

## Optimizing Family Assistance in Increasing Quran Reading and Writing Activities in Study Groups

\*Afiful Ikhwan<sup>1</sup>, Ferry Irawan Febriansyah<sup>2</sup>, Ucuk Agiyanto<sup>3</sup>,  
Bambang Dwi Kurniawan<sup>4</sup>, Imam Muhayat<sup>5</sup>

<sup>1,2,3,4</sup>Universitas Muhammadiyah Ponorogo, Jl. Budi Utomo No.10,  
Ronowijayan, Ponorogo, East Java, 63471, Indonesia

<sup>5</sup>Sekolah Tinggi Agama Islam Denpasar, Jl. Angsoka Cargo Permai I  
No.12, Ubung, Denpasar, Bali 80111, Indonesia

\*afifulikhwan@umpo.ac.id

**Abstract:** This mentoring service is motivated by a phenomenon of minimal family mentoring in the activities of reading and writing the al-qur'an that are carried out, because of the busy activities and the trend of both parents working in this technological era. This is indicated by some people who do not comply with the rules of reading the al-qur'an by the rules of tajwid during routine monthly khataman al-qur'an studies. This mentoring aims to determine the results of family mentoring in their commitment to learning to read and write the al-qur'an in the study group. The results of this mentoring, the mentoring team stated that efforts to mentor families in the activities of reading and writing the al-qur'an in the housing area Bukit Asri Ponorogo study group are based on the orientation of making learning effective, efficient and relevant to the community. It is done in two ways: First, examples are used in the form of recordings and directly from the mentoring team, including pronouncing makhorijul letters according to the rules of tajwid. Second, through direct application to the housing area community, the Bukit Asri study group routinely carries out monthly khataman (completion).

**Keywords:** Family support, reading and writing the al-qur'an, religious studies.

<sup>1</sup>  orcid id: <https://orcid.org/0000-0002-6412-3830>

<sup>2</sup>  orcid id: <https://orcid.org/0000-0002-4105-4473>

<sup>3</sup>  orcid id: <https://orcid.org/0009-0007-2056-8583>

## Introduction

Family assistance in reading and writing the Qur'an is essential in the learning process, especially among Muslim communities (Rohmatulloh et al., 2024). This activity not only functions to deepen the holy book but also as a means to strengthen spiritual and social values in the family environment. With the increasingly complex challenges and changes faced by the younger generation today, the existence of family assistance in reading and writing the Qur'an is becoming increasingly relevant and urgent (Anthy et al., 2019).

The family, as the first social unit in an individual's life, has a vital role in shaping the character and personality of children (Pribadi, 2023). In the context of learning to read and write the Qur'an, the family functions as a facilitator. They are responsible for preparing the necessary facilities and infrastructure and must be actively involved in the learning process. By providing good examples and motivating support, families can create a conducive atmosphere for children to learn to write and read the Qur'an (Katni et al., 2022).

In many communities, study groups function as a forum for members to study together and deepen their understanding of the Qur'an. This activity often includes teaching the correct method of reading and writing the Qur'an (Yumnah, 2021). However, without support from the family, this learning process can be hampered. Moral and practical support from parents or other family members is critical to strengthen the learning outcomes obtained in the study group (Marantika & Wahyudin, 2023).

One of the main benefits of family assistance in this activity is an increased understanding of religion. When the family is involved, children become more motivated to learn. They gain knowledge and values that can shape their morals and character in everyday life. This process can also strengthen relationships between family members so that a harmonious and mutually supportive atmosphere is created in living a religious life (Amaliah et al., 2024).

It is undeniable that in this digital era, many challenges have emerged that affect children's interest in conventional religious learning. Various entertainment easily accessible in cyberspace can distract them from positive activities, including learning the Qur'an. Therefore, the role of the family in this assistance becomes more crucial. Families must provide an engaging and relevant approach so children remain enthusiastic about learning and reading the Qur'an (Rasyadi, 2021).

Families need to understand various practical methods and techniques for mentoring. Families can learn together, use existing media, or even take special training related to teaching the Qur'an. Through this training, families can mentor their children well and become role models in practising Islamic teachings daily (Bakhshirizi et al., 2023).

In the Indonesian context, many study groups have begun prioritising the importance of family participation in learning to read and write the Qur'an. This reflects efforts to develop individual spirituality and collective efforts to build a better society (Hutagaol et al., 2024). By involving all family members, the learning process becomes more enjoyable and is not limited to cognitive, emotional, and spiritual aspects.

Overall, family mentoring in reading and writing the Qur'an in study groups is an important element that cannot be ignored. With cooperation between families and study groups, it is hoped that a generation can be created that understands the holy book's text and applies values in everyday life. This process can build strong social bonds, strengthen religious identity, and promote social harmony (Hadiyanto et al., 2022).

In order to optimise family mentoring, further research and development of supporting programs also need to be carried out. Enriching the content and methods used will contribute positively to the sustainability of this activity. Through a shared awareness of the importance of the role of the family, the Qur'an reading and writing activities in the study group can run more effectively and have a broad impact in building a more religious and civilised society (Nurrahmaniah & Kunaenih, 2023).

Thus, we must continue exploring and developing a more innovative and sustainable family mentoring model in this Qur'an reading and writing activity. This will benefit not only individuals but society as a whole so that the vision of creating a generation with noble morals and being able to implement the values of the Qur'an in everyday life can be realised.

## **Method**

The methods applied in this mentoring consist of several stages: (a) Identification of Needs: The initial stage begins with collecting data on community problems and needs through surveys, interviews, and group

discussions. Involving the community in this process is important to ensure the program is relevant to their needs. (b) Training: The mentoring team prepares appropriate training materials after identifying the needs. Training is conducted interactively with lecture, discussion, and direct practice methods. This activity aims to equip the community with the necessary knowledge and skills. (c) Implementation: This stage involves the application of knowledge and skills that have been learned in everyday life. Mentoring is carried out directly by guiding the community in implementing new ideas practically. (d) Evaluation: Evaluation is carried out to measure the program's success by comparing conditions before and after mentoring. Evaluation methods include questionnaires, interviews, or observations (Ikhwan, 2020). The evaluation results are used as a reference for improving the program in the future; it is hoped that it can increase community participation and encourage the sustainability of the community service program. Preparing programs based on community needs has a more significant and sustainable impact.

## **Result and Discussion**

### ***Efforts to Improve Al-Quran Reading and Writing Activities in Study Groups***

Oemar Hamalik states that motivation to increase activities is very important and should be carried out and given to students as a trigger for achieving goals. This is because motivation functions as a driver, influence and driver of behaviour. Motivation has value in determining success, democratisation of education, fostering creativity and imagination of educators, fostering class discipline, and determining learning effectiveness.

Viewed from a general perspective, motivation has a goal to be achieved. From that, the goal of motivation is to move or inspire someone so that their desire and willingness to do something arises so that they can get results or achieve specific goals. For an educator, the goal of motivation is to move or spur their community so that their desire and willingness to improve their learning achievements arise so that educational goals are achieved according to what is expected and determined in the school curriculum (Ikhwan et al., 2019).

Educators must try as hard as possible to increase the learning motivation of the community at large, not only in formal schools, so that community service with the concept of mentoring is realised. Specifically, educators need to make various specific efforts in real terms

to increase the learning motivation of their community. These efforts are efforts to motivate, to provide hope, and to provide incentives, meaning the target object or symbols used by educators to increase the strength or activities of the community. Efforts can be made: feedback on test results, giving gifts and encouragement verbally or in writing, comments on the results of community work, competition and cooperation, and efforts to regulate community behaviour.

Educators need to regulate community behaviour using restitution and ripple effects: (a) Restitution, demanding that the community make an accurate response as a substitute for actions that were previously incorrect and (b) The Ripple Effect. There is a ripple effect from a disciplined classroom atmosphere on other people who are listening, seeing or observing it (Afiful Ikhwan, 2019).

The researcher's findings that in carrying out Increasing Motivation to Learn *Tilawatil* (reading) Qur'an With the Demonstration Method at the Al-Ashri Mosque, Bukit Asri Housing Ronowijayan Ponorogo, this is done through two *kaiifiyah* (method). First by "*through direct examples either in the form of recordings or from educators*" and the second by "*through direct application or training in the community*".

Direct examples in recordings or from educators include *First*, Praying Habits Before and After Lessons. Before the lesson begins, it is used for praying. This is intended as an effort so that the community is accustomed to praying before learning. Because not all people are intelligent and responsive in absorbing the material given by educators, because the conditions of society are different in their thinking power, with this activity, it is hoped that people who are slow in memorising will be helped by being demonstrated together often, which will make it easier to memorise.

*Second*, Providing stimulus, advice or recommendations. Providing stimulus or recommendations is providing advice or recommendations to provide extraordinary enthusiasm to the community by providing recommendations; it is hoped that the community will increase their sense of high enthusiasm by knowing the various benefits and advantages of *tartilul* Qur'an, both those who read and those who listen, and also the benefits in the world and the hereafter. This is to the theory that in examples, children can see, and then in recommendations, children hear what to do. Recommendations, commands and orders are positive discipline-forming tools.

*Third*, Reprimands are given if the community does not want to pay attention but is busy with themselves or chatting with their friends

during the teaching and learning activities in the classroom. By giving reprimands to indifferent people, in other words not good, it is hoped that they will regret and be aware of the actions they have taken so as not to repeat them in the future, with the emphasis on achieving community learning motivation, which is implemented to achieve effective and efficient learning. This is to the theory that punishment also produces discipline, increasing motivation and enthusiasm. At a higher level, it will make students aware. Doing or not doing is not because of fear of punishment but because of their awareness.

The second form is through direct application or direct training in the community, including congregational recitation. This congregational recitation activity is carried out with a schedule that has been determined and is always routinely carried out by the community. This is done to make students have a consistent nature in the future and to form a sense of togetherness, ultimately fostering a good motivational spirit in activities during teaching and learning.

*Second*, carrying out activities to commemorate Islamic holy days (PHBI: *Peringatan Hari Besar Islam*). PHBI are activities to commemorate and celebrate Islamic holy days, usually held by Islamic communities worldwide, such as holding religious competitions (reading the Qur'an, adhan and so on). This is also a way to spur the community's enthusiasm for learning, especially in reciting the Qur'an.

*Third*, Life skills are activities that the school has held. This activity is sunnah to be followed by the entire community, from the lowest to the highest class. This activity is carried out by providing a specific time and is determined outside the school learning process. This activity is the *Majelis Tilawatil Quran* (MTQ). With this activity, the community is expected to have general and specific skills. In learning to recite the Quran, in addition to using the demonstration method as one of the methods used so that the community can increase their learning motivation, various approaches are also used to support the success and effectiveness of this demonstration method. Among the learning approaches used to support the success of the demonstration method are as follows: using a game approach, a reward approach, and an approach appointing one of those who are noisy in class.

### ***Implementation of Al-Quran Reading and Writing Activities in Study Groups***

From the application of the demonstration method taken from the results in the field, the factors that influence the community's learning motivation include: the community lacks enthusiasm and motivation because they feel less excited and bored just following along, chanting and listening, and also the community lacks concentration in receiving lessons because of an indifferent attitude accompanied by being busy chatting with friends, some daydreaming, and also playing alone. Therefore, the demonstration method is intended so that the community does not feel bored, and they are also always motivated by participating directly and actively so that they can easily understand the material presented by the educator. The result is that the community's motivation to learn to recite the Qur'an can be raised well. This demonstration method requires preparation, both in preparing the plan and at the stage before the material is presented in the room (classroom) (Ikhwan, 2012).

The demonstration method's steps are as follows: (a) The educator first prepares the material to be delivered and the tools needed or used. (b) The educator begins with a prayer and immediately continues by demonstrating the words explained and exemplified or chanted by the educator. (c) The community participates directly in practising after the educator has given sufficient chanting. (d) After chanting or practising together, the educator selects the community members randomly, one by one, and in sequence, to demonstrate the *qiro'ah* chanting taught by the educator. (e) Then, the *qiro'ah* chanting that has been learned is repeated by the educator and the community.

From the results of the assistance in the application of the demonstration method which has been made one of the cores of increasing motivation to learn tilawah for the community, various benefits have emerged, both for educators and for the community, including: (a) For the community, it can increase community motivation, so that when learning takes place, students appear enthusiastic to pay attention and memorise the material taught by educators, making it easier for the community to understand the material that has been given by educators, so that community focus increases, actively participate in demonstrations, so that the community will gain practical experience to develop skills and know which positions are correct and which are still not quite right, the community feels happy and does not feel bored, because they do not only listen to den gremeng in chanting, but can directly feel the practice, more interesting,

because it is not monotonous (not always the same); (b) For educators: makes it easier for educators to deliver material, because educators are helped by examples of chanting and also examples that are directly chanted and given by educators, the material delivered by educators becomes the center of attention of the community, so that the community can immediately grasp the material, both complex and ordinary (Abu Bakar & Che Noh, 2022). The public can focus more on the learning process and not on other things. Educators can address problems that arise in the community, and then the existing errors can be minimised quickly and precisely.

From the explanation above, a student's learning motivation will arise if the educator uses the proper method to deliver the material. Furthermore, there is a collaboration between approaches to various strategies to support the effectiveness of the methods applied.

## Conclusion

This assistance shows that applying the proper demonstration method greatly influences the community's motivation to learn the Tilawatil Qur'an—the importance of motivation as a driver of behaviour in education. Educators can increase the community's enthusiasm for learning through genuine efforts such as getting used to praying, providing stimulus, and reprimands. Reading the *tilawah* in the congregation and commemorating Islamic holidays effectively strengthen learning motivation. The demonstration method, which is applied with a game approach, awards, and behavioural regulation, helps the community be more active and participate in learning. As a result, the community shows increased motivation, concentration, and a better understanding of the material being taught. For educators, applying this method also makes it easier to deliver material and overcome errors that arise. Thus, the application of the correct method and collaboration of various approaches are the keys to achieving the expected learning effectiveness.

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