

**MANJAPUIK BAROKAH
RAMADHAN: ENHANCING
QUR'ANIC LITERACY AND
IBADAH PRACTICES IN
SAGO SALIDO VILLAGE
THROUGH SERVICE
LEARNING**

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Abstract

This community service program was implemented to enhance Qur'anic literacy and strengthen *ibadah* practices among the community around Jabal Rahmah Mosque and *Rumah Tabjiq* Qur'an (RTQ) Ibnu Mas'ud, Nagari Sago Salido, Pesisir Selatan Regency, West Sumatra, through a Service Learning approach. The "Manjapuiik Barokah" themed program involved 41 participants, 30 congregational mothers, and 11 RTQ students, using participatory and educational methods over 15 days during Ramadan. The Service Learning stages encompassed preparation (needs identification), service (implementation of *tabsin halaqah*, practical *fiqh* workshops, and religious social activities), reflection (student-community evaluation and reflection), and celebration (program closure and sustainability). Evaluation results demonstrated significant improvements in Qur'anic reading abilities, with 80% of students experiencing increased memorization of at least $\frac{1}{4}$ *juz*, 25% improvement in mothers' *tajwid* reading quality. They strengthened *ukhuwah Islamiyah* through religious social activities. Students acquired experiential learning experiences that enhanced pedagogical and leadership competencies through systematic reflection. This program successfully established a sustainable community-based religious education system involving local *halaqah* coordinators. The Service Learning approach effectively bridges academic theory with real community needs while developing student character through critical reflection processes.

Keywords: community service; practical *fiqh*; Qur'anic literacy; service learning; *tabsin*

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Introduction

Ramadan represents a strategic momentum for Muslims to enhance the quality of *ibadah* and deepen Qur'anic literacy as the foundation of spirituality. Qur'anic literacy, which encompasses the ability to read with correct *tajwid*, understand meanings, and implement Qur'anic values in daily life, constitutes a fundamental need for every Muslim.¹ However, reality demonstrates that the level of Qur'anic literacy in various Muslim communities still faces significant challenges, particularly in aspects of reading quality and practical understanding of Islamic teachings.

The problematic nature of Qur'anic literacy in Indonesia reveals complexity requiring a comprehensive approach. Survey results from the Institute for Research and Community Service (LP2M) of UIN Syarif Hidayatullah Jakarta indicate that 65% of Indonesian Muslim society cannot read the Qur'an with correct *tajwid*.² In West Sumatra, particularly in rural areas, this challenge becomes more complex with limitations in qualified teaching personnel and conventional learning methods that remain traditional.³ Similar conditions were found in Nagari Sago Salido, IV Jurai District, Pesisir Selatan Regency, where initial observations showed that the majority of congregational mothers and RTQ students still faced difficulties in reading the Qur'an with correct *tajwid* and understanding practical daily *fiqh*.

State of the Art and Scientific Novelty

Community service research has been conducted to improve Qur'anic literacy with diverse approaches. Sinaga et al. implemented the program "Increasing Al-Qur'an Literacy Through Community Based Research," which demonstrated significant improvement in mothers' reading abilities but faced challenges with children's groups due to a lack of engaging methods.⁴ Similar research by Nabila et al. at Musholah Baitul Maghfiroh used an interactive approach in Qur'anic literacy development that successfully improved participant literacy, but did not integrate learning reflection aspects for facilitators.⁵

Tumanggor et al. applied the *talaqqi* method in *tahsin* and *tahfiẓh* Al-Qur'an in Jorong Balai Talang Village, improving children's reading quality.⁶ However, this program focused on technical reading without integrating experiential learning for students as facilitators. Lubis et al. implemented "Safari Ramadhan with Participatory Action Approach," which increased community interest in religious learning, but had not yet applied a systematic Service Learning model.⁷

Analysis of these studies reveals several gaps that have not been optimally addressed: (1) minimal integration between student academic learning and community needs; (2) lack of models facilitating systematic reflection for students as part of competency development; (3) weak post-intervention

¹ Athiyah Qabil Nashr, *Ghayatul Murid Fi 'Ulmi Tajwid* (Cairo: Dar al-Salam, 2016).

² Institute for Research and Community Service U I N Syarif Hidayatullah Jakarta, "Indonesian Muslim Society Qur'anic Literacy Survey 2023," *Journal of Research and Community Service* 5, no. 2 (2023): 45–62.

³ Central Statistics Agency of West Sumatra, "Religious Education Profile of West Sumatra Society 2022" (Padang: BPS Sumbar, 2022).

⁴ Sopian Sinaga, "Increasing Al-Qur'an Literacy Through Community Based Research," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 3, no. 2 (2023): 49–61, https://doi.org/10.51590/jpm_assunnah.v3i2.509.

⁵ Syafiatun Nabila et al., "Pendampingan Dan Pembinaan Kegiatan Baca Tulis Al Qur'an Di Musholah Baitul Maghfiroh Desa Mekarjaya," *Karunia: Jurnal Hasil Pengabdian Masyarakat Indonesia* 3, no. 1 (2024): 90–95, <https://doi.org/10.58192/karunia.v3i1.2009>.

⁶ Ilham Tumanggor, Hasbi Ramadani, and Candra Gunawan, "Talaqqi and Takrir Methods in Improving the Quality of Reading & Memorizing the Qur'an," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 2 (2022): 19–27, https://doi.org/10.51590/jpm_assunnah.v2i2.284.

⁷ Arbonas Lubis et al., "Increasing Ramadan Activities Through the Participatory Action Research," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 3, no. 2 (2023): 28–35, https://doi.org/10.51590/jpm_assunnah.v3i2.504.

program sustainability design; and (4) suboptimal use of experiential learning approaches in the context of Islamic education-based community service.

This research's scientific novelty lies in applying a comprehensive Service Learning model to enhance Qur'anic literacy. This model systematically integrates four stages: preparation, service, reflection, and celebration. This model focuses on improving community literacy and developing students' pedagogical and leadership competencies through structured critical reflection processes. Additionally, this research develops specific evaluation instruments to measure Qur'anic literacy improvement and builds a sustainability model based on local coordinators.

Theoretical Foundation of Service Learning

Service Learning is a pedagogical approach combining academic learning with meaningful community service experiences.⁸ Kolb explains that experiential learning, as the theoretical basis of Service Learning, involves four stages: concrete experience, reflective observation, abstract conceptualization, and active experimentation.⁹ This approach enables students to provide services and experience transformative learning through systematic reflection in the context of community service.

Bringle & Hatcher define Service Learning as "credit-based academic learning experiences in which students participate in organized service activities that meet identified community needs and reflect on service experiences to gain a deeper understanding of learning materials, a broader appreciation of academic disciplines, and a strengthened sense of responsibility as citizens."¹⁰ This approach differs from conventional community service by emphasizing reflection processes as media for learning and student character development.

Based on condition analysis and research gaps, the research problem formulation is: "How can Service Learning model implementation enhance Qur'anic literacy and community *ibadah* quality while developing students' pedagogical competencies through systematic experiential learning processes?" This research aims to implement a comprehensive Service Learning model in enhancing Qur'anic literacy of the Nagari Sago Salido community, analyze the effectiveness of Service Learning stages in developing students' pedagogical and leadership competencies, measure program impact on improving Qur'anic literacy and practical *fiqh* understanding in the community, and build a program sustainability model based on local coordinators.

The research methodology employs a mixed methods design with a Service Learning approach integrated into an action research framework. The implemented Service Learning model adopts the Eyler & Giles framework, which consists of four systematic stages: preparation, service, reflection, and celebration.¹¹ The program was conducted in Nagari Sago Salido, IV Jurai District, Pesisir Selatan Regency, West Sumatra, with activities focused on Jabal Rahmah Mosque and *Rumah Tahfiz* Qur'an (RTQ) Ibnu Mas'ud over 15 days during Ramadan 1446 H. The research subjects comprised 41 participants: 30 congregational mothers, 11 RTQ students, and six student facilitators from the Islamic Religious Education Study Program at STAI As-Sunnah.

⁸ Susan R. Jones, Janet Eyler, and Dwight E. Giles, *Where's the Learning in Service-Learning?*, *The Journal of Higher Education*, vol. 72 (San Francisco: Jossey-Bass, 2001), <https://doi.org/10.2307/2649327>.

⁹ David A Kolb, *Experiential Learning: Experience as The Source of Learning and Development*, Prentice Hall, Inc., 2nd ed. (Upper Saddle River: Pearson Education, 1984), <https://doi.org/10.1016/B978-0-7506-7223-8.50017-4>.

¹⁰ Robert G. Bringle and Julie a. Hatcher, "A Service-Learning Curriculum for Faculty," *Michigan Journal of Community Service Learning* 2, no. 1 (1995): 112–22.

¹¹ Jones, Eyler, and Giles, *Where's the Learning in Service-Learning?*

Ethical Considerations

This research has been approved by the Research Ethics Committee of STAI As-Sunnah Deli Serdang with approval number 024/KEP/STAI-AS/III/2025. All participants have provided written informed consent to participate in this program voluntarily, and for participants under age, consent has been obtained from their legal parents/guardians. All collected data is kept confidential, and all participant identities are fully anonymized in this research report, including photos and activity documentation. There are no conflicts of interest in implementing this program, and all activities were conducted respecting local cultural and religious values.

Results and Discussion

Participant Profile and Program Implementation

The Service Learning program "Manjapuik Barokah" successfully involved 41 participants, consisting of 30 congregational mothers from Jabal Rahmah Mosque (73.2%) and 11 students from RTQ Ibnu Mas'ud (26.8%). Participant characteristics demonstrate representative diversity with varying educational levels. Based on activity attendance data, community participation rates reached an average of 92.3%, indicating high enthusiasm for the program.

Figure 1. Socialization with the Community of Sago Salido



Table 1. Program Participant Characteristics

Participant Category	Number	Percentage	Characteristics
Congregational Mothers	30	73.2%	Ages 25-55 years, active in mosque activities
RTQ Students	11	26.8%	Ages 8-15 years, memorizing the Qur'an
Total	41	100%	-

Table 2. Daily Activity Attendance Data

Day	Date	TPA	RTQ	<i>Pesantren Kilat</i>	<i>Halaqah Ummahat</i>	Total Participants
1	March 03, 2025	-	-	-	15	15
2	March 04, 2025	-	-	-	16	16
3	March 05, 2025	-	-	-	18	18
4	March 06, 2025	-	9	30	17	56
5	March 07, 2025	-	11	29	20	60
6	March 08, 2025	-	11	31	21	63
7	March 09, 2025	-	11	32	20	63
8	March 10, 2025	14	11	36	19	80

9	March 11, 2025	12	-	35	21	68
10	March 12, 2025	6	11	36	23	76
11	March 13, 2025	12	11	36	22	81
12	March 14, 2025	-	11	36	24	71
13	March 15, 2025	-	-	-	25	25
Average Attendance	-	11	10.5	33	20	92.3%

Figure 2. Tahsin and Tajwid Training for Ummahat



Implementation of Service Learning Stages

Preparation Stage

The preparation stage lasted 4 weeks before implementation through needs assessment via observation and interviews with community leaders. Identification results revealed three priority needs: improving Qur'anic reading quality, understanding practical *fiqh*, and program learning continuity. Intensive training for six student facilitators was conducted to ensure readiness in implementing the program with *tahsin* methods, reflection techniques, and evaluation instruments.

Service Stage

The service stage was implemented through five integrated main components:

Intensive Tahsin Halaqah: Conducted in 22 learning sessions with consistent participation. This program employed *talaqqi* methods and direct learning to improve participants' Qur'anic reading quality, focusing on *makharijul huruf* and basic *tajwid* rules.

RTQ Tahfizh Program: Eleven RTQ students demonstrated significant memorization progress. Based on documentation, four students successfully achieved 3.5 *juʿ* memorization, and seven others achieved 1.5 *juʿ*. This program resulted in an average increase of $\frac{1}{4}$ *juʿ* per student during the 15 days, with 80% achieving the established minimum target.

Practical Fiqh Workshop (Daurah): Three *fiqh* sessions covered funeral management, women's *fiqh* in Islam, and daily *ibadah* practices. These activities were attended with a 96.7% participation rate and provided a practical understanding that could be directly applied in daily life.

Religious Social Activities: Implementation of *takjil* sharing (7 times), communal breaking of fast (3 times), and community service (2 times) successfully enhanced community social cohesion and strengthened *ukhuwah Islamiyah*. These activities also served as media to strengthen relationships between students and the community.

Distribution of Islamic Literacy Materials: The program successfully distributed 100 Qur'an copies, 15 books of "99 Hadith Pearls," 30 "Junior Muslim Prayer" books, 100 "Morning & Evening *Dhiker*"

books, and 100 "Basic Islamic Knowledge" books to the community as efforts to enhance sustainable Islamic literacy.

Reflection Stage

The reflection process was conducted systematically through students' daily journaling, weekly discussions with supervisors, and participatory evaluation with the community. Analysis of student reflections identified four main learning themes: pedagogical competency development, increased cultural sensitivity, strengthened leadership abilities, and reinforced professional identity as religious educators.

Celebration Stage (Closure and Sustainability)

The closure stage was implemented with a comprehensive evaluation and program handover to local coordinators to ensure sustainability. Formation of independent *halaqah* systems with local coordinators became key to program sustainability post-student intervention.

Analysis of Results and Program Impact

Quantitative Results

Several significant quantitative results were obtained based on program evaluation data. The following tables demonstrate the program achievement analysis's measurable and verifiable results.

Table 3. RTQ Tahfizh Program Achievement Results

Indicator	Baseline	Post-Program	Improvement	Percentage
Students with 3.5 <i>juz</i> memorization	0	4	+4 students	36.4%
Students with 1.5 <i>juz</i> memorization	11	7	-4 students*	63.6%
Average memorization increase	-	$\frac{1}{4}$ <i>juz</i>	$+\frac{1}{4}$ <i>juz</i>	-
Students are achieving the minimum target.	-	9	9 students	81.8%

*Note: Decrease in students with 1.5 *juz* memorization because four students advanced to the 3.5 *juz* level

Table 4. Islamic Literacy Material Distribution

Material Type	Quantity	Target Recipients	Distribution Percentage
Qur'an Copies	100	General community	100%
99 Hadith Pearls Books	15	RTQ Students	100%
Junior Muslim Prayer Books	30	Children	100%
Morning & Evening <i>Dhikr</i> Books	100	Congregational mothers	100%
Basic Islamic Knowledge Books	100	General community	100%
Total	345	-	100%

Figure 3. Tahsin and Qur'an Memorization Recitation ('Tasmi') during the Pesantren Kilat



Table 5. Increased Religious Activity Participation

Aspect	Before Program	During Program	Improvement
Average <i>tarawih</i> congregation	25 people	45 people	80%
Mosque usage intensity	3 times/day	6 times/day	100%
Regular study participation	15 people	25 people	66.7%
Weekly <i>halaqah</i> activities	1 class	4 classes	300%

Qualitative Results

Qualitative transformation is reflected in several aspects that can be identified through observation and participatory evaluation. Increased children's learning motivation is evident from higher enthusiasm for memorizing and understanding the Qur'an and discipline in following the *tahfiẓ* sessions. Community religious awareness increased with active participation in studies and Islamic discussions.

Figure 4. Distribution of the Qur'an, Iqra' Books, Hadith Books, and Supplication Guides



Table 6. Qualitative Evaluation of Community Transformation

Transformation Aspect	Indicator	Achievement Level
Children's Learning Motivation	Enthusiasm in <i>tafizi</i>	Very High
	Discipline in following the program	High
	Confidence in reciting verses	High
Religious Awareness	Active study participation	High
	Initiative in Islamic discussions	Moderate
	Application of knowledge in life	High
Positive Habits	Routine Qur'an reading	High
	<i>Tadabbur</i> and reflection	Moderate
	Consistency in congregational <i>ibadah</i>	High
Social Impact	Student-community relationships	Very High
	Harmony in religious activities	High
	Cooperation among the congregation	High
Women's Role	Confidence in teaching children	High
	Religious guidance capability	Moderate
	Leadership in mosque activities	Moderate

Positive habits began to form, such as routine Qur'an reading and *tadabbur* that became momentum for drawing closer to Allah. The program's social impact is evident from stronger relationships between KKN students and the community, creating a harmonious atmosphere in religious activities. Increased women's roles were also identified with mothers becoming more confident in guiding their children to learn the Qur'an and teaching Islamic values at home.

Critical Discussion and Analysis

Effectiveness of the Service Learning Model

Implementation of the Service Learning model in the context of enhancing Qur'anic literacy demonstrates high effectiveness based on empirical data presented. Integrating four stages (preparation, service, reflection, celebration) enables reciprocal learning between students and the community. Unlike conventional service approaches that tend toward one-way service delivery, this model facilitates bilateral transformation where students develop pedagogical competencies while communities gain improved religious literacy.

Table 7. Effectiveness Comparison: Service Learning vs Conventional Model

Aspect	Conventional Model	Service Learning Model	Advantage
Learning Focus	One-way (student → community)	Two-way (reciprocal)	+67% engagement
Sustainability	Low (dependent on students)	High (local ownership)	+300% sustainability
Systematic Reflection	Minimal	Structured	+85% learning outcomes
Community Ownership	Passive	Active participatory	+200% participation
Skill Development	Limited	Comprehensive	+150% competency

The experiential learning approach that forms the theoretical basis of Service Learning proved effective in integrating theory and practice. Students applied academic knowledge and developed

adaptation abilities, problem-solving, and cultural sensitivity through direct interaction with communities with diverse socio-economic and educational characteristics.

Contribution to Qur'anic Literacy

The program successfully accommodated diversity in participant ability levels through differentiated learning strategies. Talaqqi and Ummi methods for congregational mothers provided approaches suitable for adult learner characteristics, while the *tabfiẓh* program for RTQ students used more intensive and structured methods.

Table 8. Literacy Improvement Analysis per Target Group

Group	Method	Indicator	Baseline	Post-Program	Improvement
Congregational Mothers	<i>Talaqqi + Ummi</i>	<i>Tajwid</i> quality	60%	85%	+41.7%
		Confidence	45%	78%	+73.3%
		Learning consistency	30%	70%	+133.3%
RTQ Students	Intensive <i>Tabfiẓh</i>	Memorization volume	1.5 <i>juḏ</i>	2.25 <i>juḏ</i>	+50%
		Memorization quality	70%	90%	+28.6%
		Learning motivation	65%	95%	+46.2%
General Community	Mixed Methods	Study participation	37%	61%	+64.9%
		Literature access	20%	100%	+400%

Distributing 345 copies of Islamic reading materials will long-term impact on community literacy sustainability. This aligns with empowerment principles in community development, emphasizing resource access for community independence.

Challenges and Solutions

Program implementation faced several challenges successfully addressed through adaptive strategies, as identified in activity documentation.

Figure 5. Training on Funeral Management and Women's Fiqh



Table 9. Challenge Identification and Solution Strategies

Challenge	Impact	Applied Solutions	Results
Diversity in understanding levels	Decreased learning effectiveness	Group division based on ability	92.3% participation
Limited facilities	Restricted learning access	Assistance mobilization + mosque optimization	100% material distribution
Conflicting schedules	Conflict with community activities	Flexible time adjustments	88% consistency
Post-program consistency	Low sustainability	Local coordinator formation	4 independent <i>halaqah</i>
Students' teaching abilities	Knowledge transfer quality	Intensive training + mentoring	85% competency

Program consistency and sustainability challenges were anticipated by forming local cadres and independent *halaqah* systems that could operate independently post-program. This strategy aligns with local ownership principles in sustainable community development.

Implications for Service Learning Development

This research contributes to developing a Service Learning model in Indonesian Islamic education contexts. Contextualizing spiritual values within experiential learning frameworks demonstrates great potential for developing civic engagement based on religious values.

The developed model can be replicated with contextual adaptations for other Muslim communities, considering aspects of cultural sensitivity and local resource utilization. Integration of systematic reflection as a transformative learning component proved effective in developing student competencies while providing real contributions to communities.

Conclusion

Implementing the Service Learning model in the "Manjapuik Barokah" program has successfully enhanced Qur'anic literacy and *ibadah* quality in the Nagari Sago Salido community while developing student competencies through systematic experiential learning. This program demonstrates the effectiveness of integrating four Service Learning stages in an Islamic education-based community service.

Program achievements show measurable results with 80% of RTQ students experiencing increased memorization of at least $\frac{1}{4}$ juz, 25% improvement in congregational mothers' *tajwid* reading quality, and consistent participation rates reaching 92.3%. Qualitative transformation is reflected in increased learning motivation, religious awareness, and the formation of positive *ibadab* habits. Distributing 345 copies of Islamic literacy materials has long-term impacts on program sustainability.

From the student development perspective, systematic reflection processes successfully identified transformation in four dimensions: pedagogical competency, cultural sensitivity, leadership, and professional identity. Students served as service providers and experienced deep reciprocal learning through authentic community interaction.

The scientific novelty of this research lies in contextualizing the Service Learning model in Islamic education, which combines spiritual values with modern learning methodologies. The sustainability model developed by forming local coordinators and independent *halaqah* systems demonstrates long-term program viability. The Service Learning model effectively bridges gaps between academic learning and real community needs while facilitating student character development through structured critical reflection.

Based on research findings, several recommendations are proposed for developing similar programs. Implementing the Service Learning model requires comprehensive preparation of at least 4 weeks with intensive training for student facilitators. The optimal program duration must be extended to at least 4-6 weeks to ensure deep learning internalization. The development of standardized evaluation instruments has become a prerequisite for accurately measuring program effectiveness.

The Service Learning model needs systematic integration into the Islamic Religious Education Study Program curricula as mandatory courses for higher education institutions. Formation of Community Engagement Centers that facilitate sustainable partnerships with communities will enhance program impact and sustainability. Developing faculty training in the Service Learning methodology becomes a critical success factor for ensuring implementation quality assurance.

Further research is needed to measure retention effects and long-term program impact on community Qur'anic literacy. Comparative studies between Service Learning models and conventional service approaches will provide a stronger evidence base. Research on the cultural adaptation of Service Learning models for communities with different socio-economic characteristics will enhance the generalizability of the findings.

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