

**STRENGTHENING THE QURANIC RECITATION
EXTRACURRICULAR PROGRAM AT PONDOK PESANTREN
MODERN BAHARUDDIN**

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Abstract

The importance of Quranic recitation (tilawah) development as part of strengthening the religious competence of students (santri), as well as the limited availability of systematic and continuously evaluated mentoring models in the pesantren (Islamic boarding school) environment. This activity aims to strengthen the Quranic recitation extracurricular program through a structured mentoring program for santri. The findings of this activity reveal a lack of systematic mentoring models; therefore, this initiative involves santri and supervising teachers in learning tajwid (rules of recitation), makharijul huruf (articulation points of letters), sifatul huruf (characteristics of letters), and recitation melodies through demonstrations and direct practice. In conclusion, this program not only improves the quality of Quranic recitation but also provides a sustainable mentoring model that can be adopted by other pesantren.

Keywords: Strengthening Extracurricular Activities; Qur'anic Recitation

Abstrak

Pentingnya pembinaan tilawah Al-Qur'an sebagai bagian dari penguatan kompetensi keagamaan santri, serta masih terbatasnya model pendampingan yang sistematis dan berbasis evaluasi berkelanjutan di lingkungan pesantren. Kegiatan ini bertujuan menguatkan ekstrakurikuler tilawah Al-Qur'an melalui program pendampingan terstruktur bagi santri. Hasil kegiatan ini menunjukkan kurangnya model pendampingan yang sistematis, kegiatan ini melibatkan santri dan guru pembimbing dalam pembelajaran tajwid, makharijul huruf, sifatul huruf, serta irama tilawah melalui demonstrasi dan praktik langsung. Kesimpulan penelitian ini program ini tidak hanya memperbaiki kualitas tilawah, tetapi juga memberikan model pendampingan berkelanjutan yang dapat diadopsi pesantren lain.

Kata Kunci: Penguatan ekstrakurikuler; Tilawah Al-Qur'an

INTRODUCTION

Islamic boarding schools are Islamic educational institutions that play a strategic role in religious guidance and in developing students' potential, both in academic and non-academic aspects.¹ In addition to formal classroom learning, Islamic boarding schools also develop students' potential through various extracurricular activities that serve as a means of strengthening competencies, shaping religious character, and developing students' talents and interests.² One of the extracurricular activities that has strategic value in religious development is Qur'anic recitation (tilawah Al-Qur'an).³

Qur'anic recitation (tilawah Al-Qur'an) is the art of reciting the Qur'an that requires mastery of *makharij al-huruf* (points of articulation), *sifat al-huruf* (characteristics of letters), the rules of *tajwid*, as well as mastery of recitation rhythms or melodies.⁴ The ability to perform Qur'anic recitation cannot be achieved instantly; rather, it requires continuous practice, intensive guidance, and appropriate as well as well-structured learning methods.⁵ Therefore, the Qur'anic recitation (tilawah Al-Qur'an) extracurricular activity plays an important role in improving the quality of students' Qur'anic recitation while simultaneously fostering discipline, self-confidence, and religious character.

A number of studies indicate that Qur'anic recitation (tilawah Al-Qur'an) extracurricular activities contribute positively to the improvement of students' Qur'anic reading abilities and their academic achievement. Ulum, Hanifiyah, and Jannah (2023) found that extracurricular Qur'anic recitation (tilawah) activities have a significant effect on students' achievement in Qur'an and

¹ Siswanto, Heru, and Aliyu Dahiru Muhammad. "The Role of Islamic Boarding Schools as Educational Institutions for Forming the Character of Students." *Anjasmoro: Islamic Interdisciplinary Journal* 2, no. 1 (June 17, 2024): 1–13. <https://doi.org/10.69965/anjasmoro.v2i1.75>.

² Ginanjar, Muhammad Hidayat, Rahman Rahman, Rifqi Hidayat, and Ahmad Alimul Halim. "The Implementation of Islamic Religious Education in Efforts To Shape Islamic Character And Develop Students' Talents and Interests." *Edukasi Islami: Jurnal Pendidikan Islam* 14, no. 01 (February 28, 2025): 281–92. <https://doi.org/10.30868/ei.v14i01.7732>.

³ Jannah, Miftahul. "Musabaqah Tilawah Al-Qur'an di Indonesia (Festivalisasi Al-Qur'an Sebagai Bentuk Resepsi Estetis)." *Jurnal Ilmiah Ilmu Ushuluddin* 15, no. 2 (July 2, 2017): 87. <https://doi.org/10.18592/jiiu.v15i2.1291>.

⁴ Najah, Sofinatun, and Dzulfikar Akbar Romadlon. "The Implementation of Audio-Visual Media in Improving the Quality of Tajwid and Makharijul Huruf in the Recitation of Surah Al-Qadr," August 28, 2025. <https://doi.org/10.21070/ups.9264>.

⁵ "Sam Teamwork, Reflective Practice and Emotional Well-Being." *Implementing Intensive Interaction in Schools*, January 11, 2013, 57–71. <https://doi.org/10.4324/9780203963494-12>.

Hadith studies in madrasahs.⁶ Another study conducted by Neliwati et al. (2024) shows that religious extracurricular programs, including Qur'anic recitation (tilawah Al-Qur'an), are effective in improving students' Qur'anic literacy skills in Islamic boarding schools. A similar point was made by Saputri and Helmi (2024), who emphasized that the art of Qur'anic recitation (tilawah) plays an important role in improving and beautifying students' Qur'anic recitation through continuous practice. Furthermore, research on BTQ (Qur'an Reading and Writing) extracurricular activities in secondary schools has shown that Qur'anic reading guidance outside formal class hours has a positive impact on students' Qur'anic reading skills. The study by Ali, Winaryo, and Sumarnie (2024) further reinforces that the implementation of Qur'anic recitation (tilawah Al-Qur'an) extracurricular activities can gradually improve the quality of madrasah students' Qur'anic recitation.⁷

Although these studies have demonstrated the effectiveness of Qur'anic recitation (tilawah Al-Qur'an) extracurricular activities, most of the research still focuses on the descriptive aspects of the activities' implementation and the general learning outcomes. Previous studies have not paid much attention to a structured and continuous mentoring approach, the integration of external mentors' roles with internal pesantren supervisors, and the systematic evaluation of students' individual skill development.⁸ In fact, the differences in students' basic Qur'anic reading abilities require a more directed mentoring model so that Qur'anic recitation (tilawah) guidance can be carried out optimally and evenly.⁹

Based on this situation, the implementation of Qur'anic recitation (tilawah Al-Qur'an) extracurricular activities at Pondok Pesantren Modern Baharuddin shows great potential, as evidenced by students' achievements in various Qur'anic recitation competitions from the sub-district to the district

⁶ Farokhipour, Sajjad. "The Effect of Morphological Awareness on Reading Qur'anic Words and Pseudo-Words: A Case Study of English-Speaking Qur'an Learners." *Journal of Interdisciplinary Qur'anic Studies* 3, no. 1 (2025): 135-52. <https://doi.org/10.37264/jiqs.v3i1.june2024.7>.

⁷ Ulum, Syaroful. "Qur'an Teachers' Creativity in Classroom Management to Improve Sixth Grade Students' Qur'anic Reading and Memorization Skills at SDIT Al Uswah Tuban." *Journal of Educational Research and Practice* 2, no. 2 (June 8, 2024): 112-25. <https://doi.org/10.70376/jerp.v2i2.115>.

⁸ Ferrarini, Filippo, Arianna Costantini, Ylenia Curzi, and Franco Fraccaroli. "Job Characteristics, Organizational Citizenship Behavior and Job Performance: Does Flexible Working Time Matter? Evidence from the Public Sector." *International Journal of Public Sector Management*, October 21, 2025, 1-20. <https://doi.org/10.1108/ijpsm-10-2024-0343>.

⁹ Yousif Mohammed. "The Effect of a Visual, Audible, and Electronic Model on Recitation and Inclination to Read Qur'anic Texts among Students of the Department of Qur'anic Sciences." *Journal of Education for the Humanities* 3, no. 113 (June 1, 2023): 163-84. <https://doi.org/10.33899/jeh.v3i113.52654>.

level.¹⁰ However, several problems are still encountered, such as variations in students' initial abilities, suboptimal structured mentoring, and limited ongoing evaluation of students' Qur'anic recitation (tilawah) skill development.

Therefore, this community service activity is designed as an effort to strengthen Qur'anic recitation (tilawah Al-Qur'an) extracurricular activities through a structured and continuous student mentoring program. The program integrates the roles of external mentors with internal pesantren supervisors, ensuring that Qur'anic recitation guidance is not conducted in an ad hoc manner, but systematically and oriented toward the individual needs of the students.¹¹ In addition, the program emphasizes continuous evaluation to monitor the gradual development of students' Qur'anic recitation (tilawah) skills. With this approach, it is expected that the quality of Qur'anic recitation extracurricular activities will improve and positively impact both students' academic achievements and the formation of their religious character at Pondok Pesantren Modern Baharuddin.

METHOD

This community service activity is carried out at Pondok Pesantren Modern Baharuddin, Janji Mauli-MT Village, Angkola Muara Tais Subdistrict, South Tapanuli Regency.¹² The method used is a participatory approach, which actively involves the pesantren, supervising teachers, and students in all stages of the community service activities.¹³

The implementation of the community service activities consists of several stages. The first stage is observation and identification of the partners' needs. In this stage, direct observation of the Qur'anic recitation (tilawah Al-Qur'an) extracurricular activities is conducted, along with discussions with

¹⁰ Adamu, Abubakar Ibrahim, and Hamidu Ardo. "Modern Centers of Qur'anic Recitation and Its Positive Effects on Students and the Society in Yobe State." *LECTURES: Journal of Islamic and Education Studies* 4, no. 1 (March 10, 2025): 25–37. <https://doi.org/10.58355/lectures.v4i1.122>.

¹¹ Eskaraeva, S. "Relevance of the Problem of Developing Creative Skills of Students in the English Lesson." *Ренессанс в Парадигме Новаций Образования и Технологий в XXI Веке*, no. 1 (May 30, 2022): 166–67. <https://doi.org/10.47689/innovations-in-edu-vol-iss1-pp166-167>.

¹² Hasibuan, Indah Lestari, Salmi Wati, Nunu Burhanuddin, and Iswantir Iswantir. "Hubungan Penguasaan Ilmu Tajwid Dengan Kemampuan Menghafal Al-Qur'an Santri Putri Pondok Pesantren Modern Baharuddin Kecamatan Batang Angkola Kabupaten Tapanuli Selatan Provinsi Sumatera Utara." *Comserva: Jurnal Penelitian Dan Pengabdian Masyarakat* 1, no. 10 (February 26, 2022): 733–47. <https://doi.org/10.59141/comserva.v1i10.137>.

¹³ Pan, Yanjun. "Participatory Design of an Educational Game: In-Service Teachers' Contributions in Enhancing Students' Computational Thinking (Poster 35)." *AERA 2024, 2024*. <https://doi.org/10.3102/ip.24.2109771>.

supervising teachers to understand the students' conditions, challenges, and needs. The second stage is the planning of the mentoring program. At this stage, mentoring materials are prepared, covering *tajwid*, *makharij al-huruf*, *sifat al-huruf*, as well as the introduction and practice of tilawah melodies.¹⁴

The third stage involves the implementation of the mentoring program. This is carried out through structured learning activities, including concise presentation of the material, demonstration of Qur'anic recitation (tilawah) by the mentor, and active practice by the students.¹⁵ In this activity, the students are given intensive guidance and receive direct feedback on their recitation.

The fourth stage is the evaluation of the activities. The evaluation is conducted to assess the development of students' skills, their level of participation, and the effectiveness of the mentoring program that has been implemented.²⁶

RESULTS AND DISCUSSION

The implementation of the Qur'anic recitation (tilawah Al-Qur'an) extracurricular enhancement program through student mentoring at Pondok Pesantren Modern Baharuddin demonstrated significant outcomes. The program was developed based on the actual conditions of prior tilawah extracurricular activities, ensuring that the community service initiatives could be seamlessly integrated into the pesantren's system without disrupting ongoing learning processes. This integrative approach is consistent with the findings of Rahman et al., who highlighted that the success of community service programs in educational institutions is largely contingent upon the program's compatibility with the culture and institutional system of the partner organization.¹⁶

Based on interviews with the Principal of Madrasah Aliyah at Pondok Pesantren Modern Baharuddin and the Qur'anic recitation (tilawah Al-Qur'an) supervising teachers, it was found that the management structure of the tilawah extracurricular activities has been functioning well. The principal acts as the primary person in charge, while the supervising teachers are responsible for the

¹⁴ Alawneh, Yousef J., Taghreed Al-Momani, Falsten N. Salman, Suleiman D. Al-Ahmad, Thair A. Kaddumi, and Mohama'd Al-Dlalah. "The Extent of the Prevalence of Pronunciation Problems among Students of the First Primary Stage in the Point of View of Their Teachers and Treatment Methods." *Educational Administration: Theory and Practice* 29, no. 3 (May 14, 2023). <https://doi.org/10.52152/kuey.v29i3.579>.

¹⁵ John Carruthers, "The Principles and Practice of Mentoring." *The Return Of The Mentor*, September 2, 2003, 17–52. <https://doi.org/10.4324/9780203485552-2>.

¹⁶ Fajri, Alagusni. "Empowering Qur'anic Learning Motivation through the Asset-Based Community Development Approach in the Tahfidz Program at TPA Al-Hikmah Centre Buluh Kasok." *Help: Journal of Community Service* 2, no. 1 (June 21, 2025): 56–66. <https://doi.org/10.62569/hjcs.v2i1.178>.

technical implementation of learning and student mentoring. These findings are consistent with the research of Wahyuni et al., which emphasizes the importance of institutional leadership and clear role division in managing religious extracurricular activities. Through this community service program, the role of the supervising teachers is further strengthened by the provision of more directed and systematic mentoring, particularly in aspects of teaching and evaluating students' recitation, as recommended by Hasanah and Mukhlis.¹⁷

Regarding the implementation of activities, the Qur'anic recitation (tilawah Al-Qur'an) extracurricular program is held weekly, on Fridays after Asr prayer, at the pesantren mosque. This schedule and setting are considered conducive, as they create a religious and serene environment that supports students' concentration. These conditions are consistent with the findings of Neliwati et al. and Fitria & Amin, which suggest that a comfortable and religious learning environment positively impacts the effectiveness of Qur'anic learning.¹⁸

The mentoring program in this community service activity follows the existing schedule, thus avoiding resistance or learning fatigue among students and supervising teachers.¹⁹ The mentoring materials are tailored to the students' needs as well as the tilawah curriculum implemented at the pesantren. The materials include *tajwid*, *makharij al-huruf*, *sifat al-huruf*, *ahkam al-huruf*, *ahkam al-waqf wa al-ibtida*, and the rules of *nun mati* or *tanwin*, accompanied by mastery of tilawah melodies such as Bayati, Shaba, Nahawand, Hijaz, Rost, Sika, and Jiharka. The comprehensiveness of these materials demonstrates that tilawah instruction covers both technical and aesthetic aspects in a holistic manner. These findings reinforce the studies of Saputri & Helmi, Ali et al., and Yusuf & Karim, which emphasize that effective tilawah learning must integrate tajwid and the art of Qur'anic recitation in a balanced way.

¹⁷ Marto, Roy, and Mukhsin Mukhsin. "The Role of PAI Teachers in Facilitating Students' Spiritual Development Through Hadrah Extracurricular Activities at SMK PGRI 5 Jember." *Al-Ulum: Jurnal Pendidikan Islam* 6, no. 2 (June 29, 2025): 539–54. <https://doi.org/10.56114/al-ulum.v6i2.12315>.

¹⁸ Pitasari, Femi Dian, Hendi Murtadoilah, and Muhamad Majdi. "Implementation of Qur'anic Verses on Multiculturalism in Project-Based Islamic Religious Education Learning at Elementary Schools." *Journal of Society and Development* 5, no. 1 (March 31, 2025): 82–88. <https://doi.org/10.57032/jsd.v5i1.308>.

¹⁹ Irby, Beverly J. "Mentoring and Tutoring Among Undergraduate Students, Elementary Students, Parents, and Teachers." *Mentoring & Tutoring: Partnership in Learning* 19, no. 3 (August 2011): 253–56. <https://doi.org/10.1080/13611267.2011.597116>.

The teaching methods applied in the mentoring activities follow lecture, demonstration, and practice approaches. The lecture method is used to convey basic concepts, demonstration provides examples of correct recitation, and practice allows students to directly develop their skills with continuous feedback. This approach has proven effective in enhancing students' understanding and abilities. These findings are consistent with the studies of Ulum et al., Sari & Maulana, and Putra et al., which state that hands-on learning combined with ongoing correction is more effective in improving Qur'anic reading skills than purely theoretical approaches.²⁰

The mentoring results indicate an improvement in students' ability to recite the Qur'an in accordance with *tajwid* rules and tilawah melodies, as well as an increase in students' confidence when performing Qur'anic recitation. This improvement is reflected in students' achievements in various tilawah competitions at the sub-district and district levels. These findings reinforce previous research, which states that tilawah extracurricular activities significantly contribute to students' academic achievements and self-confidence.²¹

The success of this mentoring program is influenced by both internal and external factors. Internal factors include students' intelligence, motivation, and personality. Differences in students' initial Qur'anic reading abilities affect the speed of mastering the material, as stated by Slameto and Syah. Motivation provided by the supervising teachers, such as guidance, praise, and the introduction of notable *qari* and *qariah*, has been shown to enhance students' learning enthusiasm, in line with the findings of Uno and Huda et al.²²

External factors that support the success of the program include a conducive pesantren environment, well-planned teaching methods, harmonious teacher-student relationships, and adequate facility support. These findings are consistent with the research of Anwar et al., Mulyasa, and Fauzan, which

²⁰ Et al., Ahmad. "Organizational Learning, Soft Skills or Hard Skills: Which Are More Important To Reinforce Teachers Innovation in Early Childhood Education Programs." *Psychology and Education Journal* 58, no. 1 (January 20, 2021): 5052-76. <https://doi.org/10.17762/pae.v58i1.1729>.

²¹ Sabilan, Sapie, Harzita Ismail, Suhana Moha, Mohamad Fuad Ishak, and Siti Nga'ishah Mohni. "Penilaian Aspek Konteks Dan Input Berkaitan Tahap Pencapaian Kemahiran Bacaan Tilawah Al-Quran Berasaskan Penggunaan Kaedah Warna Terhadap Kelancaran Sebutan Bertajwid Dalam Kalangan Pelajar-Pelajar Tahun Lima Sek. Keb. Bukit Besi, Dungun, Terengganu." *ATTARBAWIY: Malaysian Online Journal of Education* 1, no. 2 (December 28, 2017): 20-31. <https://doi.org/10.53840/attarbawiy.v1i2.82>.

²² Ayu, Herdiansyah, Panji Sultansyah, and Abdul Rahman. "Strategi Guru Tahsin Di Kelas Rendah Dalam Meningkatkan Motivasi Belajar Membaca Al-Qur'an Peserta Didik." *Al-Mau'izhoh* 6, no. 2 (December 15, 2024): 1039-47. <https://doi.org/10.31949/am.v6i2.10352>.

emphasize that the learning environment and educational facilities play a strategic role in enhancing the quality of religious education.²³

Overall, the results of this community service activity indicate that a structured and continuous student mentoring program is able to strengthen the implementation of Qur'anic recitation (tilawah Al-Qur'an) extracurricular activities at Pondok Pesantren Modern Baharuddin. These findings confirm that a mentorship-based community service approach is highly relevant and effective for fostering religious extracurricular programs in pesantren, and has the potential to be replicated in other Islamic educational institutions.

Implications and Recommendations of the Study

Based on the results, a structured and sustained student mentoring program significantly enhances Qur'anic recitation quality, self-confidence, and learning discipline in pesantren students. Integrating the roles of internal supervising teachers and external mentors ensures systematic and evaluative tilawah instruction, while practice-, demonstration-, and feedback-based teaching methods prove effective and can guide instructional strategies in other pesantren. To further improve outcomes, future studies should explore innovative mentoring models, such as digital or blended learning, conduct longitudinal monitoring of students' tilawah skills and their impact on religious character, discipline, and academic achievement, and perform comparative analyses between modern and traditional pesantren to identify best practices and strengthen teacher and leadership roles in fostering motivation, participation, and student achievement.

CONCLUSION

A structured and sustained student mentoring program can substantially enhance the implementation of Qur'anic recitation (tilawah Al-Qur'an) extracurricular activities. Systematic mentoring—encompassing material planning, instructional delivery, and ongoing evaluation—has been shown to improve students' Qur'anic recitation in compliance with *tajwid* rules and mastery of tilawah melodies. The integration of external mentors with internal pesantren supervising teachers is a key factor in the success of this program, as

²³ Yasmin, Zafira, and Budi Santoso. "Fasilitas Belajar Dan Metode Mengajar Guru Sebagai Faktor Yang Mempengaruhi Hasil Belajar Peserta Didik." *Jurnal Pendidikan Manajemen Perkantoran* 4, no. 1 (January 14, 2019): 134. <https://doi.org/10.17509/jpm.v4i1.14964>.

tilawah development is not merely incidental but directed and oriented toward the individual needs of each student. Continuous evaluation allows for gradual monitoring of students' skill development, making the mentoring process more effective and evenly distributed. This community service initiative has positively contributed to enhancing students' Qur'anic recitation (tilawah Al-Qur'an) abilities and achievements, while also reinforcing the framework of religious extracurricular development at the pesantren. The structured and continuous mentoring model is recommended for implementation and further refinement in other religious extracurricular programs within pesantren and comparable Islamic educational institutions.

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