



## Small-Group-Based Quran Recitation Mentoring to Strengthen Religious Education for Indonesian Children at Sanggar El Shaddai, Malaysia

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### ABSTRACT

Indonesian children living abroad may face challenges in accessing continuous religious education, particularly Qur'anic learning, due to limited learning resources and differences in learners' initial abilities. This situation was also observed at Sanggar El Shaddai in Klang, Malaysia, where children demonstrated varying levels of Qur'anic reading proficiency, ranging from basic Iqra' learning to the need for improvement in pronunciation, tajwid, and reading fluency. This community engagement program aimed to implement and describe small-group Qur'anic learning support tailored to the participants' initial abilities and to identify observable progress during the mentoring process. The program was conducted as part of the International Community Service Program (KKN Internasional) of Universitas Sains Al-Qur'an from June 2 to 29, 2026, involving 15 children aged 4–12 years. Participants were divided into small groups of approximately 5–7 children based on their initial abilities. The mentoring activities included talaqqi, tahsin, murojaah, memorization of short surahs, guided reading practice, and periodic reading evaluations. Data were collected through participatory observation, semi-structured interviews with 10 informants, documentation, and observations of the participants' reading development. The results indicated positive observable developments in reading fluency, pronunciation accuracy, basic application of tajwid, confidence in reading aloud, and participation in learning activities. However, the degree of improvement varied among participants depending on their initial abilities and individual- ' learning needs. These findings suggest that small-group, ability-based Qur'anic mentoring can serve as an adaptive, community-based approach to strengthening religious education services for Indonesian children in diaspora communities.

### INTRODUCTION

The migration of the Indonesian workforce abroad not only impacts the economic lives of families but also presents challenges in meeting the educational needs of Indonesian children living with their parents or families in the destination countries (Pratiwi dkk., 2020; Ardiansyah dkk.,

2022). In this context, religious education particularly Qur'anic instruction plays a crucial role as it relates to reading skills, the cultivation of religious practices, and the development of religious character from an early age (Muslimin et al., 2026).

These needs become more complex when participants' initial abilities are not uniform. Children who are still learning to read the Qur'an (Iqra') require reinforcement in letter recognition, pronunciation, and reading practice, while those who can already read the Qur'an need guidance on articulation points (makhrāj), recitation rules (tajwid), the length of vowel sounds, and fluency. A one-size-fits-all approach risks some participants receiving material that is too easy or too difficult. Therefore, small-group learning and instruction tailored to initial proficiency levels can provide educators with greater opportunities to offer direct feedback (Arifah et al., 2024).

These conditions were observed during an International Community Service Program (KKN) at Sanggar El Shaddai in Klang, Malaysia. A total of 15 children aged 4–12 years participated in Quranic recitation activities, each with varying skill levels. Initial observations revealed that some participants were still using the Iqra' textbook, struggled to distinguish certain articulation points of letters, were inconsistent in applying basic tajwid rules, and lacked confidence when asked to read aloud in front of their peers. On the other hand, the limited number of mentors meant that individual attention could not yet be optimally provided to all participants. These initial conditions indicate that the partners' needs extend beyond simply additional Quranic study materials; they also require enhanced mentoring capacity capable of tailoring instruction to each child's specific needs.

A number of previous studies have demonstrated the benefits of Qur'anic education and educational mentoring for Indonesian children in Malaysia. Programs at learning centers, for example, can help expand access to education and ensure the continuity of education for the children of migrant workers (Faizah et al., 2026; Maharani et al., 2024; Nurrahman & Triwahyuni, 2024), while the involvement of college students in educational support programs in Malaysia has been reported to boost motivation and participation in learning (Subekti et al., 2023). Research on Qur'an learning also highlights the importance of gradual practice, repetition, and direct guidance to improve reading skills (Ali et al., 2024).

Nevertheless, these studies have primarily focused on access to education, general learning, or reading proficiency outcomes in both formal and non-formal educational settings in Indonesia. Documentation of community service initiatives that specifically integrate Quranic reading guidance, grouping based on initial proficiency, the involvement of International Community Service Program (KKN) students, and the religious educational needs of Indonesian children in the diaspora context remains limited (Putri et al., 2025; Sinulingga & Rahman, 2026). This gap forms the basis of this initiative: Qur'an reading guidance is positioned not merely as an activity to transfer Qur'an reading skills, but as an intervention to strengthen community-based religious education services.

The practical innovation of this activity lies in the use of small groups of about 5–7 children formed based on their initial abilities, so that the talaqqi, tahsin, murojaah, and memorization methods can be delivered in a more adaptive manner. The activity also connects university resources through the International Community Service Program (KKN Internasional) with the real needs of the community center (Aini et al., 2024). Thus, the program's contribution is not only measured by participants' reading progress but also by the strengthening of the mentoring service's capacity throughout the program's duration (Sabrini et al., 2025).

Based on these conditions, this community service activity aims to: (1) describe the implementation of small-group-based Qur'an reading mentoring at Sanggar El Shaddai; (2) identify developments in participants' Qur'an reading skills and learning behaviors based on observations, interviews, and documentation; and (3) identify supporting factors, limitations, and implications for the program's sustainability after the International Community Service Program concludes.

## METHODOLOGY

This activity is a community service initiative carried out as part of the International Community Service Program (KKN) of the University of Quranic Sciences (UNSIQ) at Sanggar El Shaddai, Klang, Selangor, Malaysia, from June 2–29, 2026. The program participants consisted of 15 children aged 4–12 years. Based on their initial abilities, participants were divided into small groups of about 5–7 children per group. This grouping was used to tailor the material, the intensity of guidance, and the form of feedback to the participants' needs.

The program was conducted using a pattern of recurring activities throughout the service period, with breaks on Saturday evenings and Sundays. Since the program did not use a quantitative attendance roster, attendance rates were not calculated as a percentage. Participant engagement was assessed qualitatively based on their involvement during learning sessions, such as their willingness to read, repeat passages, ask questions, participate in memorization exercises, and respond to the mentor's corrections

**Table 1. Implementation Stages and Evaluation Focus of the Qur'anic Mentoring Program**

| No | Phase                   | Implementation                                                                                                                          | Evaluation Focus                                                                                |
|----|-------------------------|-----------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|
| 1  | Identification of Needs | Initial observation of reading ability, use of Iqra' /the Qur'an, articulation points, basic tajwid, self-confidence, and study habits. | Initial conditions and needs of each participant.                                               |
| 2  | Grouping                | Divide the 15 participants into small groups of about 5–7 children based on their initial abilities.                                    | Group alignment with participants' ability levels.                                              |
| 3  | Guidance                | Talaqqi, tahsin, murojaah, memorization of short surahs, take-turn reading practice, and immediate correction.                          | Fluency, articulation, basic tajwid, confidence, and engagement.                                |
| 4  | Periodic Evaluation     | Observing participants' recitation in each session and noting observable changes.                                                       | Comparing individual progress to the initial condition.                                         |
| 5  | Reflection              | Conduct interviews and document participants' experiences and perceived changes throughout the program.                                 | Participants' and program managers' perceptions, as well as supporting factors and constraints. |

Activity evaluation data is sourced from three main techniques. First, participatory observation is used to examine initial conditions, the learning process, participant responses, and changes that emerge (Chand, 2025). Second, semi-structured interviews were conducted with 10 informants selected purposefully based on their direct involvement in the program (Ahmad & Wilkins, 2025). Third, documentation was used as supporting data in the form of activity logs and reading assessment results. The use of multiple data sources was intended to strengthen the credibility of the findings through triangulation of techniques and sources (Susanto et al., 2023).

Pre- and post-mentoring evaluations were conducted using a descriptive-qualitative approach. Participants' initial conditions were recorded based on reading ability, errors in articulation (makhrāj) and recitation (tajwid), and confidence in reading. Progress following the mentoring was determined based on observed changes in the same indicators. This evaluation did not use statistical scores or percentages of improvement because no quantitative pre-test or post-test instruments were developed at the outset of the program. Consequently, claims of change in the article are limited to findings supported by observations, interviews, documentation, and reading assessments.

The evaluation analysis was conducted in three steps: condensing information from observation notes and interviews, presenting findings in categories of change, and drawing conclusions based on consistent patterns across sources. The interactive analysis model developed by Miles, Huberman, and Saldaña was used as a framework for organizing qualitative data (Mustopa & Aryani, 2026).

## RESULTS AND DISCUSSION

Initial observations indicated that the 15 participants had varying levels of proficiency in reading the Qur'an. Some participants were still at the Iqra' stage, while others had already read the Qur'an but still needed improvement in articulation (makhraj), basic tajwid, and fluency. These differences were also evident in non-technical aspects: some children were still shy when asked to read in front of their peers and needed encouragement to be willing to try again after making a mistake.

**Table 2. Initial Learning Conditions and Mentoring Implications**

| Aspect             | Initial Conditions                                                                 | Implications for Guidance                                               |
|--------------------|------------------------------------------------------------------------------------|-------------------------------------------------------------------------|
| Reading Ability    | Varies some are still at the Iqra stage, while others have already read the Qur'an | Groups and materials are tailored to initial proficiency levels.        |
| Makhraj and Tajwid | Errors in pronunciation and the application of basic tajwid are still found.       | Corrections are provided directly through tahsin and repeated practice. |
| Fluency            | Some participants still stutter.                                                   | Talaqqi, repetition, and taking turns reading                           |
| Self-confidence    | Some participants are still shy about reading in front of their peers.             | A small-group setting and positive reinforcement.                       |
| Mentoring Capacity | The number of mentors was previously limited                                       | The presence of KKN students increased mentoring capacity               |

Participants' progress cannot be standardized due to varying initial abilities. Participants in the early stages showed more progress in familiarization and reading fluency, while participants who were already reading the Qur'an showed more improvement in the accuracy of articulation points, basic tajwid, and confidence in reading. Since no quantitative instruments were available, these results are not presented as percentages of improvement. This approach was chosen to ensure that interpretations remain consistent with the evidence actually collected during the activity.



**Figure 1. Stages of Activity Implementation.**

Interviews with 10 informants also reinforced the finding that more intensive mentoring helped create a more comfortable learning experience. Information obtained from the interviews indicated that changes were perceived not only in reading ability but also in the participants' enthusiasm and confidence in participating in the activities. These interview findings were considered alongside the results of observations and documentation; they were not used as the sole basis for declaring the program a success.

The results of the activities show that the small-group approach is a key component in tailoring support to the diversity of participants' abilities. Children who are still learning to read the Iqra' require a different form of assistance than those who have already read the Qur'an.

Groups of about 5–7 children allow mentors to provide more focused attention, especially when participants make mistakes in articulation (*makhraj*), the length of sounds, or *tajwid*. This finding aligns with the view that personalized mentoring makes it easier for educators to tailor materials and feedback to participants' needs ([Rusidi & Kurnia, 2026](#)).

The combination of *talaqqi*, *tahsin*, and *murojaah* also explains why improvements in recitation can be observed gradually. *Talaqqi* provides a model of recitation that can be immediately imitated, *tahsin* corrects errors, while *murojaah* reinforces repetition. This pattern aligns with studies that identify repetitive practice and direct guidance as key elements in learning to read the Qur'an ([Mardatullah et al., 2026](#)). However, in the context of this community service project, the method was not applied as a rigid package; the intensity and content were tailored to the abilities of each group.

Changes in participants' confidence in reading indicate that the quality of the mentor-participant interaction also plays a role in the program's success. When mistakes are not treated as failures, participants are given the opportunity to try again. The small-group setting makes the correction process more personalized and can reduce feelings of embarrassment when participants are not yet able to read accurately ([Hasanah & Dafit, 2025](#)). Thus, the development of technical skills and learning attitudes are interrelated: participants who feel more comfortable trying gain more opportunities to practice and receive feedback ([Darnanengsih et al., 2025](#)).

From a community service perspective, the program's contribution lies in strengthening the capacity of the art studio's services through collaboration between KKN students and community managers. Students provide additional support resources during the program period, while the art studio managers remain a crucial component in understanding the participants' circumstances and the community context. This collaborative model is best understood as a strengthening of local capacity rather than a replacement of the partner institution's role ([Iqbal et al., 2025](#)).

The main supporting factors of the program are grouping based on ability, a more adequate number of mentors during the KKN, the use of methods that allow for immediate correction, and a supportive learning environment ([Chasana et al., 2024](#)). Conversely, the limiting factors are the limited duration of the service period and the lack of attendance data as well as quantitative pre-test–post-test instruments. These limitations mean that the program's impact can only be concluded as the progress observed during the mentoring period, rather than as a quantifiable improvement that can be generalized.

Sustainability is a crucial aspect because KKN activities end once the service period concludes. To ensure participants' progress does not halt when students leave the site, the results of the service must be followed up by the workshop administrators through small-group sessions, regular reading practice, review sessions, and simple evaluations that can be conducted periodically. Higher education institutions can also use this experience as a basis for developing mentoring modules or future KKN programs. In this way, students' contributions extend beyond merely providing temporary teaching support; they can establish a mentoring model that can be continued by partners ([Alfikalia et al., 2022](#)).

Thus, the primary value of this activity lies not in unmeasured claims of quantitative improvement, but in contextual evidence that an adaptive mentoring model can help strengthen religious education services for Indonesian children in diaspora communities. These findings expand the understanding that community service based on Qur'anic learning can be designed as an empowerment intervention that connects participants' needs, mentors' capacities, and the sustainability of community institutions ([Ahmadi et al., 2025](#)).

## CONCLUSION

The Quran recitation mentoring program at Sanggar El Shaddai in Klang, Malaysia, demonstrates that small-group learning with groups of about 5–7 children tailored to their initial abilities can be used to strengthen religious education services for Indonesian children in the diaspora community. The implementation of *talaqqi*, *tahsin*, *murojaah*, memorization of short surahs, and periodic reading assessments resulted in observable improvements in reading fluency, accuracy in *makhraj* and basic *tajwid*, confidence in reading, and enthusiasm for participating in activities. Since each child's development varies, results are not expressed as percentages because

the program did not use quantitative pre-test–post-test instruments or attendance data. The program’s sustainability needs to be strengthened through the involvement of studio managers, a routine practice schedule, and simple evaluation documentation so that the benefits of the mentoring can be maintained after the International Community Service Program (KKN) concludes.

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