kabupaten Padang Lawas, masih ditemukan sejumlah anak yang mengalami kesulitan dalam mengenal huruf hijaiyah, memahami kaidah tajwid, serta membaca Al-Qur'an secara tartil. Artikel ini bertujuan untuk menganalisis permasalahan tersebut sekaligus mengimplementasikan pendampingan berbasis komunitas guna meningkatkan kemampuan membaca Al-Qur'an pada anak. Kegiatan Pengabdian kepada Masyarakat (PKM) ini melibatkan mahasiswa, guru mengaji, dan orang tua melalui penerapan metode pembelajaran interaktif, pelatihan guru, serta pendampingan belajar di rumah. Hasil kegiatan menunjukkan adanya peningkatan yang signifikan pada ketepatan pelafalan huruf, pemahaman tajwid, kemampuan membaca secara tartil, serta meningkatnya motivasi dan kedisiplinan anak dalam belajar Al-Qur'an. Dengan demikian, PKM ini membuktikan bahwa model pendampingan holistik yang kolaboratif dan inovatif dapat menjadi solusi yang efektif serta berpotensi untuk direplikasi di wilayah lain.

Kata kunci: Pendampingan holistik; Pembelajaran Al-Qur'an; Anak-anak

INTRODUCTION

The Qur'an is the word of Allah SWT, miraculous in nature, revealed to Prophet Muhammad SAW through the angel Jibril, transmitted mutawatirly, and its recitation is considered an act of worship whose truth cannot be denied.¹ As the primary source of Islamic teachings, the Qur'an serves as the main guide for Muslims in all aspects of life, providing comprehensive guidance not only for the relationship between humans and God, but also for interactions among individuals and society at large, including ethical behavior and social responsibility.² Recent studies emphasize that the Qur'anic teachings form a strong ethical foundation for shaping justice, compassion, and communal harmony in contemporary life, and remain central to understanding Islam as a holistic way of life³

The Qur'an functions as guidance (huda), an explanation (bayyinat), and a differentiator between truth and falsehood (furqan), obligating every Muslim to preserve, recite, memorize, reflect upon, and practice its teachings.⁴ The sanctity of the Qur'an is guaranteed by Allah SWT, as reflected in Q.S. Al-Hijr verse 9, and one form of its preservation is the ability to memorize and read it properly.⁵ Learning to read the Qur'an should begin at an early age to systematically develop the individual, shape people of noble character, and foster consistent learning motivation.⁶

In Janjilobi Village, Barumun District, Padang Lawas Regency, initial observations showed that most children experienced difficulties in reading Arabic letters, applying tajwid rules, and reading the Qur'an with tartil. Internal factors include low learning interest, easily getting bored, or laziness, while external factors include insufficient family support, conventional teaching

¹ Melanie Putri et al., 'Pengembangan Multimedia Pembelajaran Pada Mata Pelajaran Al-Qur'an Hadist Materi Merenungkan Kekuasaan Allah SWT', *Jurnal IHSAN Jurnal Pendidikan Islam* 2, no. 4 (2024): 13–22, <https://doi.org/10.61104/ihsan.v2i4.343>.

² Kasetchai Laeheem, 'Relationships between Islamic Ethical Behavior and Islamic Factors among Muslim Youths in the Three Southern Border Provinces of Thailand', *Kasetsart Journal of Social Sciences* 39, no. 2 (2018): 305–11, <https://doi.org/10.1016/j.kjss.2018.03.005>.

³ Shimreingam L. Shimray, *Negotiating Peace: North East Indian Perspectives on Peace, Justice, and Life in Community* (Fortress Press, 2020), <https://doi.org/10.2307/j.ctv11cvxj1>.

⁴ Robert Crotty and Terence Lovat, *Islam: Its Beginnings and History, Its Theology and Its Importance Today* (ATF Press, 2016), <https://doi.org/10.2307/j.ctvpb3x1r>.

⁵ Firyal Mumtazah et al., 'The Effect of Tahfidz Qur'an Program on Students Ability to Memorize the Al-Qur'an', *Al-Risalah* 14, no. 2 (2023): 569–83, <https://doi.org/10.34005/alrisalah.v14i2.2782>.

⁶ Sopian Sopian, 'Pembelajaran Qur'an Hadits Melalui Pendekatan Contextual Teaching and Learning', *Madaniyah* 12, no. 2 (2022): 139–58, <https://doi.org/10.58410/madaniyah.v12i2.385>.

methods, and peer environments that do not encourage learning motivation.⁷ This condition indicates a gap between theory and practice: most studies only analyze the causes of difficulty, whereas direct mentoring models integrated between teachers, families, and the community are still limited.

The novelty of this community service lies in the implementation of community-based Qur'an reading mentoring, which combines training for Qur'an teachers, parental guidance, and innovative methods so that children learn interactively. This intervention not only improves technical reading skills and tajwid mastery but also builds motivation, discipline, and closeness of children to the Qur'an. With this holistic approach, it is hoped that the service can become a model replicable in other villages with similar conditions.⁸

Thus, this research and community service aim to analyze children's difficulties in learning to read the Qur'an in Janjilobi Village and provide solutions through practical, contextual, and community-based mentoring, thereby addressing the gap identified in previous studies.

Various previous studies show that children's difficulties in reading the Qur'an are quite complex and influenced by multiple factors. Recent studies on improving Qur'anic reading skills among children highlight that lack of varied and engaging instructional methods contributes to weak foundational mastery of Arabic letters and low reading fluency.⁹ For example, instructional assistance and participatory action research in Qur'anic reading have shown significant improvements in students' ability to apply tajwid rules and increase reading fluency when interactive and supportive methods are used.¹⁰ However, these studies primarily emphasize educational strategies and teacher involvement without fully integrating the role of family and the broader community environment as essential supporting factors in Qur'an reading education.

Recent research shows that children's mastery of Arabic letters and reading fluency can be significantly improved through varied and engaging learning methods that go beyond rote memorization. For example, interventions

⁷ Indo Dini et al., 'Understanding and Expressing the Factors Causing Difficulties of Children in Learning, Especially in The Field of Reading', *International Journal of Education and Teaching Zone 2*, no. 2 (2023): 221–32, <https://doi.org/10.57092/ijetz.v2i2.69>.

⁸ Simon Calmar Andersen and Helena Skyt Nielsen, 'Reading Intervention with a Growth Mindset Approach Improves Children's Skills', *Proceedings of the National Academy of Sciences* 113, no. 43 (2016): 12111–13, <https://doi.org/10.1073/pnas.1607946113>.

⁹ Indah Nurmahanani, 'Effectiveness of a Mixed Methods-Based Literacy Program in Improving Reading Comprehension, Vocabulary Mastery, and Reading Fluency Skills of Early Grade Students', *International Journal of Learning, Teaching and Educational Research* 22, no. 7 (2023): 324–43, <https://doi.org/10.26803/ijlter.22.7.17>.

¹⁰ Alfia Nurohmah et al., 'Enhancing Qur'anic Reading through Tajweed Instruction: A Study of Grade 4 Students at MDTA Al-Falah', *Sinergi International Journal of Islamic Studies* 3, no. 1 (2025): 18–28, <https://doi.org/10.61194/ijis.v3i1.439>.

using interactive and age-appropriate techniques such as audio-visual assisted talaqqi and child-centered learning strategies have demonstrated marked improvements in letter recognition, pronunciation, and fluency among young learners.¹¹ However, these studies primarily focus on instructional innovations and do not fully integrate the role of family and community environments as essential supporting factors in Qur'an reading education.

Sopian Lubis emphasized that Qur'an learning that does not start from an early age and uses monotonous methods causes children to quickly feel bored and less motivated to learn.¹² This impacts children's consistency in attending learning activities. Nevertheless, the study still focuses on formal educational institutions and has not explored participatory community-based mentoring practices.

Siti Nurhayati concluded that children's low Qur'an reading ability is also influenced by minimal learning guidance at home. Many parents leave the Qur'an learning process entirely to the teacher, so children do not receive continuous reinforcement and repetition of the material.¹³ This study highlights the importance of family involvement but does not formulate systematic and easily applicable mentoring patterns in the community.

Ahmad Fauzi found that the child's social environment, including peers and the religious culture of the community, significantly affects Qur'an reading ability.¹⁴ Children raised in environments with strong Qur'an recitation traditions demonstrate better reading skills. However, this study does not explain concrete intervention forms that can be implemented through community service activities. Rahmawati and Hidayat showed that limited pedagogical competence of Qur'an teachers in applying learning methods suitable for children's developmental characteristics is one of the causes of low Qur'an reading ability.¹⁵ Teachers tend to use conventional methods that are less attractive to children. This study emphasizes the importance of improving teacher competence but does not link it to collaborative mentoring involving parents and the community.

¹¹ Ria Handayani Hasibuan and Masganti Sit, 'Enhancing Qur'anic Memorization Using the Talaqqi Method Assisted by Audio-Visual Media among Children Aged 5-6 Years', *Al-Athfaal: Jurnal Ilmiah Pendidikan Anak Usia Dini* 8, no. 1 (2025): 53-66, <https://doi.org/10.24042/al-athfaal.v8i1.27659>.

¹² Shimray, *Negotiating Peace*.

¹³ Khoirul Huda, 'Teaching Material Development "Practical Guidelines for Reading Al-Qur'an" in Learning Al-Qur'an at Griya Al-Qur'an of Surabaya', *Studia Religia : Jurnal Pemikiran Dan Pendidikan Islam* 2, no. 2 (2018), <https://doi.org/10.30651/sr.v2i2.2403>.

¹⁴ Bustami Saladin, 'Qur'an and Sasak Culture Tafsir on Religious Attitudes in Lombok', *KARSA Journal of Social and Islamic Culture* 27, no. 2 (2019): 341-65, <https://doi.org/10.19105/karsa.v27i2.10993>.

¹⁵ Suwarno et al., 'Using Tahsin Al-Qur'an Based on Self-Regulated Learning to Improve Students' Capabilities in Reading the Al-Qur'an', *Ta'dib: Jurnal Pendidikan Islam* 28, no. 2 (2024): 121-35, <https://doi.org/10.19109/td.v28i2.20027>.

Nur Aini revealed that children in rural areas tend to have limited access to varied and innovative Qur'an learning media.¹⁶ This condition impacts low interest in learning to read the Qur'an. However, this study has not examined local community empowerment efforts to overcome these limitations. Yusuf and Kamil concluded that individual Qur'an learning approaches without intensive mentoring are less effective for children struggling to read. Children require direct guidance, repeated practice, and continuous motivation.¹⁷ Nevertheless, this study remains limited to classroom learning and has not been implemented in community service activities.

Bobi Erno Rusadi emphasized that family involvement contributes significantly to establishing children's Qur'an reading habits. Children receiving regular parental guidance show more significant improvement in reading ability.¹⁸ However, this study does not explain an applicable mentoring model suitable for rural community conditions. Meanwhile, Magdalena et al. concluded that children's difficulties in learning to read the Qur'an are influenced by internal factors such as interest and motivation, as well as external factors like teaching methods and learning environments.¹⁹ This study provides a comprehensive picture of the causes of difficulty but does not offer direct intervention in the framework of community service activities.

Based on the review of previous studies, it can be concluded that most research still emphasizes problem analysis and factors causing difficulty in reading the Qur'an. Meanwhile, direct mentoring efforts that are practical, contextual, and community-based are still relatively limited, especially in rural areas. Therefore, this community service activity is novel in the form of direct Qur'an reading mentoring for children, involving Qur'an teachers and parents as part of the Qur'an learning ecosystem in Janjilobi Village, Barumun District, Padang Lawas Regency.

¹⁶ Kathleen Farrell and Nancey France, 'Innovative CNS Curricula Design Improves Access to Quality Care in Rural Areas Through Technology and Community Learning Strategies', *Clinical Nurse Specialist* 22, no. 2 (2008): 96, <https://doi.org/10.1097/01.NUR.0000311775.88294.72>.

¹⁷ 'Interpersonal and Organizational Approaches to Effective Mentoring', *Mentoring & Tutoring: Partnership in Learning* 14, no. 2 (2006): 135–36, <https://doi.org/10.1080/13611260500493477>.

¹⁸ Beverly Maglasang and Alvin Sumampong, 'Influence of Parental Involvement on the Reading Ability and Scholastic Achievement of Pupils', *Influence of Parental Involvement on the Reading Ability and Scholastic Achievement of Pupils* 1, no. 1 (2025): 54–66, <https://doi.org/10.69481/IPIRA>.

¹⁹ Chikanti Amanda and Junaid Khan, 'The Influence of Internal and External Factors on Arabic Language Learning Interest among Arabic Language Education Students', *Journal of Arabic Language Learning and Teaching (JALLT)* 2, no. 2 (2024): 89–100, <https://doi.org/10.23971/jallt.v2i2.178>.

METHOD

The implementation method of this PKM uses a community-based mentoring approach aimed at improving Qur'an reading skills for children in Janjilobi Village, Barumun District, Padang Lawas Regency.²⁰ This approach emphasizes collaboration among university students as facilitators, Qur'an teachers, parents, and children as active participants, making learning participatory, practical, and contextual.

The initial stage began with observation and needs identification, namely direct observation of children's conditions while learning to read the Qur'an in the learning environment and at home. This observation aimed to identify the difficulties faced by children, methods applied by teachers, and the support provided by parents.²¹ The initial data became the basis for planning mentoring activities.

Next, Qur'an teachers were given brief training on engaging and innovative learning methods, techniques for introducing Arabic letters, and practical application of tajwid rules.²² This training aimed to enable teachers to guide children more effectively and pleasantly, making the learning process interactive and motivating for the children.

Children were then guided directly in reading the Qur'an, recognizing Arabic letters, memorizing verses, and applying tajwid knowledge. Parents were also involved to reinforce learning at home, repeat material, and motivate children to be consistent in learning. This mentoring combines direct interaction with children and collaboration with parents, making learning more holistic and sustainable.

In implementation, PKM utilized various innovative media and methods, such as letter cards, phonetic games, and interactive Qur'an learning applications, aimed at increasing children's interest and concentration. The mentoring results were evaluated periodically through observation of children's Qur'an reading abilities, including fluency, tajwid mastery, and learning motivation. Based on the evaluation, university students provided follow-up recommendations to teachers and parents to ensure continuous learning.

With this method, PKM not only improves technical Qur'an reading skills in children but also builds motivation, discipline, and closeness to the Qur'an.

²⁰ Liam O'Hare, 'Reciprocal Reading: A Training Programme for Teachers Aimed at Improving Reading Skills of Pupils', n.d., <https://doi.org/10.1186/ISRCTN81582662>.

²¹ Biddy Youell, 'Separation Difficulties or Transition? The Value of Observation in Work with Very Young Children and Their Parents', *Infant Observation* 17, no. 2 (2014): 115–25, <https://doi.org/10.1080/13698036.2014.938494>.

²² Pradeep Kumar Misra, *Teaching Competencies for 21st Century Teachers: Practical Approaches to Learning*, 1st edn (Routledge India, 2023), <https://doi.org/10.4324/9781003344452>.

The community-based approach ensures program sustainability, making this mentoring model replicable in other villages with similar conditions.²³

RESULTS AND DISCUSSION

1. PKM Approach in Qur'an Learning

From the perspective of Islamic education, children's difficulties in reading the Qur'an are a serious issue that requires special attention. The basic principles of Qur'an learning, namely takrîr (repetition), tasyîr' (motivation), and tamrîn (continuous practice), are essential so that children can memorize and understand the meaning of their readings more easily.²⁴ Based on initial observations, most children in Janjilobi Village experienced obstacles in pronouncing Arabic letters, recognizing tajwid rules, and reading with tartil. This aligns with Abdul Majid, who states that low Qur'an reading ability in children is caused by insufficient repetition and basic tajwid understanding.²⁵

PKM activities were carried out through community-based mentoring that integrates university students as facilitators, Qur'an teachers as guides, and parents as primary supporters. Each mentoring session began with introducing Arabic letters through phonetic games, letter cards, and visual association techniques. This strategy proved effective, as children could more easily remember letter shapes and sounds, as well as differentiate letters with similar makhraj. Observations showed improvement in letter pronunciation, consistent with Ahmadi, who emphasized the need for innovative and enjoyable learning methods so that children do not only memorize but also understand letter shapes and sounds.²⁶

Furthermore, learning tajwid rules was applied gradually using a contextual method. Children were trained to recognize rules such as mad, idgham, ikhfa, and iqlab through short verse examples, repeated frequently, with simple explanations. This approach aligns with the talaqqi principle, i.e., learning directly from teachers or parents with proper recitation, so that children acquire

²³ Shirley Reushle, 'Ascilite Community Mentoring Program and Collaborative Community Mentoring Program: When I Succeed, We Succeed!', *ASCILITE Publications*, 1 December 2011, 1075–76, <https://doi.org/10.14742/apubs.2011.1889>.

²⁴ Sesi Meriana et al., 'Supervisi Dalam Al-Qur'an: Studi Terhadap Prinsip-Prinsip dan Sasaran Pengawasan Dalam Konteks Pendidikan Islam', *Kaisa: Jurnal Pendidikan dan Pembelajaran* 4, no. 2 (2024): 91–104, <https://doi.org/10.56633/kaisa.v4i2.775>.

²⁵ Reski et al., 'Efektivitas Kitab Tuhfatul Athfal Dalam Mempelajari Ilmu Tajwid Santri Pondok Pesantren Tahfidzul Qur'an Al-Imam Ashim Makassar', *QANUN: Journal of Islamic Laws and Studies* 2, no. 1 (2023): 50–58, <https://doi.org/10.58738/qanun.v2i1.293>.

²⁶ Septyana Tentiasih and Ahmadi Ahmadi, 'Pembelajaran Menghafal Al Qur'an dan Mufradat Dasar Pada Anak Usia Dini Melalui Metode Tallaqi', *PELANGI: Jurnal Pemikiran Dan Penelitian Islam Anak Usia Dini* 3, no. 2 (2021): 1–15, <https://doi.org/10.52266/pelangi.v3i2.672>.

correct reading models.²⁷ Parental participation was very helpful, as they repeated lessons at home, motivated, and monitored children's learning consistency, in line with Siti Nurhayati (2016), who states that home mentoring intensity affects Qur'an reading ability.

Technology was also applied in PKM to increase children's learning interest. Digital applications such as Muslim Kids Learning, Interactive Qur'an Learning, and Qur'an Learning for Kids helped children recognize Arabic letters, hear correct reading examples, and practice tajwid interactively. This strategy supports Yusuf and Kamil, who stated that individual learning without intensive guidance is less effective, while interactive media increases children's motivation and understanding significantly.²⁸

2. Forms of Difficulty and Causes of Children's Qur'an Reading Challenges

From mentoring results, several main difficulties were found. First, difficulty in pronouncing Arabic letters according to makhraj, especially letters with similar articulation points, such as ع, ش, ذ, ض, ط, خ. Children often confused sounds due to poor understanding of makhraj. Second, difficulty understanding changes in letter forms when connected. Many children could not recognize different letter shapes at the beginning, middle, and end of words, resulting in misreading. Third, difficulty in recognizing tajwid rules, especially applying mad and idgham. Fourth, difficulty reading the Qur'an with tartil; children often read hesitantly without observing vowel length or other tajwid rules. These findings are consistent with Maidir Harun, showing that Qur'an reading ability is influenced by letter mastery, tajwid understanding, and children's social environment.²⁹

Causes of difficulties in learning Qur'an reading can be divided into internal and external factors. Internal factors include low learning interest, boredom, lack of motivation, and differences in intellectual ability. External factors include minimal family support, conventional teaching methods, and social and peer environment influences that do not support learning. Ulum, emphasize that the combination of internal and external factors strongly

²⁷ Ahyarudin Ahyarudin et al., 'Pelatihan Membaca Al-Qur'an Dengan Metode Talaqqi Untuk Meningkatkan Kualitas Bacaan Bagi Anak-Anak TPA Masjid at Taqwa Kampung Gunung Putri Desa Sukataní', *Zad Al-Ummah: Jurnal Pengabdian Masyarakat* 2, no. 2 (2024): 110-21, <https://doi.org/10.55759/zau.v2i2.24>.

²⁸ Mia Fatma Rosida, 'Penggunaan Strategi Paikem Dalam Meningkatkan Minat dan Motivasi Belajar Siswa', preprint, Open Science Framework, 14 June 2023, <https://doi.org/10.31219/osf.io/ufq5k>.

²⁹ Endang Amalia and Wirdati Wirdati, 'Hubungan Pemahaman Ilmu Tajwid Dengan Kemampuan Membaca Al-Qur'an Siswa SMP', *AS-SABIQUN* 4, no. 4 (2022): 912-22, <https://doi.org/10.36088/assabiqun.v4i4.2111>.

determines the success of Qur'an learning in children, making community-based mentoring an effective strategy to overcome these obstacles.³⁰

3. Impacts and Novelty of PKM

This PKM emphasizes a collaborative approach among university students, Qur'an teachers, and parents, making Qur'an reading learning more comprehensive and participatory. University students act as facilitators and activity drivers, providing correct reading models, facilitating phonetic games, and monitoring children's reading progress regularly. Meanwhile, Qur'an teachers receive training on creative and innovative learning methods, including Arabic letter introduction, tajwid exercises, and periodic evaluation methods to assess children's progress. Parents are actively involved, from motivating children, ensuring at-home repetition of materials, to direct guidance. The synergy of these three parties creates a conducive learning environment that encourages children to be more confident, active, and brave in reading the Qur'an. Observations showed improvement in technical letter reading, tajwid application, and tarteel reading ability. This aligns with Bobi Erno Rusadi, who emphasizes that family involvement is crucial in accelerating children's Qur'an reading progress.³¹

Despite successes, PKM faced practical challenges such as limited mentoring time, relatively large participant numbers, and varying initial abilities, making it difficult to ensure each child received optimal attention. Differentiation strategies were applied, including grouping children by ability, assigning daily repetition tasks, and using interactive learning media individually or in groups. This strategy keeps children motivated and active while aligning with Islamic education principles that emphasize learning according to each child's ability.³²

The success of this PKM shows significant novelty compared to previous studies. The community-based approach not only focuses on technical Qur'an reading and tajwid mastery but also builds motivation, discipline, social interaction, and children's emotional closeness to the Qur'an.³³ PKM integrates

³⁰ Ulum Rajabul Khasanah and Diah Wahyuningsih, 'Strategi Pembelajaran Al-Qur'an Yang Efektif Untuk Meningkatkan Kemampuan Membaca Al-Qur'an Pada Siswa', *Al-Athfal: Jurnal Pendidikan Anak* 6, no. 2 (2025): 269–81, <https://doi.org/10.46773/alathfal.v6i2.2097>.

³¹ Bobi Erno Rusadi, 'Implementasi Pembelajaran Tahfiz Al-Quran Mahasantri Pondok Pesantren Nurul Quran Tangerang Selatan', *Intiqad: Jurnal Agama Dan Pendidikan Islam* 10, no. 2 (2018): 268–82, <https://doi.org/10.30596/intiqad.v10i2.2363>.

³² Darti Dayanti, 'Menetapkan Metode Pembelajaran Yang Sesuai Dengan Keadaan Peserta Didik', *Buhuts Al-Athfal: Jurnal Pendidikan dan Anak Usia Dini* 1, no. 1 (2021): 129–41, <https://doi.org/10.24952/alathfal.v1i1.3864>.

³³ Musa Dwi Adi Saputra and Ainun Nadlif, 'Challenges in Applying the Science of Tajwid in Reading the Qur'an for Students of SDI Al Aziziyah: Problematika Penerapan Ilmu

direct intervention, active family roles, teacher training, student participation, and innovative media in a unified learning ecosystem. This makes the program holistic, contextual, and sustainable. Furthermore, this approach offers a replicable model for other villages with similar conditions, emphasizing collaboration among the community, informal education institutions, and families as a mutually supportive Qur'an learning ecosystem.

Additionally, the use of interactive digital media adds innovative value to this PKM. Interactive Qur'an learning applications provide learning stimulation different from conventional methods, allowing children to practice Arabic letters and tajwid independently with parental guidance.³⁴ The combination of traditional (talaqqi) and modern approaches demonstrates effective synergy between classic methods and technology while increasing children's learning interest. This proves that community-based PKM can be an adaptive Qur'an learning model responsive to the times, strengthening family and community involvement in children's education.

Overall, this PKM demonstrates that a community-based mentoring model effectively builds children's Qur'an reading skills, enhances interactions among teachers, parents, and students, and creates a conducive, innovative, and sustainable learning environment. The program's novelty lies in integrating innovative learning methods, technology, and multi-stakeholder collaboration into a holistic and practical Islamic education ecosystem, making it replicable elsewhere to improve Qur'an reading comprehensively.

CONCLUSION

Based on the implementation of PKM in Janjilobi Village, Barumun District, Padang Lawas Regency, it can be concluded that children experience difficulties in reading the Qur'an, including pronouncing Arabic letters according to makhraj, recognizing letter changes when connected, understanding tajwid rules, and reading with tartil. These difficulties are caused by internal factors such as low interest and motivation, as well as external factors, including lack of family support, conventional teaching methods, and an unsupportive learning environment. Community-based mentoring involving university students as facilitators, Qur'an teachers as guides, and parents as mentors proved effective in improving children's Qur'an reading abilities. This approach combines innovative methods, interactive media, repeated practice, and active involvement of parents and teachers, enabling children to master not only technical reading

Tajwid Dalam Membaca Al-Qur'an Peserta Didik SDI Al Aziziyah', Preprint, 9 August 2023, <https://doi.org/10.21070/ups.2135>.

³⁴ Kholidatuzzuhriyah Kholidatuzzuhriyah et al., 'Interactive Multimedia-Based Learning Media in Tajwid Learning', *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 14, no. 1 (2025): 312-23, <https://doi.org/10.54437/urwatulwutsqo.v14i1.2238>.

and tajwid aspects but also maintain consistent motivation. This approach aligns with the talaqqi principle in Islamic education and is supported by previous research emphasizing holistic intervention, motivation, and reinforcement of home learning.

Based on the PKM implementation experience, this mentoring effort needs to continue sustainably to further improve children's Qur'an reading skills. Qur'an teachers are expected to continuously develop creative and engaging teaching methods, while parents need to actively guide children at home to reinforce Arabic letter practice and tajwid application. University students or PKM facilitators can provide periodic mentoring and utilize interactive learning media and applications to enhance children's motivation and concentration. With this integrated community-based approach, it is expected that children can read the Qur'an better, develop emotional closeness to it, maintain consistent learning motivation, and that this mentoring model can be replicated in other villages with similar conditions.

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Amanda, Chikanti, and Junaid Khan. 'The Influence of Internal and External Factors on Arabic Language Learning Interest among Arabic Language Education Students'. *Journal of Arabic Language Learning and Teaching (JALLT)* 2, no. 2 (2024): 89–100. <https://doi.org/10.23971/jallt.v2i2.178>.

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