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Assistance with the Qur'an Memorization Program and Implementation of a Qur'anic Environment at the Nahdlatut Ta'limiyah Islamic Boarding School

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Abstract:
Nahdlatut Ta'limiyah Islamic Boarding School in Pamekasan Regency is an Islamic educational institution that combines formal and non-formal learning. However, in practice, this boarding school faces a number of fundamental problems, including the weak ability of students to read and memorize the Qur'an, the lack of structured moral values, and the limited number of educators. To address these challenges, the community service team implemented a PKM program entitled Memorizing the Qur'an and Applying the Qur'anic Environment using a Participatory Action Research (PAR) approach. This community service program included a series of training activities on Qur'an memorization methods (talaqqi, tikrar, and muraja'ah), workshops on Islamic character building, and practical assistance in the students' daily activities. The program also emphasizes the formation of internal mentors from among senior students to ensure sustainability. All activities were carried out collaboratively between lecturers, students, and the Islamic boarding school over a period of eight weeks. The results showed a significant improvement in memorization skills, a change in student behavior towards a more Qur'anic direction, and the formation of a structured and participatory learning pattern. As a form of sustainability, the team also compiled a Qur'anic guidance module that can be implemented independently by the pesantren. In conclusion, this program not only provides solutions to the partner's problems but also strengthens the character education and Qur'anic literacy system as a whole within the pesantren environment.

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INTRODUCTION

The Nahdlatut Ta'limiyah Islamic Boarding School, located in Plakpak Village, Pegantenan District, Pamekasan Regency, is a traditional Islamic educational institution that integrates formal education, madrasah diniyah, and Al-Qur'an coaching as the core activities of its students (Darain et al., 2025; Hasyim & Kammilah, 2025) . As a community-based institution, Islamic boarding schools have a strategic function in shaping the character and spirituality of students, as emphasized by Dhofier, who states that Islamic boarding schools are centers for the reproduction of Islamic morals and scientific traditions oriented towards character building (Dhofier, 2011; Shokri, 2025) . However, in practice, these Islamic boarding schools still face various challenges that affect the

quality of educational achievement, particularly in literacy and Quran memorization (Basid et al., 2024, 2025; Fuad & M, 2024).

Preliminary findings indicate that most students experience difficulties in reading and memorizing the Qur'an optimally. The deposit-based learning pattern is not sufficient to build independence in memorization because students rarely do independent muraja'ah. This is in line with Al-Qasim's view that memorizing the Qur'an requires a structured, repetitive, and consistently guided process (Alotiby, 2025; Qasim, 2007). On the other hand, moral guidance has not been systematically integrated into daily activities, so that the behavior of students is not fully reflected in Islamic moral values such as discipline, respect for teachers, and self-control. External challenges in the form of the influence of social media and the surrounding environment further reinforce the urgency of strengthening Qur'anic-based character education in Islamic boarding schools.

In addition to pedagogical issues, Islamic boarding schools also face a shortage of teaching staff. The ratio between the number of students and teachers is unbalanced, so opportunities for memorization and personal guidance are very limited. Such structural limitations have long been a characteristic of medium-sized Islamic boarding schools (Bruinessen, 1994). Nevertheless, Islamic boarding schools have internal potential in the form of senior students who have tahfidz (memorization) and leadership skills, who can be empowered as learning mentors if managed systematically.

To address these issues, a *community engagement-based* intervention is needed that not only solves technical problems but also strengthens the institutional capacity of Islamic boarding schools. Theoretically, Community Service (PkM) is a form of implementing higher education knowledge to solve social problems collaboratively through knowledge transfer, mentoring, and empowerment (Astuti et al., 2021). PkM is not merely a training activity, but a transformative, participatory, and sustainability-oriented mentoring process. This is in line with Suyanto's view that PkM must strengthen the capacity of partners so that they are able to continue the change independently (Putra & Lukito, 2024).

The approach used in this program is *Participatory Action Research* (PAR), which is an empowerment method that makes the community the subject of change to analyze its own problems, design solutions, and evaluate the results (Kemmis & McTaggart, 2005). PAR is highly relevant in the context of Islamic boarding schools because it encourages close collaboration between lecturers, teachers, and students, and fosters *a sense of ownership* of the program. In the context of Community Service Programs (PkM), PAR also accelerates local capacity building because change is carried out from within the community itself (Baum et al., 2006).

Through the PKM program "Memorizing the Qur'an and Applying the Qur'anic Environment," the service team designed interventions that focused on three main aspects: (1) improving the ability to read and memorize the Qur'an through the talaqqi, tikrar, and muraja'ah methods; (2) integrating moral guidance into santri activities through moral values workshops, reflection activities, and moral journals; and (3) empowering senior santri as internal mentors to overcome teacher shortages. Empowering senior santri is in line with the concept *of peer mentoring*, which has been proven effective in building academic and moral support in educational environments (Putri et al., 2025; Topping, 2008).

This program is designed to address the real needs of partners and ensure the sustainability of the program after the assistance period ends. Therefore, the main

objectives of this activity are: to improve the ability to read and memorize the Qur'an in a structured manner; to strengthen the formation of Islamic morals among students through an integrated character building approach; and to develop a sustainable coaching system through the empowerment of internal mentors and the development of Qur'anic coaching modules.

This participatory and collaborative approach is expected to make a meaningful contribution to strengthening Qur'anic literacy, character education, and institutional capacity building at the Nahdlatut Ta'limiyah Islamic Boarding School as a community service partner.

RESEARCH METHODS

The method used in implementing this Community Service Program is the *Participatory Action Research (PAR)* approach with an active mentoring model. The strategy is carried out in four main stages: (1) problem identification and activity planning; (2) training and workshops; (3) implementative mentoring; and (4) evaluation and sustainability reflection. The activities will involve the Islamic boarding school, students, and the lecturer team in the implementation based on the real needs of the partners.

The implementation of the Community Service Program (PKM) at the Nahdlatut Ta'limiyah Islamic Boarding School took place in a collaborative atmosphere that involved the active participation of partners from the planning stage to the program evaluation. Partner participation was an important foundation in ensuring the success of the program and ensuring that the activities carried out were truly relevant to the real needs of the Islamic boarding school.

In the initial stage, the Islamic boarding school showed great enthusiasm in welcoming the community service team. The boarding school administrators and teachers provided full access to conduct field observations and initial data collection. They also played a direct role in the focus group discussions (FGD) that were held to formulate priority needs and agree on the program design together. This process reflects the *participatory planning* approach that is characteristic of the PAR (Participatory Action Research) model used in this program (Rahmat & Mirnawati, 2020; Siswadi & Syaifuddin, 2024).

During the training and program implementation process, the boarding house caregivers, ustadz, and daily administrators of the santri actively supported the implementation of activities. They helped organize activity schedules, facilitate venues, and coordinate the attendance of santri in each session. In fact, several ustadz voluntarily participated as facilitators in *talaqqi* method training and *halaqah* mentoring. This participation is a strong indicator that partners are not only objects of service, but also act as subjects of change (Munawwaroh et al., 2025; Rahel et al., 2025).

The involvement of santri as key partners in this activity is also very prominent. They show high commitment in participating in every stage of the activity, from training, *halaqah* implementation, writing moral journals, to involvement in mentoring groups. Some santri even volunteered to become internal mentors after receiving training. This shows that the participatory approach that was developed succeeded in fostering *a sense of ownership* and collective responsibility among the santri (Rery et al., 2025).

During the program evaluation and reflection stage, partners provided constructive input and feedback. The boarding school administrators assessed changes in the students' behavior, while the mentors shared their experiences and challenges in

accompanying their groups. This information became important material in formulating recommendations for program sustainability and refinement of the coaching modules.

Overall, the partners' participation in this program was not only administrative or logistical in nature, but also substantive and sustainable. The active involvement of all parties showed that collaboration between higher education institutions and Islamic boarding schools can be synergistic, mutually reinforcing, and have a real impact on improving the quality of community-based Islamic education.

The implementation of this Community Service Program (PKM) was designed based on the principle of synergistic partnership between the service team from Nurul Jadid University and Nahdlatut Ta'limiyah Islamic Boarding School as the main partner. The division of roles was designed from the outset to prioritize the principles of collaboration, equal contribution, and shared responsibility in every stage of the activity, from planning and implementation to program evaluation and reflection.

In the division of roles structure, the PKM team, consisting of lecturers and students, is responsible for designing the program, compiling training modules, providing technical training to santri mentors, and facilitating character building workshops and halaqah tahfidz. The community service team also acts as resource persons in various training sessions and as field assistants during the program. The students involved not only assist with the technical implementation of activities but also act as small facilitators in the process of mentoring students and recording the results of field evaluations.

Meanwhile, the pesantren, consisting of caregivers, ustadz, and daily administrators of santri, play a key role in coordinating program participants, providing infrastructure, and ensuring the smooth running of all activities in the pesantren environment. The ustadz are also involved in the process of screening prospective santri mentors, assisting with halaqah training, and conducting supervision and further guidance for santri after the program takes place.

Senior students, as an important element in the pesantren structure, are empowered as internal mentors. They are trained by the volunteer team and then assigned to assist small groups of students in tahfidz, muraja'ah, and character building activities. This role has proven to be very strategic because it brings the coaching process closer to the students and builds collegial, intimate, and effective learning bonds.

This division of roles is implemented flexibly and adaptively, taking into account the dynamics in the field and the needs that arise during the process. Intensive communication between the service team and pesantren partners is carried out regularly, both in the form of weekly coordination and post-activity reflections. This model of role sharing enables mutual capacity building and creates a space for reciprocal learning between academics and pesantren education practitioners.

Overall, this fair and trust-based division of roles is one of the keys to the program's success. Partners are not only technical implementers but also strategic partners in building a Qur'anic coaching system and shaping the character of santri in a sustainable manner.

RESULTS AND DISCUSSION

Solutions to the Problem of Al-Qur'an Memorization: Implementation of the Talaqqi, Tikrar, and Muraja'ah Methods

The main problem faced by Islamic boarding schools is the weak ability of students to read and memorize the Qur'an. Most students only memorize when the deadline

approaches, without consistently doing *muraja'ah* or independent repetition. Many also do not understand effective methods of memorization, so they quickly become tired and unmotivated.

In response to this problem, the team designed a Quran memorization training program that includes three main components: *talaqqi* (direct learning from teachers), *tikrar* (intensive repetition), and *muraja'ah* (reinforcement of memorization through regular repetition). The training began with an introductory session on the method for teachers and senior students. This was followed by joint simulations with concrete case studies, such as how to deal with frequently misquoted verses, how to connect verses, and techniques for visualizing verses using a standard mushaf.

Initial results show that this method is well suited to the characteristics of the santri. A total of 80% of santri stated that it was easier to memorize using structured stages, namely listening first (*talaqqi*), repeating repeatedly (*tikrar*), and then strengthening memorization with *muraja'ah*. The tahfidz halaqah activity was formed as a means of reinforcement. In this halaqah, santri are divided into groups based on juz and ability level, each led by a mentor from among the senior santri.

Periodically, *tasmi'* and *majelis* activities are held, where students recite their memorization to their friends and caregivers. This is a very useful moment because by listening to others' memorization, students also engage in passive learning and auditory reinforcement (Akhsanudin, 2024; Ginting et al., 2025). From the evaluation results in weeks 6 and 8, 43 out of 60 target students were able to increase their memorization by at least 2 juz, and some even reached 5 juz within that time frame. Additionally, 70% of the students began to do muraja'ah independently without being asked, a very encouraging improvement in learning attitude.

Solutions to Moral Issues Among Students: Integrating Ethics into Daily Activities

The second issue of concern is the weak systematic instillation of moral values in the daily lives of students. Students tend to separate academic activities, tahfidz, and character building, even though in Islamic education, the three are integrated (Hawa, 2024). The moral challenges that arise are not only internal, but also come from external influences such as social media, promiscuity, and unfiltered digital information (Arbi & Amrullah, 2024; Rahman et al., 2023).

As a concrete step, the community service team organized an Islamic character building workshop. The material covered included the importance of honesty, discipline, responsibility, respect for teachers, manners in speaking, and the importance of maintaining proper gaze and social interactions. This workshop was conducted not only in the form of lectures, but also in the form of educational games, role-playing, and discussions of real cases that occurred in the pesantren environment.

These moral values were then integrated into the students' daily activities. For example, the boarding school's cleaning schedule was carried out using a rotation and supervision system. Students who did not carry out their cleaning duties were not immediately punished, but were brought to a reflective evening discussion forum to evaluate their attitudes. In this forum, the students shared their experiences and advised each other.

In addition, a Moral Journal system is introduced, which is a daily journal written by students about their feelings, actions, and self-improvement. This journal is checked

and discussed by a moral mentor every week. With this approach, students begin to get used to moral reflection and have self-awareness to improve their behavior.

A Morality Ambassador team was also formed, consisting of selected students who were assigned to be role models and promoters of moral values among their peers. This team plays a role in delivering moral reminders every morning, helping to resolve minor conflicts, and becoming confidants for friends who are experiencing problems.

As a result, there has been a significant decrease in cases of violations of the pesantren's daily rules. According to data recorded by the administrators, before the program was implemented, there was an average of 12 violations per week, but now there are only 4-5 violations. Improvements in manners and discipline are also beginning to be seen, both in interactions between students and between students and teachers.

Solution to the Limited Number of Teachers: Empowering Senior Students as Mentors

The limited number of teaching staff is a structural challenge in Islamic boarding schools. The ratio between the number of students and caregivers is very unbalanced. This results in a lack of personal guidance, especially in tahfidz (memorization of the Quran) and moral guidance activities. Some students admitted that they did not have the opportunity to recite their memorization more than twice a week due to the limited time available to the ustadz.

To address this issue, the volunteer team facilitated training and the formation of internal mentors from among the senior students. Students who have memorized at least 10 juz and demonstrate commendable behavior were selected to participate in training on teaching methods, effective communication techniques, and small group management. In this training, they were also provided with a Qur'anic Development Module compiled by the volunteer team as an operational guideline for carrying out their mentoring duties.

After the training, each mentor was given the responsibility of assisting five to seven students in small halaqah. Mentors act as tahfidz facilitators, moral mentors, and spiritual friends. They are tasked with arranging *muraja'ah* schedules, monitoring discipline, and acting as liaisons between students and ustadz.

The results of this scheme have shown remarkable impact. Now, each student can recite their memorization at least four times a week. They also have daily discussion sessions with their mentors, both to convey their memorization difficulties and personal problems they face. This scheme directly reduces the burden on teachers and improves the quality of relationships between students.

Moreover, this program also fosters leadership and social responsibility among senior students. They feel trusted, valued, and involved in the educational process of their peers. In fact, some students have expressed their desire to become Quran teachers after graduation, because they feel the direct benefits of this mentoring process.

Reflection and Evaluation of Partners

The implementation of community service activities at the Nahdlatut Ta'limiyah Islamic Boarding School is not only oriented towards the successful implementation of the program, but also emphasizes the importance of critical reflection and continuous evaluation as the basis for strengthening the impact and sustainability of the program. Therefore, at the final stage of program implementation, the community service team organized a series of evaluation activities involving all stakeholders, from boarding school

caregivers and administrators, ustadz, senior student mentors, to student participants in the program.

The evaluation was conducted in the form of Focus Group Discussions (FGDs), field observations, simple questionnaires, and in-depth interviews. These activities aimed to explore the perceptions, experiences, and suggestions of partners regarding program implementation, the effectiveness of the methods used, and the impact felt by the pesantren community as a whole.

From the results of the FGD with the pesantren administrators, it was conveyed that this PKM program made a very meaningful contribution, not only in terms of improving the quality of the santri's memorization, but also in building moral awareness and a spirit of independence among the santri. One of the administrators said that so far, tahfidz coaching activities had been carried out regularly, but lacked a strong evaluation and mentoring system. The presence of this program has improved the old pattern and introduced a more structured and measurable coaching system. The coaching module and the involvement of senior student mentors are considered innovations that are relevant to the context of Islamic boarding schools.

Meanwhile, the ustadz and supervising teachers expressed that this program greatly helped them in lightening their daily training burden. With the mentor system from among the senior students, interaction and communication in the halaqah became more flexible and horizontal in nature, where students felt more comfortable and open when expressing obstacles or difficulties in the memorization process. The ustadz also appreciated the training methods used by the volunteer team, which were practical and easy for other teachers to replicate. One ustadz said that the "internal" approach, which nurtures the potential of santri to mentor their fellow santri, is the key to success that needs to be continued in other pesantren programs.

From the perspective of the students participating in the program, the responses received were generally very positive. The majority of students admitted that they felt more assisted in understanding the systematic method of memorizing the Qur'an. Some of them said that previously, memorizing the Qur'an felt burdensome, but after participating in this program, the tahfidz activity became more enjoyable because it was done with friends in a family-like atmosphere. The majelis, tasmi', and evening moral reflection activities were considered to be activities that strengthened the bonds between students and fostered a sense of personal responsibility. In addition, the daily moral journal was considered an effective medium for shaping self-awareness, which had not been widely used in traditional pesantren life.

Students who served as internal mentors also gave positive responses. They admitted to gaining new experiences in leading small groups, delivering material, and solving their friends' problems. This indirectly trained their leadership, interpersonal communication, and social empathy skills ( ). Some mentors even expressed their desire to develop this role further, both in the context of the pesantren and in future community life.

In general, this reflection and evaluation process shows that this community service program has had a significant impact on changing mindsets, behaviors, and the coaching system at the Nahdlatut Ta'limiyah Islamic Boarding School. All parties involved feel a sense of ownership of the program and show readiness to continue these activities independently after the program officially ends. One important recommendation that emerged from the evaluation results was the need to develop internal standard operating

procedures (SOPs) and form a special team at the pesantren tasked with maintaining the continuity of the halaqah tahfidz and character development by referring to the guidelines compiled by the community service team.

Thus, the reflection and evaluation conducted not only marked the end of the series of activities but also served as a starting point for continuous improvement and an important bridge in realizing the independence of the Qur'anic education system and character development of students in the pesantren environment.

CONCLUSION

Based on the results of the Community Service Program (PkM) at the Nahdlatut Ta'limiyah Islamic Boarding School, it can be concluded that this program has succeeded in making a significant contribution in addressing the three main problems faced by the partners. First, improving the students' ability to read and memorize the Qur'an can be achieved effectively through the structured and participatory application of the talaqqi, tikrar, and muraja'ah methods. Second, instilling moral values and shaping the Islamic character of students has been strengthened through the integration of moral education into daily activities and the empowerment of internal mentors as role models. Third, the limited number of teachers can be innovatively overcome by involving senior students as mentors in tahfidz halaqah and character building. The entire series of activities involving this participatory approach also succeeded in building a sense of ownership and independence among students, while strengthening the Qur'anic value-based education system in the pesantren environment.

However, the implementation of this program also has limitations that need to be noted for further development. The relatively short duration of the program (eight weeks) is an obstacle in measuring the long-term impact on the consistency of the students' memorization and character. In addition, limited supporting facilities such as study rooms and supporting literature remain obstacles to optimizing activities. Therefore, it is recommended that Islamic boarding schools develop integrated standard operating procedures (SOPs) for tahfiz and character building, as well as form a special team tasked with ensuring the program's sustainability. For stakeholders, particularly government agencies, educational institutions, and religious organizations, it is recommended to provide support in the form of advanced training, provision of resources, and intensive mentoring to strengthen efforts to internalize Qur'anic values and character building of students in a sustainable manner within the pesantren environment.

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