

Strengthening Qur'anic Literacy among Muslim Congregants in Tajur Halang, Bogor Regency through Gharib-focused Recitation Training

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Abstract

Qur'anic recitation requires adequate knowledge of Tajwid and accurate rule application. Nevertheless, members of the Musholla Al-Jihad congregation and surrounding residents in Tajur Halang, Bogor, encountered difficulties in recognizing and applying Gharib recitations according to the narration of Imam Hafs. This community service aimed to strengthen participants' competence through focused Tajwid training. The program involved DKM members and congregants or residents around Musholla Al-Jihad, Tajur Halang, Bogor Regency, West Java. Training combined conceptual explanation, recitation demonstration, guided practice using selected Qur'anic examples, question-and-answer, and reflection. Experiential learning linked conceptual knowledge with direct application through practice and feedback. Outcomes were assessed through participant responses, guided recitation, and facilitator observation. The results showed active participation and observed understanding. Participants recognized specific Gharib forms, understood their prescribed reading procedures, and practiced them during guided recitation. The training connected Tajwid knowledge with authentic Qur'anic reading. The training module provided a resource for continued review, while follow-up practice and mentoring are recommended to reinforce application in regular Qur'anic reading.

Keywords: *Qur'anic literacy, gharib recitation, tajwid training.*

1. INTRODUCTION

Qur'anic recitation constitutes an important part of Muslim religious practice, as the Qur'an serves as a primary source of guidance in Muslims' religious lives. Accurate recitation therefore requires familiarity with established conventions that govern how the Qur'anic text is read (Frishkopf, 2023; Shakeel et al., 2024; Zahroh, 2022). Knowledge of these conventions provides a foundation for maintaining appropriate pronunciation (Younis, 2026) and reading practices in accordance with the transmitted recitation tradition (Farak & Alsaied, 2025). Accordingly, Qur'anic learning should provide opportunities for readers to understand the conventions underlying its recitation and to apply them when reading the Qur'an (Azhari & Nuddin, 2024; Hidayati, 2021). Such competence is particularly relevant for readers who seek to develop a more comprehensive understanding of Qur'anic recitation beyond routine reading practices.

Among the various recitation conventions transmitted in the Qur'an, Gharib recitation according to the narration of Imam Hafs represents a specific area that requires particular attention. Gharib refers to distinctive reading forms that occur in particular Qur'anic passages and require readers to recognize their occurrence and understand their prescribed manner of recitation (Azkia et al., 2025; Wahidi, 2025). Because these forms are less routinely encountered in general Qur'anic reading, readers may have fewer opportunities to develop familiarity with them (Azkia et al., 2025). Knowledge of Gharib is therefore important for readers following the Imam Hafs narration, as appropriate recitation requires both recognition of the relevant occurrences and understanding of how they should be read (Khalisah et al., 2023; Nawi et al., 2021). Developing familiarity with these forms can contribute to a more comprehensive understanding of Qur'anic recitation within the transmitted Imam Hafs tradition (Hassan et al., 2024).

The distinctive and relatively less familiar nature of Gharib readings may present a significant learning challenge for Qur'anic readers (Maulina et al., 2023; Muhtadin et al., 2024). Regular experience in reading the Qur'an does not necessarily provide sufficient exposure to passages containing these distinctive forms (Wahidi, 2025), particularly

when they are not explicitly addressed during routine learning activities. As a result, readers may recognize the Qur'anic text while remaining uncertain about whether a particular passage contains a Gharib reading or how it should be recited (Muhtadin et al., 2024; Wahidi, 2025). This indicates a gap between general reading experience and specific knowledge of less familiar recitation forms. Addressing this gap requires learning opportunities that systematically introduce relevant Gharib occurrences, clarify their prescribed recitation, and allow learners to connect the rules with authentic Qur'anic passages.

This learning need is particularly relevant to the congregation of Musholla Al-Jihad in Tajur Halang, Bogor. Initial communication with the DKM and members of the congregation indicated that many participants were unfamiliar with the presence of Gharib readings according to the Imam Hafs narration and with the appropriate ways to recite them. Although participants regularly engaged in Qur'anic reading as part of their religious activities, their knowledge of these distinctive recitation forms remained limited. The situation therefore reflects a specific gap between participants' routine engagement with the Qur'an and their familiarity with particular Gharib readings. This identified gap indicates the need for a focused learning program that introduces relevant Gharib forms, explains their prescribed recitation, and provides opportunities for participants to practice them using authentic Qur'anic examples.

In response to this identified need, a Gharib-focused Qur'anic recitation training was designed to integrate conceptual explanation with guided practical application. The training introduces Gharib readings according to the Imam Hafs narration, explains their relevant recitation practices, and provides guided reading activities using selected Qur'anic verse examples. A training module is also provided to support learning during and after the training session. The integration of explanation and practice is consistent with Fitts and Posner's (1967) Three-Stage Model of Skill Acquisition, particularly the movement from initial cognitive understanding toward associative practice through repeated application and feedback. The approach also reflects Knowles' (1984) theory of andragogy by connecting new learning with adults' existing experience and immediate religious practice. Through this combination, the program is expected to strengthen participants' knowledge of Gharib and their ability to apply the relevant recitation forms during regular Qur'anic reading at the musholla and at home. Thus, the training provides a contextually relevant community-based learning intervention that directly addresses the identified gap in participants' familiarity with Gharib recitation according to the Imam Hafs narration.

2. RESEARCH METHODOLOGY

2.1 Program Setting, Participants, and Community Partner

The community service program was conducted at Musholla Al-Jihad, Tajur Halang, Bogor Regency, West Java, Indonesia. Participants comprised the management board (DKM) and congregants or residents living around the musholla. The DKM served as the community partner by facilitating participant involvement, providing access to the venue, and supporting the provision of facilities required for the program. The implementation team consisted of lecturers serving as program coordinator and facilitators/resource persons, with an assistant supporting activity documentation. This arrangement enabled coordination with the community partner and delivery of the training by team members with relevant expertise.

2.2 Program Approach and Needs Assessment

A needs-based approach was adopted to identify participants' learning needs and inform the program design. Before the training, the implementation team conducted interviews with representatives of the community partner to identify participants' existing understanding and difficulties related to Gharib recitation in the Qur'an according to the narration of Imam Hafs. The information obtained was used to determine the areas requiring clarification and practice and to select the instructional content and supporting materials. The needs assessment thus provided the basis for

aligning the training with the participants' identified learning needs and focusing the intervention on accessible explanations and practical application of Gharib recitation procedures.

2.3 Program Preparation

Following the needs assessment, the implementation team coordinated with the community partner regarding the venue, participant arrangements, and technical requirements. The team then prepared instructional materials on Gharib recitation in the Qur'an according to the narration of Imam Hafs, including explanations of relevant recitation rules and examples for subsequent practice. Presentation materials were also developed to support the delivery of the training. The main instructional material used in the program is presented in Figure 1, which illustrates the Gharib recitation training module prepared for participants.



Figure 1. Gharib Recitation Training Module Examples

2.4 Program Implementation

The training was informed by Kolb's (1984) experiential learning principles, which emphasize learning through the integration of concrete experience, reflection, conceptual understanding, and active experimentation. Accordingly, the program progressed from conceptual explanation to demonstration, guided Qur'anic reading practice, and interactive question-and-answer. This enabled participants to connect the explained recitation rules with direct practice and reflection during the learning process. The overall implementation sequence is presented in Figure 2.

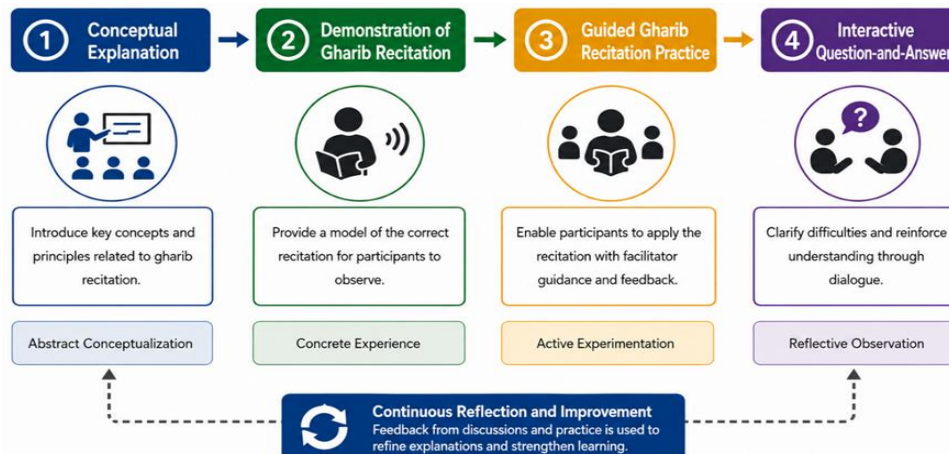


Figure 2. Implementation Framework of Gharib Recitation Training

2.4.1 Conceptual Explanation

The training began with an explanation of Gharib recitation in the Qur'an according to the narration of Imam Hafs. The facilitators introduced the relevant concepts and explained the procedures for reading the identified forms of Gharib recitation through presentation and interactive verbal instruction. Participants were invited to respond to questions during the explanation, allowing the facilitators to clarify points requiring further explanation before practical application.

2.4.2 Demonstration of Gharib Recitation

The facilitators then demonstrated the appropriate procedures for reading the relevant forms of Gharib recitation. The demonstration provided participants with a direct model of how the explained rules were applied in Qur'anic recitation. Participants observed the demonstrated reading and related the pronunciation to the preceding explanation, establishing a practical basis for the subsequent guided practice.

2.4.3 Guided Gharib Recitation Practice

Participants subsequently practiced the relevant Gharib recitation procedures using selected Qur'anic examples under facilitator guidance. The practice was conducted collectively, with facilitators observing participants' recitation and providing clarification or corrective guidance when difficulties emerged. This activity enabled participants to apply the procedures introduced during the training and receive immediate feedback while practicing the recitation.

2.4.4 Interactive Question-and-Answer

Interactive question-and-answer was integrated throughout the training and concluded the instructional process. Participants were encouraged to ask questions, express difficulties, and seek clarification regarding the Gharib recitation procedures. Facilitators responded to these questions and provided additional explanations when necessary, enabling participants to address aspects of the material that remained unclear.

2.5 Program Evaluation

The program was evaluated through participant responses, guided recitation practice, and facilitator observation. Evaluation focused on two outcomes: participants' understanding of Gharib recitation according to the narration of Imam Hafs and their ability to apply the relevant reading procedures in Qur'anic recitation. Participants' responses and explanations during interactive sessions provided evidence of understanding, while their recitation performance during guided practice provided evidence of practical application. Difficulties identified during these activities were addressed through additional explanation and facilitator guidance. Because the program did not employ standardized pre- and post-assessments, the evaluation documented observed understanding and practical application rather than measurable learning gains.

3. RESULTS AND DISCUSSION

The community service program aimed to strengthen the Qur'anic literacy of the Musholla Al-Jihad congregation and surrounding residents in Tajur Halang, Bogor, through instruction on Gharib recitations according to the narration of Imam Hafs. The findings are discussed in terms of participant engagement, understanding of Gharib recitations, and practical application. Participants engaged in three instructional sessions that combined explanation and practice (Figure 3). The sessions were delivered by three members of the community service team and covered Gharib recitations and their practice, Imam Hafs's biography and related recitation forms, and additional explanations and practice. Each participant also received a training module as a learning resource. This arrangement encouraged participants to follow the explanations, examine recitation examples, and practice the forms presented. The finding is

comparable, at the instructional-process level, with previous community service research showing that interactive training and demonstrations can support participant engagement (Maryansyah et al., 2025). Sutiswa (2023) for example, reported that training combined with demonstration encouraged active involvement in learning activities. Although that study focused on personal hygiene and used pre-test and post-test measures, the similarity in instructional approach suggests that direct interaction and practical demonstrations can facilitate engagement. In the present program, the relevance of Gharib recitations to participants' Qur'anic reading may have further supported their involvement. This finding highlights the value of structured and interactive instruction in community-based Qur'anic learning.



Figure 3. Gharib-Focused Qur'anic Recitation Training Activities

Participants demonstrated an understanding of Gharib recitations through the explanations, examples, and practices presented during the training. They were introduced to specific Gharib forms, their occurrence in the Qur'an, and the appropriate ways of reading them. The structured module and selected Qur'anic examples helped participants connect the explanations with concrete recitation practices. This finding is comparable with community service research showing that structured training and demonstration can facilitate understanding of newly introduced material (Suyitno, 2020). Irfandi *et al.* (2024), for instance, reported higher knowledge following a structured training intervention. Similarly, the present activity showed participants' engagement with the material through their responses and practice. The use of authentic Qur'anic examples may have supported this understanding by connecting the material with a familiar practice. Such contextual relevance corresponds with Knowles' (1984) theory of andragogy, particularly its emphasis on adults' prior experience, immediate needs, and practical relevance. Qur'anic recitation instruction for adult learners can therefore benefit from examples that are directly connected to their existing reading practices.

Participants also demonstrated practical application through guided practice using selected Qur'anic examples. The activities required them to recognize specific Gharib forms, understand their reading procedures, and practice the appropriate pronunciation. The combination of explanation, demonstration, and practice allowed participants to apply the material directly during recitation, while guidance from the presenters provided opportunities for clarification. This finding is consistent with Kurnaedi's (2014) view that Tajwid competence involves accurate application of recitation rules through appropriate articulation and pronunciation. The practice-oriented activity may have supported participants' movement from understanding the forms to using them in Qur'anic reading. Guided practice thus provided a bridge between knowledge and performance. This pattern is compatible with Fitts and Posner's (1967) Three-Stage Model of Skill Acquisition, particularly the movement from the cognitive stage toward the associative stage through practice and feedback. The finding suggests that Qur'anic recitation instruction should provide structured opportunities to recognize and practice specific recitation forms in authentic reading contexts.

Taken together, the findings indicate that the program provided participants with a structured learning experience involving explanation, contextualized examples, and guided practice of Gharib recitations according to the narration of Imam Hafs. This pattern is broadly consistent with previous community service research emphasizing structured interaction and active participation in community-based learning (Aprisal et al., 2022; Salamah et al., 2024). The present program extends this approach to Qur'anic literacy by combining a participant learning module with explanations of Gharib recitations, information about Imam Hafs, and practical recitation activities. The findings can be further interpreted through two complementary theoretical perspectives. Knowles' (1984) theory of andragogy explains the relevance of the learning context by emphasizing adults' immediate needs, prior experiences, and practical relevance, whereas Fitts and Posner's (1967) Three-Stage Model of Skill Acquisition provides a framework for understanding the movement from recitation knowledge toward practical performance through practice and feedback. These perspectives therefore address distinct dimensions of the learning process: Knowles explains why contextually relevant materials can support adult learning, while Fitts and Posner explain how guided practice can support the development of recitation skills. Overall, the findings suggest that community-based Qur'anic instruction can be strengthened by integrating relevant learning materials, structured explanations, and opportunities for direct practice. The production of a training module as one of the program outputs further provides participants with a resource to support their continued engagement with the material.

4. CONCLUSION

The Gharib-focused Tajwid training provided a contextually relevant learning experience for the Musholla Al-Jihad congregation and surrounding residents in Tajur Halang, Bogor, as reflected in active participant engagement, observed understanding of Gharib recitations according to the narration of Imam Hafs, and the ability to recognize and apply the recitation forms during Qur'anic practice. The findings suggest that authentic Qur'anic examples, structured instruction, guided practice, and direct feedback can support participants' development of practical Tajwid competence within community-based Qur'anic literacy activities. The program also strengthened participants' practical capacity to connect knowledge of Gharib recitations with their regular Qur'anic reading practices. The learning module further supports the sustainability of the program by providing explanations, Qur'anic examples, and exercises that participants can use for independent review during their regular Qur'anic reading. However, the evaluation relied on participant responses, discussion, practice, and observation of performance rather than standardized pre- and post-assessments; therefore, the findings indicate observed understanding and application but do not establish measurable learning gains. Moreover, the program was implemented within a single community with specific learning needs related to Gharib recitations, limiting the transferability of the findings to other Qur'anic learning settings, while the absence of long-term follow-up prevents conclusions about retention or sustained changes in recitation ability. Future programs should incorporate standardized pre- and post-assessments, follow-up sessions, continued mentoring, and periodic assessment of participants' Qur'anic recitation over a longer period to examine sustained development and the applicability of the approach in other Qur'anic learning communities.

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