

Joint Quran Recitation Activities to Improve the Quality of Worship During Ramadan at the Al-Hidayah Tambak Sumur Sidoarjo Musholla

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ARTICLE INFO

Keywords:

Community Service;
Joint Qur'an Recitation;
ABCD Approach;
Qur'anic Literacy;
Ramadan.

Article history:

Received 2025-04-14

Revised 2025-05-25

Accepted 2025-06-30

ABSTRACT

Religious education based on the Qur'an plays a strategic role in shaping individuals' spiritual, cognitive, and social development. However, in the Tambak Sumur community, Sidoarjo Regency, a gap remains between strong religious traditions and the depth of Qur'anic literacy, particularly among children and adolescents. This condition is further exacerbated by technological developments that shift religious activities away from mosques and prayer rooms. Therefore, this PKM activity aimed to improve the quality of worship and Qur'anic literacy through a joint Qur'an recitation program at the Al-Hidayah Tambak Sumur Musholla during the month of Ramadan. This PKM activity employed the Asset-Based Community Development (ABCD) approach, which emphasizes the identification and utilization of existing community assets, including religious facilities, social solidarity, and the role of local religious leaders. The results showed that the joint recitation program was well received and generated high enthusiasm among participants, especially children. The activity contributed to improving participants' Qur'an reading skills in accordance with tajwid rules, strengthening motivation to learn, and fostering mutual learning and social interaction. In conclusion, the joint Qur'an recitation PKM program proved effective in improving Qur'anic literacy, enhancing the quality of worship during Ramadan, and fostering a more religious, harmonious, and socially cohesive community. The activity is recommended to be continued on a regular basis to ensure sustainable impact.

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1. INTRODUCTION

Education is a strategic process in shaping individuals to function optimally in society, including through religious education based on the Qur'an. The Qur'an, as the final revelation sent down to the Prophet Muhammad SAW through the Angel Jibril, has the main function as a source of teachings, guidelines for life, and a legal basis for Muslims in all aspects of life, both religious and social (Maghribi *et al.*, 2024). Therefore, learning the Qur'an is an essential part of Islamic education that needs to be instilled from an early age. Learning the Qur'an in childhood not only shapes spirituality, but also contributes to cognitive development, given that children's brains develop very quickly and are highly responsive at that age (Srijatun, 2017), (Lubis *et al.*, 2024).

The month of Ramadan is a special moment for Muslims to improve the quality of their worship and spiritual closeness to Allah SWT. Ramadan is believed to be a month full of blessings that can keep humans away from the torment of hellfire and serve as a means of self-purification (Qodim, 2021). However, in the Tambak Sumur community, Sidoarjo Regency, there is still a gap between the enthusiasm for worship and the depth of understanding of the readings and meanings of the Qur'an. Although religious traditions are deeply rooted, understanding of the holy verses of the Qur'an and the application of Islamic values in daily life have not developed optimally. One of the contributing factors is the lack of structured group recitation activities, resulting in some members of the community, particularly children and teenagers, experiencing difficulties in improving their recitation of the Qur'an in a clear and proper manner (Hadi *et al.*, 2021).

Technological developments and digital media have exacerbated this situation. Children and teenagers today tend to spend their time watching television, playing games, or using social media, resulting in a decline in religious activities at mosques, prayer rooms, and suraus. This cultural shift has caused the tradition of reciting the Qur'an to no longer be a proud habit, and even has the potential to be perceived as an unpopular activity. The long-term impact of this situation is a decline in the younger generation's interest in the Qur'an, a weakening of spiritual happiness, and the emergence of social problems due to the reduced internalization of Islamic values in everyday life (Avivah & Nadlif, 2023).

Mosques actually play an important role as centers of non-formal religious education that serve to foster and develop a culture of reciting the Qur'an within the community. Reciting the Qur'an together is not only a means of learning to read and memorize the Qur'an, but also a medium of religious education that shapes the morals and social character of the community (Zulkarnain *et al.*, 2023). However, the implementation of joint recitation activities at the Al-Hidayah Tambak Sumur Mosque still faces a number of challenges, such as uneven community participation, busy daily activities, and limited assistance from ustadz or experienced personnel. These conditions have the potential to hinder the continuity of the recitation tradition and the achievement of the main objective of improving the quality of worship, especially during Ramadan (Iqsur *et al.*, 2022).

On the other hand, Ramadan is a month rich in spiritual and social values. Mosques and prayer rooms become centers for various worship and religious activities, providing ample space for children, teenagers, and adults to learn, interact, and improve themselves (Maryam, 2022). The tradition of studying the Qur'an is deeply rooted in the culture of Indonesian Muslims and has been an important part of Islamic identity since Islam spread throughout the archipelago. Therefore, the implementation of Community Service (PKM) activities through a joint recitation program at the Al-Hidayah Tambak Sumur Sidoarjo Mosque is very relevant as an effort to revive this tradition. The joint recitation activities during Ramadan not only focus on improving the ability to read the Qur'an, but also on understanding the meaning of the holy verses and forming noble character. Through the guidance of local religious teachers and leaders, children are taught the values of discipline, responsibility, and consistency in worship, thereby strengthening their religious and moral character amid the challenges of modernity (Pane *et al.*, 2024). In addition, this activity also serves as a forum for strengthening social relations among residents and fostering a sense of togetherness within the community (Amsa & Farhan, 2019).

Thus, the PKM activity of reciting the Quran together at the Al-Hidayah Tambak Sumur Sidoarjo Musholla is of high urgency to be implemented. This program is expected to improve the quality of worship among the community during Ramadan, deepen religious understanding, and have a lasting positive impact in building a religious community with good character and strong social awareness.

2. METHODS

This Community Service activity uses the Asset-Based Community Development (ABCD) approach. The ABCD approach is a community development model that focuses on identifying, mapping, and utilizing assets already owned by the community as the main capital for sustainable development. This approach does not focus solely on the shortcomings or problems of the community, but rather on its strengths, potential, and local resources that are often unrecognized and underutilized. Through ABCD, the community is encouraged to play an active role in driving its own community development process by connecting micro-assets in the surrounding environment to create local and contextual opportunities and solutions (Abdurrahman, 2024). In the context of this activity, the ABCD approach was applied by utilizing the social and religious assets available in the Tambak Sumur community, such as the existence of the Al-Hidayah Musholla, the role of religious leaders, the spirit of community togetherness, and the enthusiasm of children in participating in religious activities during Ramadan. These assets formed the basis for the design and implementation of joint Quran recitation activities as a form of community empowerment based on local potential.

This community service activity was held on Friday, from 8:00 p.m. to 10:00 p.m. The timing was chosen to coincide with the holy month of Ramadan, when people are more likely to participate in religious activities in the evening. The activity took place at the Al-Hidayah Mosque, located on Gang Sapawi, Tambak Sumur, Waru District, Sidoarjo Regency. This mosque was chosen because it serves as a center for the local community's religious activities and has great potential as a facility for worship and Quranic education for children and residents in the surrounding area. Participants involved in this PKM activity consisted of several elements that supported the success of the program. The main participants were members of the Tambak Sumur community, especially children who participated in the joint recitation activities and residents who contributed to providing food and drinks during the activities. The active involvement of the community reflected the spirit of mutual cooperation and social awareness, which are among the main assets of the ABCD approach. In addition, the community service team also involves peers as part of the activity implementers, especially in assisting the smooth running of activities and documenting the joint Quran recitation process. Collaboration between the community service team and the community is expected to create a conducive learning atmosphere and increase the effectiveness of the PKM program implementation.

3. FINDINGS AND DISCUSSION

The joint recitation activity was designed and carried out over three days, with the first day devoted to interviews and observations regarding the condition of the mosque. The joint recitation activity was used to compile a report on the results of the joint recitation activity. The purpose and objective of the joint recitation activity is to improve the quality of worship during Ramadan, as we know that joint recitation activities during Ramadan are highly recommended practices for improving the quality of worship. With the joint recitation activity at the Al-Hidayah Tambak Sumur mosque, the community can share knowledge and remind and correct each other in reading the Qur'an.

The achievement of the activity's objectives in general has been satisfactory, as seen from the results of the joint recitation activity that has been organized and carried out with the participants. The participants appeared to be very enthusiastic about the joint recitation activity, so it can be concluded that the objective of the joint recitation activity to improve the quality of worship during Ramadan has been successfully achieved. The activity was carried out with the existing participants, namely young children, whose enthusiasm for reciting the Quran was very high.



Figure 1. Al-Hidayah Tambak Sumur Waru Mosque Building in Sidoarjo

The joint Quran recitation activity held at one of the mosques in Tambak Sumur Waru, Sidoarjo, namely the Al-Hidayah Tambak Sumur Mosque, has significantly improved the quality of worship among the community during Ramadan. This can be seen from the participants' enthusiasm in reading the Quran, not only seeking rewards during Ramadan, but also as a platform for collective learning to improve individual recitation of the Quran. A mosque is a small room, place, or building resembling a mosque used as a place for prayer and Quran recitation for Muslims (Oktaviani *et al.*, 2022). Thus, the joint recitation activities at the Al-Hidayah Mushollah not only serve as a means of improving the quality of worship during Ramadan, but also strengthen the role of the musala as a center for religious guidance, Quranic learning, and the continuous strengthening of community values and spirituality.



Figure 2. The Process of Reading Tawassul to Begin Reciting Together

Before the activity began, we, as the community service team, recited tawassul as an opening for the joint recitation activity. The tawassul we recited was addressed to the Prophet Muhammad, our former teachers, and the masyayikh of Tambak Sumur Waru Village, Sidoarjo, with the hope that the joint recitation activity would run smoothly and, of course, receive blessings from reading the Qur'an. Tawassul, in terminology, is drawing closer to Allah by doing something that is pleasing to Allah, *subhanallahu wa ta'ala* (Umar, 2018). With the recitation of tawassul, it is hoped that the joint recitation will not only run smoothly and orderly, but also foster a religious atmosphere, strengthen the sincerity of the participants, and bring blessings that will have a positive impact on improving the quality of worship and the community's love for the Qur'an.



Figure 3. The Process of Reciting the Quran Together at the Al-Hidayah Mosque

The next activity was a group recitation session. This group recitation session was conducted in turns, whereby one person would recite while the others listened and corrected the recitation. This Quran recitation activity was enthusiastically welcomed by the community, with many people donating food to be given to the children who participated in the group Quran recitation at the Al-Hidayah mosque. This demonstrates that the Tambak Sumur community strongly supports this group Quran recitation activity (Lestari, 2021). Based on this, the joint recitation activity not only serves as a means of learning the Qur'an, but also strengthens the values of togetherness and social awareness, as well as demonstrating the tangible support of the Tambak Sumur community for religious development efforts in the Al-Hidayah Musholla.

Through joint recitation activities, the community has the opportunity to share knowledge and improve their reading of the Qur'an. The atmosphere of reciting together fosters a greater enthusiasm for learning, so that each individual is increasingly motivated to improve their ability to read the Qur'an correctly in accordance with the rules of tajwid. By regularly participating in recitation activities, it is hoped that every Muslim can get closer to Allah and make the Qur'an the main guide in their daily lives (Rahmadani *et al.*, 2024). Socially, this activity strengthens bonds between people, creating a more harmonious and religious environment. The interaction that occurs during group recitation can strengthen a sense of togetherness and solidarity, especially during Ramadan, when the spirit of worship is heightened. With this activity, the community is also more motivated to participate in other religious activities, such as Islamic studies and collective charity. From an educational perspective, reciting the Qur'an together provides an opportunity for the community to improve their understanding and skills in reading the Qur'an in accordance with the rules of tajwid. Spiritually, reciting the Qur'an together can increase individual piety and strengthen their relationship with Allah SWT. By reading and understanding the Qur'an regularly, the community becomes more aware of the importance of applying Islamic values in their lives.

4. CONCLUSION

Community service activities through joint recitation programs have a positive impact on the community, particularly in improving the ability to read the Qur'an in accordance with the rules of tajwid. Through a participatory learning atmosphere and mutual listening among participants, this activity is able to foster a spirit of learning, increase motivation, and provide a space for the community to share knowledge and improve the quality of their Qur'an recitation. The active participation of the community shows that joint recitation activities are an effective means of bringing individuals closer to the Qur'an and making it a guide in their daily lives. The implications of this activity can be seen in the increase in Qur'an literacy among the community, both children and adults. In addition to improving the quality of recitation, the joint recitation activity also contributes to improving the quality of worship during Ramadan, strengthening piety, and fostering social awareness that encourages the creation of a more religious, harmonious environment based on the values of togetherness.

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