Al Mufid : Jurnal Pengabdian dan Pemberdayaan Masyarakat
Vol. 7, No.1, Maret 2026 p-ISSN 2745-3928 e-ISSN 2745-8024
https://doi.org/10.51614/v7.i1.753

IMPROVING QUR'AN READING SKILLS AMONG THE ELDERLY THROUGH MENTORING-BASED TAHSIN TRAINING AT ATTAQWA MOSQUE LAMPUNG

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Submitted:
January. 16, 2026

Accepted: ,
February, 18, 2026

Published:
March, 23, 2026

ABSTRACT

The ability to read the Qur'an in tartil is a basic competency that every Muslim, including the elderly, needs to have. However, many elderly people still experience difficulties in pronouncing the letters, applying the rules of tajweed, and reading fluency due to limited learning opportunities and the lack of ongoing coaching programs. This Community Service Activity aims to improve the ability to read the Qur'an of elderly congregants, improve the quality of reading according to the rules of tajweed, and strengthen the role of the mosque as a center for learning the Qur'an through the Elderly Love the Qur'an Program with mentoring-based tahsin training at the Attaqwa Mosque in Lampung. The method used is Participatory Action Research (PAR) which actively involves participants in the stages of needs identification, planning, implementation, observation, and reflection. Activities are carried out through initial assessments, tahsin training, Qur'an reading practice, individual mentoring, and final evaluation. The results showed an average increase from 60.5 to 86.3, with a 25.8 point increase in the aspects of makharijul huruf, application of tajwid laws, fluency, and reading fluency, accompanied by increased participation and self-confidence of participants in reading the Qur'an. In addition, a commitment was formed from the mosque management to continue tahsin activities regularly so that the program has the prospect of sustainability as a model for mosque-based community empowerment in improving Qur'an literacy for the elderly.

Keywords: *Al-Quran Literacy, Tahsin Training for the Elderly, Participatory Action Research, Community Empowerment*

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INTRODUCTION

The Qur'an is a guideline for the lives of Muslims which has a central position in shaping faith, worship, and morals (Riviati & Indra, 2024). One form of practicing the Qur'an is reading it well and correctly according to the rules of tajweed science (Ningsih et al., 2024). The Prophet Muhammad encouraged Muslims to beautify the reading of the Qur'an, so that the ability to read the Qur'an in tartil becomes a basic competency that every Muslim needs to have regardless of age (Munawaroh, 2020). However, the reality in society shows that the ability to read the Qur'an in groups of adults and the elderly is still relatively diverse (Waroh et al., 2024). Most have been able to read the Qur'an, but there are still errors in the pronunciation of makharijul huruf, the application of tajweed laws, the length of the reading, and the fluency of reading (Riza, 2017). This situation is influenced by limited learning opportunities during adolescence, minimal ongoing development, and the lack of learning programs tailored to the characteristics of adult learners (Masbur, 2024).

Mosques serve a function beyond just serving as places of worship, but also as centers for education, da'wah, and community empowerment. In the context of lifelong learning, mosques have the potential to become inclusive learning spaces for all age groups, including the elderly (Khoiri et al., 2023). However, Quranic learning activities in mosques generally focus on children and adolescents, while tahsin programs specifically designed for adult and elderly congregants are limited (Munawaroh & Khoiri, 2025). However, the elderly have a strong spiritual motivation to improve the quality of their worship, thus requiring learning services that align with the characteristics of adult learning, namely, respecting the participants' experiences, being needs-oriented, practical, and being implemented gradually through mentoring (Khoiri et al., 2024).

Initial observations at the Attaqwa Mosque in Lampung indicate that some elderly congregants regularly attend religious study groups but have not received systematic tahsin training. Participants still experience difficulty pronouncing some hijaiyah letters, distinguishing letter properties, applying the rules of tajweed, and maintaining fluency when reading the Quran. Furthermore, the learning process remains classical, resulting in relatively limited opportunities for individual correction. This situation highlights the need for a tahsin training program that

focuses not only on delivering material but also emphasizes intensive mentoring so that each participant receives guidance tailored to their individual abilities.

Theoretically, tahsin learning is a process of improving Quranic recitation, emphasizing the accuracy of letter pronunciation, letter properties, tajweed rules, and reading fluency, ensuring that recitation adheres to correct rules (Alagrami & Eljazzar, 2020). The success of tahsin learning is influenced by the intensity of training, hands-on practice, feedback from mentors, and ongoing mentoring (Harere & Jallad, 2023). On the other hand, the andragogy theory proposed by Malcolm Knowles explains that adult learning will be more effective if it is tailored to the needs of participants, values the learning experience, is participatory, and is problem-solving oriented (Loeng, 2018). Therefore, a mentoring approach in tahsin training is a relevant strategy for improving Qur'an reading competence in the elderly group (Arifin et al., 2025).

Based on these conditions, this Community Service activity aims to improve the Quranic reading skills of elderly congregants through the "Lansia Cinta Al-Quran" Program through Mentoring-Based Tahsin Training at the Attaqwa Mosque in Lampung. This program is designed by combining theoretical and practical training, individual mentoring, reading ability evaluation, and ongoing coaching so that participants not only gain an understanding of the rules of Quranic recitation but also are able to apply them correctly in their daily worship activities.

The community service implementation uses a Participatory Action Research (PAR) approach that actively involves partners in every stage of the activity, from needs identification and program development, training implementation, mentoring, and evaluation of results (Cornish et al., 2023). This Community Service activity aims to improve the Quranic reading skills of elderly congregants through mentoring-based tahsin training, increase participants' motivation and confidence in reading the Quran according to the rules of tajweed, and strengthen the role of the Attaqwa Mosque in Lampung as a center for Quranic learning and community empowerment. The methods used include observation, interviews, training, Quran reading practice, individual mentoring, and evaluation by comparing participants' reading abilities before and after participating in the program. This approach is expected to improve Quran reading skills among elderly congregants, foster a culture of sustainable Quran learning, and foster synergy between the community

service team, mosque administrators, and the community in developing sustainable religious development programs.

METHOD

This Community Service (PkM) activity uses a Participatory Action Research (PAR) approach because it positions the community as active partners in every stage of the activity, from needs identification and program planning, implementation, reflection, and sustainability evaluation (Cornish et al., 2023). The PAR approach was chosen because it focuses not only on problem solving but also on the community empowerment process through collaboration between the community service team, mosque administrators, and training participants. In this program, elderly congregants are not merely the objects of the activity but also play a role as subjects involved in determining learning needs and evaluating program outcomes.

The partners in this activity are elderly congregants of the Attaqwa Mosque in Lampung who desire to improve their Quran recitation. The target group for this activity is 20 participants, selected based on their willingness to participate in the entire training series and recommendations from the mosque administrators. The activity is conducted at the Attaqwa Mosque in Lampung for eight weeks through regular meetings that combine material delivery, Quran reading practice, individual mentoring, and evaluation of participant progress.

The implementation of this activity follows the PAR cycle, which consists of four stages (Feekery, 2024). In the first stage, needs identification was conducted through field observations, interviews with mosque administrators, and an initial assessment of participants' Quran reading abilities to identify difficulties in letter pronunciation, letter properties, Tajweed rules, and reading fluency (Ningsih et al., 2024). The assessment results were used as the basis for developing materials and mentoring strategies tailored to the characteristics of adult learning.

In the second stage, the action was implemented through tahsin training, which integrated the delivery of Tajweed theory, reading demonstrations, guided practice, individual practice, and small group learning. Each participant had the opportunity to read in turn and received direct feedback from the mentoring team so that reading errors could be immediately corrected. The learning approach applied the principles of andragogy, namely learning that centers on the needs of participants, values the learning experience, and emphasizes practical application (Clair, 2024).

In the third stage, observations were conducted continuously throughout the mentoring process using Quran reading skills observation sheets and field notes. Assessment focused on four main indicators: accuracy of pronunciation, application of Tajweed rules, reading fluency, and fluency (Abdullah et al., 2024). Furthermore, activity documentation and brief interviews with participants were used to obtain information on motivation, obstacles, and satisfaction with the program.

In the fourth stage, reflections were conducted with mosque administrators, participants, and the community service team to evaluate the program's effectiveness and formulate sustainability strategies. The results of these reflections served as the basis for recommendations for establishing tahsin study groups for the elderly, with regular mentoring from mosque administrators to ensure the program's continuity after the community service activities concluded.

The data obtained were analyzed using descriptive analysis. Quantitative data, including reading ability assessment results before and after the training, were presented as percentages and improvements in achievement for each assessment indicator. Meanwhile, qualitative data derived from observations, interviews, and documentation were analyzed through data reduction, data presentation, and conclusion drawing to describe changes in Quranic reading ability, participant participation, and the program's impact on strengthening the culture of Quranic learning within the Attaqwa Mosque in Lampung.

The program's success was measured through several indicators: increased Quranic reading ability of participants based on assessment results, increased participation and activeness of elderly congregants during training, increased confidence in Quranic reading among participants, and the establishment of a sustainable tahsin mentoring mechanism as part of the congregational development program at the Attaqwa Mosque in Lampung.

RESULTS AND DISCUSSION

The Elderly Love the Quran Program through Mentoring-Based Tahsin Training at the Attaqwa Mosque in Lampung was implemented over eight weeks, involving 20 elderly congregants as participants. The activity began with an initial assessment to identify Quran reading ability, followed by tahsin training, reading practice, individual mentoring, and a final evaluation (Munawaroh & Khoiri, 2025). The

mentoring approach was implemented so that each participant received direct reading correction according to their individual needs and abilities (Almaidah, 2020).

The results of the initial assessment showed that most participants were familiar with the hijaiyah letters, but still experienced difficulties with pronouncing the letters, applying the rules of tajweed, length and shortness of recitation (mad), and fluency in reading the Quran (Apriyansyah, 2023). After participating in the entire series of activities, reading ability improved across all assessed indicators.

Table 1
Comparison of Quran Reading Ability Before and After Training

NO	Assessment Indicators	Before (%)	After (%)	Improvement
1	Accuracy of Makharijul Huruf	61	86	+25
2	Application of Tajweed Law	57	84	+27
3	Reading Fluency	64	88	+24
4	Fluency	60	87	+27
	Average	60,5	86,3	+25,8

Table 1 shows an average increase of 25.8% in Quran reading ability after participants participated in mentoring-based tahsin training. The highest improvement occurred in the application of Tajweed rules and reading fluency. These results indicate that the individual mentoring process provided participants with the opportunity to receive direct feedback, allowing for gradual correction of reading errors.

In addition to improving reading ability, this activity also had a positive impact on participant participation. Attendance across eight meetings averaged 92%, demonstrating the high level of enthusiasm among the elderly congregation for the learning. Based on interviews, participants found the learning method easy to understand due to the step-by-step presentation, extensive practice, and direct guidance from the community service team. This approach also increased participants' confidence in reciting the Quran in groups (Ni'mah et al., 2025).

The program's success is closely linked to the implementation of the Participatory Action Research (PAR) approach, which positions the elderly congregation as active partners in the learning process (Feekery, 2024). Participants not only received materials but also participated in identifying reading difficulties, performing

repeated exercises, and providing input on program implementation (Munawaroh, 2020). Collaboration between the community service team, mosque administrators, and participants created a participatory learning environment, making the learning process more effective (Purwati et al., 2022).

These findings align with andragogy theory (Knowles et al., 2024), which states that adult learning is more successful when it is oriented toward the needs of participants, values the learning experience, and provides opportunities for hands-on practice. In this activity, individual mentoring is a key strategy to accommodate the varying abilities of participants, ensuring that each senior citizen receives learning services tailored to their competency level. This approach has been shown to increase participants' motivation to learn, reading confidence, and the quality of their Quran recitation (Alamsyah et al., 2025).

In terms of community empowerment, this program also had an institutional impact on the Attaqwa Mosque in Lampung. The mosque management and participants agreed to establish a Senior Tahsin Group as a regular learning platform after the community service program concluded (Rahmaati & Munawaroh, 2024). This group is expected to provide a medium for ongoing learning while strengthening the mosque's role as a center for Islamic education and lifelong learning for the community.

Overall, the results of the community service demonstrate that mentoring-based tahsin training effectively improves Quranic reading skills, strengthens spiritual motivation, and encourages the formation of sustainable Quranic learning communities. Therefore, the mentoring model implemented can be recommended as an alternative program for empowering adult and elderly congregants within the mosque environment.

CONCLUSION

The Elderly Love the Quran Program, conducted through Mentoring-Based Tahsin Training at the Attaqwa Mosque in Lampung, has successfully improved the Quran reading skills of elderly congregants through a participatory and ongoing learning process. The mentoring approach allows each participant to receive guidance tailored to their learning needs, resulting in improvements in letter pronunciation, tajweed principles, fluency, and fluency in Quran recitation.

The results showed an average increase from 60.5 to 86.3, with an increase of 25.8 points in the aspects of makharijul huruf, application of tajwid law, fluency, and fluency of reading, accompanied by increased participation and confidence of participants in reading the Qur'an in addition, the implementation of the Participatory Action Research (PAR) approach not only resulted in increased competence of participants, but also encouraged the active involvement of the congregation and mosque administrators in designing, implementing, and evaluating activities. This collaboration strengthens the function of the mosque as a center for Qur'an learning and religious-based community empowerment.

The sustainability of the program is demonstrated by the commitment of the Attaqwa Mosque Lampung administrators to regularly conduct tahsin activities for elderly congregants. Thus, the mentoring-based tahsin training model can be an effective alternative to improve the Qur'an literacy of adults and the elderly while supporting the realization of a lifelong Qur'an learning culture in the mosque environment.

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