AMALUNA
JURNAL PENGABDIAN MASYARAKAT
P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025

TAJWID AND TAHSIN TRAINING USING THE UMMI METHOD TO IMPROVE QUR'AN READING SKILLS

Ilyas Abdul Azis

Institut Agama Islam Negeri Ponorogo

*Corresponding Author:
Email:ilyasabdulaziz07@gmail.com

Abstract.

The majority of residents in Ngunut Village are Muslims and have access to various religious educational facilities. One of these is the student dormitory at Masjid Muttaqien Ngunut, which accommodates many students aiming to memorize Juz 'amma of the Qur'an. However, Qur'anic recitation and memorization programs have not been running effectively due to limited human resources skilled in Qur'anic reading and the impact of the COVID-19 pandemic, which temporarily halted religious study activities. This community service aimed to improve students' skills in reading the Qur'an. The method used was Asset-Based Community-Driven Development (ABCD), involving practical Qur'anic recitation training using the Ummi and Tahsin methods. The tutor, who is also the researcher, is qualified in both methods. The results showed significant improvement in students' ability to read the Qur'an, both in fluency and accuracy. Therefore, this training is essential to enhance Qur'anic reading skills among the students at the Masjid Muttaqien dormitory in Ngunut, Babadan, Ponorogo.

Keywords: *ABCD, Al-Qur'an, Tajwid, Tahfiz*

I. PENDAHULUAN

The Qur'an is the holy book for Muslims. It was revealed to the Prophet Muhammad (peace be upon him). According to Dr. Subhi Al-Shalih, the Qur'an is the word of Allah that possesses miraculous characteristics, revealed to the Prophet Muhammad, written in the mushaf (physical manuscripts), transmitted through mutawatir (successive, uninterrupted chains of transmission), and its recitation is considered an act of worship. This means that even in its compilation, the Qur'an has followed a path of integrity through a continuous chain of transmission, which affirms its exclusive and divine nature

AMALUNA
JURNAL PENGABDIAN MASYARAKAT
P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025
(Nasikhah and Herwani, 2022).

Beyond being a form of worship, the Qur'an also serves as a remedy for the heart, especially for those experiencing spiritual restlessness. Reciting the Qur'an brings tranquility, inner peace, and strengthens the faith of the reader. As stated in Surah Ar-Ra'd, verse 28:

ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنّ قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنّ ٱلۡقُلُوبُ ٢٨

Those who believe and whose hearts find peace in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest.

The Qur'an was revealed for all of humanity and serves as a guide. Through this guidance, people can distinguish between truth (haq) and falsehood (batil). The Qur'an is like a lantern that illuminates every path it touches, enabling individuals to emerge from darkness into light and to attain a life filled with happiness as devoted servants of Allah. From the explanation of these two functions, it can be understood that the Qur'an embodies both a dimension of reward and a dimension of servitude (Ariyadi, 2022).

In line with the dimensions of reward and servitude found in the act of reciting the Qur'an, it becomes clear that learning the Qur'an is of great importance. Muslims are expected to be able to read the Qur'an correctly and to master the rules of its proper recitation. This emphasis is reflected in the very first revelation received by the Prophet Muhammad (peace be upon him), found in Surah Al-'Alaq, verse 1, which contains the word Iqra' (اقْرَأْ), meaning "Read!" This indicates that Islam, from its inception, has called upon humanity to read. The Qur'an was revealed as a guide for humankind, and its meanings must be explored and understood. One of the primary ways to do so is through reading because it is through reading that one can more easily comprehend the content, meaning, and message of the Qur'an.

Efforts to understand the Qur'an are of great importance for Muslims. Teaching Qur'anic comprehension should ideally begin at an early age. By learning from an early stage, knowledge becomes deeply rooted and firmly embedded, as the saying goes,

AMALUNA
JURNAL PENGABDIAN MASYARAKAT
P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025
"Educating a child is like carving on stone." When a child can understand even a single word from the learning process, they are likely to retain it well into adulthood. Children are a valuable asset not only for the nation and the state but also for religion. The continuity of religion in the future depends on the current generation. As stated by the renowned Egyptian scholar Yusuf Al-Qaradawi: "If you want to see the future of a nation, look at its youth today." This highlights the significant role of young people in shaping not only the future of a country but also the future of religious life. The youth of today must prepare themselves now, as they will be the ones to carry the torch of leadership in the future, replacing those who came before them (Al-Qaradhawi Yusuf, 1997).

Children today should not only be prepared for worldly matters. As much as possible, they must also receive religious education to nurture the seeds of religious continuity in the future. They must not be illiterate especially in reading the Qur'an. They should be trained in accurate and proper Qur'anic recitation based on the rules of tajwid. Tajwid means "beautifying," and technically refers to articulating each letter from its correct point of origin and giving it its due characteristics.

In line with this, this study focuses on evaluating the understanding of tajwid among students residing at the Masjid Muttaqien Ngunut dormitory. This student dormitory is located within the compound of Jami' Mosque Muttaqien, in Ngunut Village, Babadan Subdistrict, Ponorogo Regency. Legally, the dormitory operates under the LKSA Payamuba Ngunut Foundation. From its inception, the dormitory was established to accommodate students from SMP IT Al-Inabah and SMK Al-Inabah in Ngunut, Babadan, Ponorogo, providing them a place to stay while participating in a Qur'anic memorization program for Juz 'Amma (the 30th part of the Qur'an).

As of now, during the ongoing COVID-19 pandemic, the dormitory continues to house students who have chosen to remain there despite being given the option to return to their hometowns. They are continuing their formal education at the junior and senior high school levels online. Based on preliminary observations, the religious activities conducted by the resident students have been mostly limited to individual memorization

AMALUNA
JURNAL PENGABDIAN MASYARAKAT
P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025
of Juz 'Amma, often performed merely to fulfill a requirement. This observation has motivated the researcher to enhance the students' overall Qur'anic literacy—not only in terms of memorization but also in tajwid, tahsin (improving recitation), and other areas of Qur'anic study.

On the other hand, Qur'anic instruction and guidance activities at Masjid Muttaqien have not been running optimally, mainly due to a lack of qualified human resources to serve as instructors. Therefore, there is a need to revitalize Qur'anic learning activities. In response to this need, the researcher initiated a community service project titled: "Tajwid and Tahsin Training Using the Ummi Method to Improve Qur'anic Reading Skills Among Dormitory Students at Masjid Muttaqien, Ngunut, Babadan, Ponorogo."

II. METHOD

In the 2021 KPM-DDR research, the researcher applied the Asset-Based Community-Driven Development (ABCD) method, which focuses on utilizing the existing assets and potential within a community as the foundation for empowerment initiatives. This approach aims to optimize what the community already possesses to enhance their capacity and well-being. The main program in this community service activity was Qur'anic reading training combined with tajwid comprehension using the Ummi and Tahsin methods. The training was designed based on the ABCD principle, emphasizing community involvement in this case, students residing at the dormitory of Masjid Muttaqien Ngunut.

This dormitory houses students from SMP IT Al Inabah and SMK Al Inabah Ponorogo, both of which are managed under the LKSA Payamuba Foundation, located in Ngunut, Babadan, Ponorogo. The dormitory at Masjid Muttaqien has several promising assets that can be further developed. These include: a large facility located in a strategic area along a major access route at the sub-district and district level (including routes to Magetan and Madiun); a primary focus on memorizing Juz 'Amma (the 30th part of the Qur'an); its location within Masjid Muttaqien, a central mosque for Muhammadiyah followers in Ngunut Village which provides full institutional support;

P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025
and the backing of the Muhammadiyah organization in Ngunut.

However, several challenges were also identified. Based on preliminary observations, the main issues include the suspension of Qur'anic learning activities due to the COVID-19 pandemic, and the limited number of qualified human resources (ustaz) available to teach. Most of the teaching was previously carried out by senior students residing in the dormitory, who left upon graduating from SMK. This led to a disruption in Qur'anic instruction. Additionally, external ustaz typically from the local community or Muhammadiyah institutions remain scarce.

Considering both the potential and limitations, the researcher initiated Qur'anic reading training using the Ummi method, targeted at dormitory students and children from the surrounding area. This initiative aimed to explore and develop the students' potential while addressing the ongoing challenges that hinder religious learning activities. It is expected that the training will improve their Qur'anic reading skills both in accuracy and fluency and serve as a starting point for sustainable, community-based religious empowerment.

The Asset-Based Community Driven Development (ABCD) approach emphasizes the importance of identifying the work, activities, skills, and talents possessed by individuals within a community. The purpose of this assessment is to recognize existing potential that can support positive change.

The first stage, Discovery, involves a deep exploration of positive experiences, past achievements, and the best moments in a person's life. This process is usually carried out through appreciative interviews, asking questions such as: "What is your best experience?", "What do you value most about yourself?", "What gives your life meaning?", and "What are three hopes you have for increasing your strengths and effectiveness?"

The next stage is Dream, which focuses on identifying individuals' hopes, aspirations, and goals based on the potentials discovered. This stage is meant to inspire

AMALUNA
JURNAL PENGABDIAN MASYARAKAT
P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025
enthusiasm and motivation to turn dreams into reality.

Design is the planning stage, where concrete steps are arranged in a structured and systematic way to help realize those dreams. A well-prepared plan increases the likelihood of success in achieving goals.

The final stage is Define or Destiny, which involves reinforcing and clarifying the chosen direction or goal. This stage includes motivating to boost confidence and determination. Once the goal is firmly set, individuals move forward to implementation based on their respective strengths and potential.

The ABCD approach to community development is closely linked to a participatory model, which views the community as active, independent, and capable of empowering itself. This contrasts with the advocacy model, which often sees communities as weak, passive, and in need of external intervention. At its core, ABCD is about empowering communities by leveraging the assets they already have and using them to pursue shared dreams ultimately leading to improved well-being (Al-Kautsari, 2019).

III. RESEARCH RESULT AND DISCUSSION

Program Implementation

The idea for conducting Qur'anic tajwid training using the Ummi and Tahsin methods to enhance the reading skills of students at the Masjid Muttaqien Ngunut dormitory in Babadan, Ponorogo, emerged from a needs analysis carried out through direct observation and interviews at the mosque. During this assessment, the researcher found that Qur'anic learning activities had been suspended due to the ongoing COVID-19 pandemic. The ustaz (Qur'an teacher) who normally led these sessions had returned to his hometown. As a result, Qur'anic study during the pandemic was conducted independently by the dormitory students while they continued to strengthen their memorization of Juz 'Amma (the 30th part of the Qur'an). To address this gap in guidance, the presence of university students participating in the KPM-DDR program

AMALUNA
JURNAL PENGABDIAN MASYARAKAT
P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025
was utilized as a temporary solution to help facilitate Qur'anic reading instruction for the student.

Overview of the Community Service Activity

The Qur'anic reading abilities of the students at the Masjid Muttaqien Ngunut dormitory represent a valuable asset with strong development potential. According to Mr. Burhanuddin, the mosque's caretaker (takmir), there remains a need for Qur'anic reading training for these students, even though they are already memorizing Juz 'Amma. The mosque management hopes to improve the overall quality of the students residing in the dormitory, particularly in religious aspects.

Based on observations and interviews, the researcher concluded that the students required training in Qur'anic recitation and tajwid using the Ummi and Tahsin methods to enhance their reading proficiency. This community service and research initiative consisted of three main stages: assessment, the core training program, and post-activity evaluation.

Program Results

The KPM-DDR 2021 program conducted by the researcher at the Masjid Muttaqien Ngunut dormitory began on Wednesday, July 7, 2021. The following is a summary of the results based on the ABCD (Asset-Based Community-Driven Development) method:

1) Inculturation

Ngunut Village is located in Babadan Subdistrict, Ponorogo Regency, approximately five kilometers from the center of Ponorogo City. The majority of the village's population is Muslim. Most of the community organizations in Ngunut are affiliated with Nahdlatul Ulama and Muhammadiyah. This statement is supported by data showing the number of Islamic boarding schools (pesantren), mosques, prayer rooms (musala), and Islamic schools (madrasah) in the village, as presented in the following table:

AMALUNA
JURNAL PENGABDIAN MASYARAKAT
P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025

Table 1: List of Mosques in Ngunut Village, Babadan Subdistrict, Ponorogo Regency (2021)

No	Nama Masjid	Alamat
1	Masjid Al Hasan	Jl. Al Hasan Ngunut 1
2	Masjid Muttaqien	Jl. S. Sukowati Ngunut 1
3	Masjid Baitus Sholihin	Jl. Poncosiwalan Ngunut 1
4	Masjid At Taqwa	Jl. Poncosiwalan Ngunut 1
5	Masjid Al Musthofa	Jl. Poncosiwalan Ngunut 1
6	Masjid Husni Mubarok	Jl. Letjend Suprapto Sukowati Ngunut 2
7	Masjid Syuhada	Jl. Syuhada Ngunut 2
8	Masjid Nurul Huda	Jl. Syuhada Ngunut 3
9	Masjid Al Amin,	Jl. Syuhada Ngunut 3
10	Masjid Al Mujahidin,	Jl. Sido Mapan Ngunut 4
Total		10 Masjid

Note: The rows highlighted in green indicate the location where the research was conducted.

AMALUNA
JURNAL PENGABDIAN MASYARAKAT
P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025

Table 2: List of Educational Facilities in Ngunut Village, Babadan Subdistrict, Ponorogo Regency (2021)

Pra Sekolah		
No	**Nama Sekolah**	**Alamat**
1	Play Group Muslimat NU Permata Hati	Jl. Syuhada 42 Ngunut 2
2	Raudlatul Athfal Muslimat NU 2	Jl. Poncosiwalan Ngunut 1
3	Raudlatul Athfal Muslimat NU 1	Jl. Syuhada Ngunut 2
4	Raudlatul Athfal Aisyiyah	Jl. Syuhada Ngunut 2
5	Raudlatul Athfal Muslimat NU Selorejo	Jl. Syuhada Ngunut 3
6	Tarbiyatul Athfal Perwanida	Jl. Sido Mapan Ngunut 4
SD/sederajat		
No	**Nama Sekolah**	**Alamat**
1	Sekolah Dasar Negeri Ngunut	Jl. Syuhada Ngunut 3
2	Madrasah Ibtidaiyah Muhammadiyah 3 Ngunut	Jl. Syuhada Ngunut 2
3	Madrasah Ibtidaiyah Ma'arif Syuhada,	Jl. Syuhada Ngunut 2

AMALUNA
JURNAL PENGABDIAN MASYARAKAT
P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025

4	Madrasah Ibtidaiyah Ma'arif Al Islamiyah	Jl. Syuhada Ngunut 3
5	Madrasah Diniyah Muhammadiyah	Jl. Syuhada Ngunut 2
6	Madrasah Diniyah Ma'arif Syuhada	Jl. Syuhada Ngunut 2
7	Madrasah Diniyah	Jl. Sido Mapan Ngunut 4
SLTP/sederajat		
No	**Nama Sekolah**	**Alamat**
1	SMP Ma'arif 3	Jl. Syuhada Ngunut 2
2	Madrasah Tsanawiyah Negeri Ngunut	Jl. S. Sukowati Ngunut 2
Pondok Pesantren		
No	**Nama Pondok**	**Alamat**
1	PP. Miftahul Hidayah	Jl. Poncosiwalan Ngunut 1
2	PP. Al Ihsan	Jl. Syuhada Ngunut 2
3	PP. Subulus Salam	Jl. Syuhada Ngunut 2
Total Keseluruhan		18 sarana pendidikan

Based on the data in the tables above, it can be seen that the majority of the population in Ngunut Village are Muslims, and the village is equipped with various facilities that support the practice and reinforcement of Islamic values, such as mosques, prayer rooms (musala), Islamic schools (madrasah), and Islamic boarding schools (pesantren). However, despite these advantages, there are still both strengths and weaknesses that accompany the situation.

AMALUNA
JURNAL PENGABDIAN MASYARAKAT
P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025

This research was conducted at one of the mosques in Ngunut Village, namely Masjid Muttaqien Ngunut. From interviews and observations, the researcher found that during the COVID-19 pandemic, Qur'anic learning activities at Masjid Muttaqien Ngunut were temporarily suspended. As a result, the students residing in the dormitory were not being fully engaged or empowered during that time.

2) Discovery

Ngunut Village is home to numerous mosques, prayer rooms (musala), Islamic schools (madrasah), and Islamic boarding schools (pesantren) that are ready to be utilized. For this community service activity, the researcher chose Masjid Muttaqien Ngunut as the site of implementation. The reason for selecting this location was the researcher's desire to engage in a different religious environment from their background. While the researcher adheres to the Nahdlatul Ulama tradition, the community around Masjid Muttaqien Ngunut especially the students residing in the dormitory are predominantly affiliated with Muhammadiyah.

During the discovery phase, the researcher identified several key assets and potentials associated with Masjid Muttaqien Ngunut. These assets include the mosque building itself, a spacious courtyard, a large dormitory facility, its strategic location on a major access route within the subdistrict and even the district level (with direct access to Magetan and Madiun Regencies), and its position at the center of Ngunut Village. In addition, Masjid Muttaqien Ngunut also presents several promising potentials: First, the dormitory houses students who are ready to be engaged in learning and development activities. Second, the mosque already runs a tahfiz program focused on Juz 'Amma (the 30th part of the Qur'an), which is followed by the resident students. Third, the students themselves represent a valuable human resource with great potential to be empowered.

3) Design

The design stage was carried out by formulating strategies, processes, and systems, making key decisions, and developing collaborative efforts to support the realization of

AMALUNA
JURNAL PENGABDIAN MASYARAKAT
P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025
the desired changes. This stage also included identifying the assets and potential of Masjid Muttaqien Ngunut. The design process was developed based on input from informants as well as the researcher's direct observations.

The identified assets and potentials include:

a. Personal Asset:

- Qur'anic reading ability.

b. Social Asset:

- The group of students residing at the dormitory of Masjid Muttaqien Ngunut.

c. Physical Assets:

a. (1) A large mosque building.

b. (2) A spacious mosque courtyard.

c. (3) A sizeable dormitory building.

d. (4) Adequate infrastructure and facilities.

e. (5) A sufficient number of Qur'an copies.

f. (6) Enough benches or seating platforms (*dipan*).

g. (7) A clean and well-maintained environment.

Based on this data, the assets and potentials of Masjid Muttaqien Ngunut were aligned with the planned work program developed by the researcher. The following outlines the community service program to be implemented:

AMALUNA
JURNAL PENGABDIAN MASYARAKAT
P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025

Table 3: Work Program Plan

Asset	Work Program Plan	Objective
1. Human Resources (HR): - Resident students/santri	1. Empowering students by teaching them how to read the Qur'an properly (tahsin) using the Ummi tajwid method.	1. To improve the students' ability to read the Qur'an. 2. To optimize the memorization program of Juz 'Amma (the 30th part of the Qur'an) undertaken by the students.

After identifying the assets and potentials of Masjid Muttaqien Ngunut, the researcher then developed a work program plan as outlined in Table 3. This program is specifically aimed at students residing in the mosque's dormitory who are enrolled in the tahfiz program for Juz 'Amma (the 30th part of the Qur'an), which until now has been conducted in a basic manner without sufficient focus on tajwid. The proposed program is expected to improve the students' Qur'anic reading skills and enhance their overall personal development.

At this stage, the researcher collaborated with the management (takmir) of Masjid Muttaqien Ngunut to implement the work program based on a priority scale. The prioritized program implementation is as follows:

a. Empowering students in reading the Qur'an correctly (Tahsin) using the Ummi tajwid method

Masjid Muttaqien Ngunut possesses human resource assets in the form of students

AMALUNA
JURNAL PENGABDIAN MASYARAKAT
P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025
residing in the mosque's dormitory. During the COVID-19 pandemic, many of these students remained in the dormitory and continued their formal education online. Occasionally, they visited the school in person to handle academic-related matters. The dormitory students are subject to a set of obligations established through cooperation between the dormitory administration and the school. One of these obligations is to memorize Juz 'Amma (the 30th part of the Qur'an). Both students from SMP IT Al Inabah and SMK Al Inabah are required to undertake this Qur'anic memorization.

The mosque itself traditionally holds regular Qur'an learning sessions involving the dormitory students as instructors and local children as participants. However, due to the pandemic and related activity restrictions, these sessions were temporarily suspended. Furthermore, there was a shortage of Qur'anic teachers to lead the sessions. Therefore, through this community service project, the researcher aimed to address this shortage and help revive Qur'anic learning activities, even amid the COVID-19 situation.

The Tajwid and Tahsin training using the Ummi method aimed at improving Qur'anic reading skills among the dormitory students of Masjid Muttaqien Ngunut, Babadan, Ponorogo was conducted starting Wednesday, July 7, 2021. The sessions were held from 6:00 PM (after Maghrib prayer) until 7:00 PM (Isha call to prayer), in the front veranda (serambi) of the mosque. The training was scheduled four times a week over three weeks, amounting to 12 sessions in total (4 days x 3 weeks). During the sessions, the Qur'an classes were taught in rotation by members of the KPM-DDR 2021 team assigned to Ngunut Village. The program was facilitated by Mr. Burhanuddin, the long-serving takmir of the mosque, who resides nearby and actively supports mosque activities. He, along with the KPM-DDR 2021 team, played an important role in ensuring the smooth execution of the training program.

At the opening of the Qur'anic reading and Tajwid Tahsin training session, the imam of Masjid Muttaqien Ngunut delivered a welcoming speech and explained the background, purpose, and objectives of the program. The takmir also welcomed the university students conducting the community service, expressed appreciation for their contribution, and officially permitted them to carry out the activities. All students listened attentively and

AMALUNA
JURNAL PENGABDIAN MASYARAKAT
P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025
seriously. Since the students already had basic Qur'anic reading skills, the training focused more on practical recitation using the Ummi method to improve their reading proficiency and to enhance the effectiveness of their Juz 'Amma memorization program.

The session continued with the main activity: Qur'anic recitation. At the beginning, the researcher who also served as one of the tutors expressed gratitude to the takmir for providing the venue and supporting the program. The researcher also thanked the students for their enthusiasm in participating. The researcher praised the students' strong commitment to religious life and their willingness to sustain Islamic practices while residing in the mosque. The Qur'anic reading activity was led by a group of 3–4 researchers/tutors. Students were divided into small groups based on the number of available seats, and then they sat facing the tutors. Each group took turns reading aloud. The tutors listened attentively as students read 4–5 verses together. Afterward, the tutors evaluated the recitation based on tajwid, makhārij al-ḥurūf (proper articulation of letters), vowel lengths, and other relevant aspects. This process is known as Tahsin.

Tahsin refers to perfecting the pronunciation of Qur'anic letters, including their inherent characteristics, as well as the correct application of rules for letter combinations, such as idzhār, idghām, ikhfā', and others. This became the tutors' primary focus helping students not only to read accurately but also beautifully. For the tutors, it is not enough to read the Qur'an correctly; the reading must also be pleasant to hear. While melodious tones are not required, reading by the Tajwid rules is considered "beautiful recitation." After evaluating the students' recitation, the tutor would model the correct pronunciation using the Ummi method, which includes specific tajwid applications such as *qalqalah sughrā, qalqalah kubrā, ikhfā" ikhfāḥaqīqī, idzhār ḥalqī, idghām bighunnah, idghām bilā ghunnah, iqlāb, idghām mīmī, madd, madd ṭabī'ī*, and more. The students then repeated the verses, mimicking the tutor's example exactly.

The students practiced the details of tahsin directly and with enthusiasm. While one student recited and others listened, some exchanged light jokes or friendly banter but nothing excessive. This joyful atmosphere made the learning environment more enjoyable. According to Gus Baha', in his widely shared da'wah videos on YouTube, worship should

AMALUNA
JURNAL PENGABDIAN MASYARAKAT
P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025
be practiced with joy and happiness so that the heart becomes calm. A calm heart is more receptive to divine guidance and knowledge. The Qur'anic recitation sessions were conducted in the veranda (serambi) of Masjid Muttaqien Ngunut. All participants actively took part in the training. Most students were observed to have significantly improved in reciting the Qur'an according to the Ummi method, as demonstrated by their ability to apply its detailed tajwid rules during the sessions. Their Qur'anic reading activities are illustrated in the image below.

Figure 1. Qur'anic Reading Activity at Masjid Muttaqien Ngunut

d. Reflection

In the reflection stage, the researcher evaluated the Qur'anic reading activity using the Ummi method and tahsin through observation and interviews. Although the program encountered a challenge during the final week when Covid-19 cases in Ngunut Village increased the head of the village, Mrs. Siti Khotijah, instructed that all public activities be temporarily halted. As a result, the Qur'anic training program was discontinued and only ran for two weeks instead of the planned three.

Based on the researcher's observations, the students responded positively to the Qur'anic reading sessions using the Ummi tajwid method and tahsin. The students expressed that the activity significantly improved their knowledge and skills in recitation. They also noted that the tahsin corrections provided by the tutor/researcher were very detailed and clear. Through this program, the students hoped to further enhance their

P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025
personal development and Qur'anic literacy.

IV. CONCLUSION

Based on the discussion, several conclusions can be drawn. First, the community service activity titled "Tajwid and Tahsin Training Using the Ummi Method to Improve Qur'anic Reading Skills among Dormitory Students at Masjid Muttaqien Ngunut, Babadan, Ponorogo" provided practical training through direct Qur'anic recitation sessions using the Ummi tajwid method and tahsin techniques. Second, this training was effective in improving the personal quality and Qur'anic literacy of the students residing in the dormitory. Third, it is expected that the students who have gained these skills will later pass them on to future residents of the dormitory, ensuring the continuity of Qur'anic learning.

As a recommendation, this program should be continued regularly by the mosque management with the involvement of alumni and qualified local educators. Future community service programs should be carried out over a longer period with wider participation to achieve greater impact. Additionally, the use of digital tools and recorded materials is suggested to support ongoing learning and allow students to revisit the lessons beyond the training sessions.

REFERENCES

Adhim, Said Abdul. “Nikmatnya Membaca Al-Qur’an.” *Solo: Anggota SPI* (2009).

Al-Kautsari, Mirza Maulana. “Asset-Based Community Development: Strategi Pengembangan Masyarakat.” *Empower: Jurnal Pengembangan Masyarakat Islam* 4, no. 2 (2019): 259. https://doi.org/10.24235/empower.v4i2.4572.

Amalia, Izza. “Pemahaman Tajwid Murid dengan Metode Usmani di TPQ Roudlotul Jannah Sampung Ponorogo dan Metode Ummi di MI Plus Darul Falah Mojoagung Jombang,”2019.https://ejournal.unisba.ac.id/index.php/kajian_akuntansi/article/view/2615%0Ahttp://scholar.unand.ac.id/60566/.

AMALUNA
JURNAL PENGABDIAN MASYARAKAT
P-ISSN: 2964-8424, E-ISSN: 2963-2226
Volume 4 Nomor 2 Juli-Desember 2025
Al-Qaradhawi Yusuf (1997) *Norma dan Etika Ekonomi*. Jakarta: Gema Insani Press.

Ariyadi, S. (2022) 'Al-Qur'an Dalam Kajian Kontemporer', *MISYKAT Jurnal Ilmu ilmu Al-Quran Hadist Syari ah dan Tarbiyah*, 7(2), p. 208. doi: 10.33511/misykat.v7n2.208.

Hayati, Umi. "Nilai-Nilai Dakwah; Aktivitas Ibadah Dan Perilaku Sosial." *INJECT (Interdisciplinary Journal of Communication)* 2, no. 2 (2017): 175. https://doi.org/10.18326/inject.v2i2.175-192.

Imarah, Mahmud Muhammad. *Menari di Taman Al-Qur'an*. Jakarta: Raja Grafindo Persada, 2008.

LPPM IAIN Ponorogo. *Pedoman Kuliah Pengabdian Masyarakat Daring Dari Rumah (KPM-DDR)*. Ponorogo: Lembaga Penelitian dan Pengabdian Kepada Masyarakat (LPPM) IAIN Ponorogo, 2021.

Salahudin, Nadhir, Afida Safriani, Moh Ansori, Purwati Eni, Mohammad Hanafi, Nabiela Naily, Advan Navis Zubaidi, et al. *Panduan KKN ABCD UIN Sunan Ampel Surabaya*, 2015.

Septiawan, Arif Tri. "Pengenalan Dan Pembelajaran Cara Membaca Al-Qur'an (Ilmu Tajwid) Berbasis Mobile Android." Universitas Muhammadiyah Surakarta, 2012.

Wani, Misbahul. "Pemuda Dalam Al-Qur'an Dan As-Sunnah: Pemuda Islam Yang Berkualitas Tidak Lepas Dari Pendidikan Orang Tua Yang Totalitas." *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* 13, no. 1 (2019): 71–94. https://doi.org/10.24042/al-dzikra.v13i1.2077.