

Developing a Digital Tajwīd E-Booklet to Strengthen Qur'an Literacy for Prospective Couples in Alafan District, Aceh, Indonesia

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ABSTRACT

This community service program was designed to address the low Qur'an literacy, particularly tajwīd proficiency, among prospective marriage couples (calon pengantin or catin) in Alafan District. Limited learning media, reliance on one-way lecture methods, and the absence of structured tajwīd guidance contributed to inadequate readiness for building an Islamic household. In response, the program developed a practical and accessible Tajwīd E-Booklet that contains essential tajwīd rules, short surahs, supplications, and audio supports. The initiative followed a collaborative and iterative approach involving Sub-District Office of Religious Affairs (Kantor Urusan Agama or KUA) under the Ministry of Religious Affairs of the Republic of Indonesia officers, religious counselors, and the community. The E-Booklet was tested during premarital guidance and received positive feedback from users and facilitators. Results show increased engagement, better accessibility of learning materials, and improved preparation for Qur'an-based family life. This program demonstrates how simple digital innovations can enhance religious literacy, strengthen public services, and uphold the ASN BerAKHLAK values within grassroots community development initiatives.

Keywords
Community Service
Digital Booklet
Premarital Guidance
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Introduction

Qur'an literacy (interpreted as the ability to read the Qur'anic text accurately, understand recitation rules (*tajwīd*), and internalize its meanings) is a foundational competence in Islamic life that goes beyond ritual observance to influence moral behaviour, family formation, and community engagement. Research highlights that mastery of tajwīd and proper Qur'anic literacy is essential for both spiritual development and effective religious practice, reinforcing ethical norms within family life and strengthening the internalization of Islamic teachings in daily conduct [1].

In many Muslim communities, including Alafan District, prospective couples preparing for marriage face significant challenges in achieving Qur'an literacy. Low proficiency in tajwīd among adults often results from insufficient learning resources, outdated instructional methods, and minimal engagement with interactive or contextual learning media [2]. Studies in Qur'anic education demonstrate that traditional lecture-based pedagogies, when used in isolation, inadequately support tajwīd learning, leading to persistent gaps in pronunciation accuracy, fluency, and confidence in recitation [1], [2]. These instructional weaknesses can negatively affect religious self-efficacy, personal devotion, and the ability to model religious practice within the family.

Educational research also identifies that Qur'an literacy plays a broader role in moral and character development, linking accurate reading and understanding of the Qur'an to ethical behaviour and disciplined conduct [3]. Qur'anic literacy is not only a matter of linguistic skill but also a means to deepen religious understanding, encourage reflective thinking, and translate religious values into social action [4]. When Qur'an literacy is weak, families may struggle to embed Qur'anic values into household routines, decision-making, and spiritual upbringing of children, which can diminish the realization of *sakinah, mawaddah, wa rahmah*—the ideal Islamic household characterized by peace, affection, and mercy.

The digital era presents opportunities to address these challenges. Technology-enhanced learning media (such as digital books, multimedia learning tools, and interactive recitation aids) have proven effective in improving Qur'an reading fluency, engagement, and tajwīd comprehension among learners [5]. Digital Qur'anic resources that integrate audio-visual supports significantly increase learner motivation and provide flexible access for adult learners outside traditional classrooms [6]. Research on Qur'an literacy in the digital age highlights that effective integration of technology in religious education can foster higher engagement, adaptability, and self-directed learning, although challenges such as equitable access and digital literacy remain [5].

Adult learners, such as prospective marriage couples, often face additional barriers compared to children, including limited time, motivational constraints, and fewer adult-oriented instructional supports. Leveraging digital Qur'anic media tailored for adult contexts, especially those that integrate tajwīd instruction and practical recitation examples, can create accessible learning pathways that fit adult life rhythms while reinforcing religious competencies needed for family life.

In response to these educational gaps, the present community service program developed a Tajwīd E-Booklet designed specifically for prospective couples in premarital guidance sessions in Alafan District. This resource combines essential tajwīd rules, concise explanations, and accessible digital features to enhance learning outcomes. The initiative aligns with ASN BerAKHLAK values emphasizing accountability, competence, collaboration, and adaptability and strengthens digital-based religious services, promoting lifelong learning and community empowerment at the grassroots level.

Methods

A. Needs Assessment and Collaborative Planning

A preliminary needs assessment was conducted through discussions with the Head of KUA Alafan and fellow religious counselors. The team identified core issues: low tajwīd mastery among prospective couples, lack of structured learning materials, and minimal use of digital media. Consultative sessions ensured alignment with organizational mandates and helped define program directions.



Fig. 1. Discussion with Mentor or Head of KUA Alafan

B. Development of the Tajwīd E-Booklet

The creation process involved collecting authoritative references, drafting concise tajwīd content, and presenting materials using simple language accessible to adult learners. Key

components included: basic tajwīd rules, *makhārij al-ḥurūf*, *mad* categories, *waqf–ibtidā'*, practical examples from short surahs, and short prayers relevant for married life. The booklet underwent internal review to ensure clarity, accuracy, and suitability for premarital guidance. The booklet was then converted into an interactive digital version using Heyzine to facilitate ease of access.

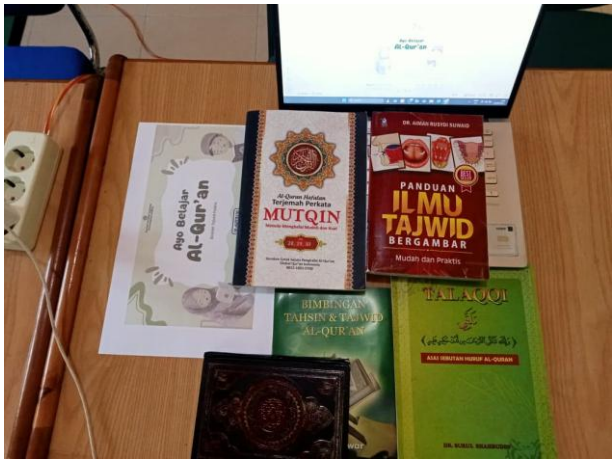


Fig. 2. Drafting the Tajwīd Booklet

C. Distribution, Implementation, and Evaluation

The finalized E-Booklet was shared with counselors and prospective couples through WhatsApp groups and in-session demonstrations. Offline PDF backups were provided to mitigate issues related to internet instability. Implementation was observed during multiple guidance sessions, focusing on user engagement and comprehension. An evaluation was conducted through testimonial videos from counselors, the Head of KUA, and participants, highlighting usability, clarity, and benefits of the booklet for independent learning.



Fig. 3. Distribution and Testimony Sessions

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D. Flowchart of the Method

Fig. 4. illustrates the sequential phases of program implementation, beginning with planning and coordination, followed by implementation, monitoring, and evaluation. Each phase emphasizes stakeholder involvement, adaptive strategies, and feedback mechanisms that support continuous improvement. This structured process ensures effective execution, accountability, and the achievement of sustainable and measurable program outcomes.

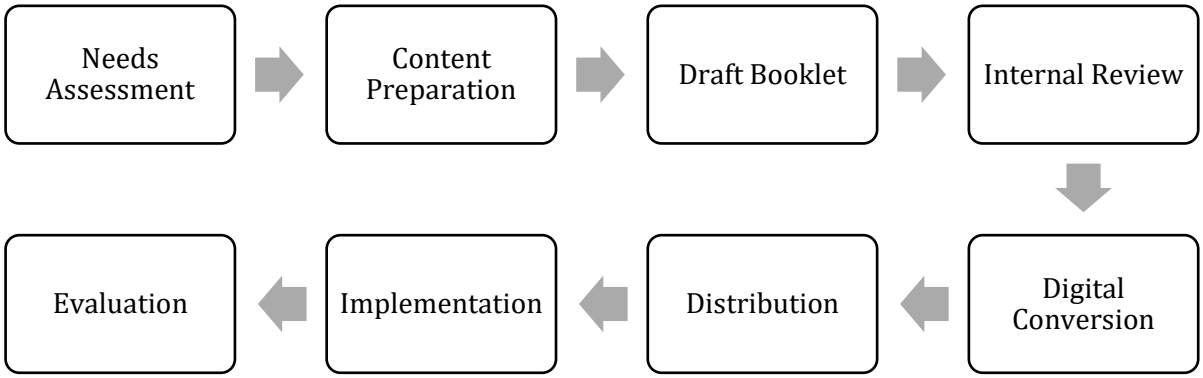


Fig. 4. Program Implementation Phases

Results of Program Implementation

A. Strengthened Collaboration and Shared Understanding

Consultations with the Head of KUA and discussions with religious counselors resulted in a shared recognition of the urgency of improving Qur'an literacy among prospective couples. These interactions strengthened teamwork and created a unified commitment to promoting tajwīd learning.



Fig. 5. Coordination Meeting

B. Production and Distribution of a Practical Tajwīd E-Booklet

The program successfully produced an engaging, concise, and easy-to-use Tajwīd E-Booklet. It was distributed both digitally and in limited printed copies. The digital version significantly expanded accessibility, enabling users to study independently at home.

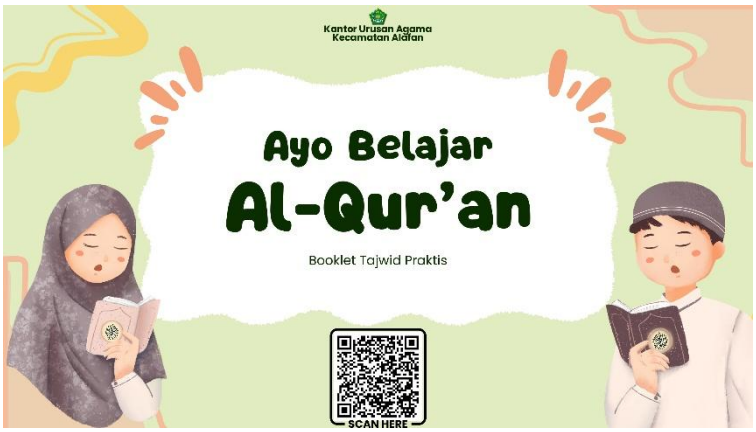


Fig. 6. Final E-Booklet Layout

C. Positive User Feedback and Improved Learning Participation

Testimonial videos indicated that prospective couples found the E-Booklet helpful for understanding basic tajwīd rules. Counselors reported more active participation during premarital sessions, and the Head of KUA emphasized its relevance for strengthening religious readiness before marriage.

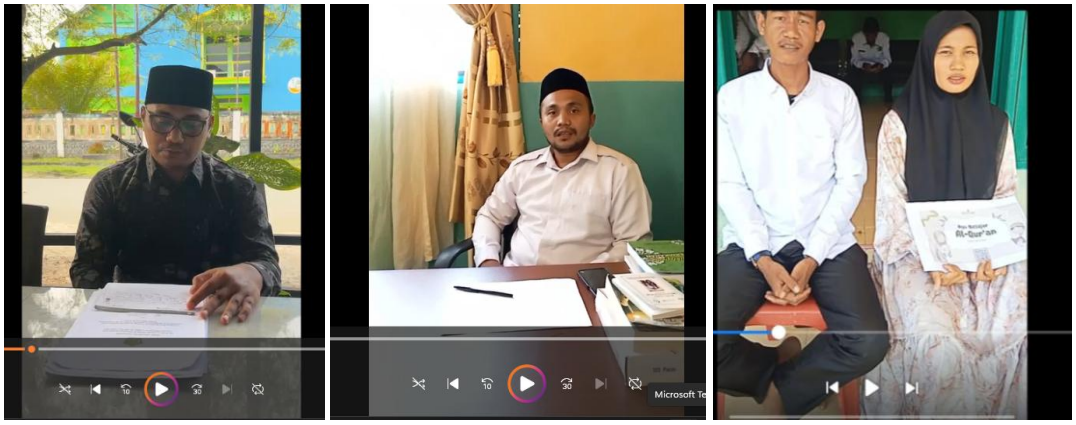


Fig. 7. Testimonials from Users and Counselors

Table 1 outlines the major activities carried out during the program, including consultation, booklet development, and distribution. Each activity generated clear outputs such as issue validation, draft and final versions of the e-booklet, and user access evidence. Documentation through photos, notes, and digital files demonstrates systematic and accountable implementation.

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Table 1. Summary of Key Activities

Activity	Output	Evidence
Consultation & planning	Issue validation	Photos, notes
Development of booklet	Draft + final E-Booklet	Document files
Distribution & testing	User access via WhatsApp	Screenshots

Table 2 summarizes user feedback from key stakeholders: prospective couples, counselors, and the Head of KUA. Their responses highlight the e-booklet's clarity, usefulness, and relevance. The implications show its potential to strengthen independent Qur'an learning, improve premarital guidance quality, and ensure sustainable adoption within routine KUA educational services.

Table 2. User Feedback Summary

Respondent	Feedback	Implication
Catin	Easy to understand	Supports independent learning
Counselor	Useful teaching aid	Enhances Bimwin quality
Head of KUA	Relevant & needed	To be adopted in routine guidance

Discussion

A. Contribution to Qur'an Literacy and Family Readiness

The program directly addressed a critical gap in premarital religious education. By providing a structured Tajwīd E-Booklet, it enabled prospective couples to improve their Qur'an reading skills independently and at their own pace, a benefit frequently associated with digital learning tools that support flexible access and self-paced study [7]. This contributes to long-term family religious development, as accurate Qur'an recitation is not only a personal obligation but an essential foundation for nurturing Islamic values within the household [8]. Digital learning enhances accessibility to Qur'anic content and increases engagement, which is particularly valuable in remote areas where traditional formal education resources may be limited [9]. The booklet's concise structure made it accessible even for adults with limited prior exposure to tajwīd learning, aligning with research highlighting the role of digital materials in supporting adult learners' motivation and outcomes [7], [10]. The integration of short prayers and relevant verses related to marriage enriched participants' spiritual understanding, aligning religious practice with family life, and reflects broader findings that incorporating contextually relevant content improves learner engagement and meaning-making [9].

Moreover, the digital format made the resource adaptable to the needs of modern learners, increasing accessibility in remote settings such as Alafan District, consistent with evidence that digital literacy and digital media facilitate inclusive religious education and broaden reach [11].

The program also strengthened the competency of counselors, providing them with an instructional tool that enhances the effectiveness of premarital guidance and supports professional growth in digital pedagogy [7]. Innovations in digital learning materials for Qur'anic literacy have demonstrated positive impacts on learners' engagement and learning flexibility, which are vital for both educators and learners facing constraints in time and infrastructure [9], [12].

B. Strengthening Organizational Values and Public Service Quality

The initiative strongly embodied the ASN BerAKHLAK values throughout its implementation, aligning with academic findings on the importance of these core principles in public service contexts. Accountability was reflected in the structured planning, systematic documentation, and continuous evaluation of each activity, reinforcing transparency and responsibility as key elements of effective civil service practice [13]. Competence improved as counselors enhanced their understanding of tajwīd while developing skills in digital content creation, supporting research showing that competency development is vital for civil servants to deliver quality services amidst digital transformation [14]. Collaboration emerged clearly through consultations, collective drafting, and shared dissemination of the e-booklet, reflecting the collaborative ethos foundational to BerAKHLAK and linked to enhanced teamwork and service coordination in government settings [13]. Adaptability was demonstrated through the strategic use of digital tools and flexible delivery methods that compensated for challenges such as unstable electricity and limited internet connectivity, consistent with findings that adaptive public servants effectively leverage technology to maintain service continuity [15].

Moreover, harmonious engagement fostered an inclusive and supportive learning environment, enabling prospective couples to express their needs and challenges comfortably and contributing to a culture of mutual respect and cooperation, a concept emphasized in governance ethics literature as part of civil service values [16]. These efforts closely aligned with the KUA's mission to modernize religious services through digital innovation, supporting documented government objectives to enhance public service quality, responsiveness, and integrity at the grassroots level [13], [14]. Such alignment demonstrates how internalizing core values like accountability, competence, collaboration, adaptability, and harmony not only guides behavior but also strengthens institutional performance and community trust in public services.

Table 3 summarizes how each ASN BerAKHLAK value contributed to the program's success. It highlights the practical application of accountability, competence, collaboration, adaptability, and harmonious engagement, showing their influence on planning, instructional quality, teamwork, problem-solving, and participant comfort. Together, these values strengthened program implementation and enhanced overall service effectiveness.

Table 3. Summary of ASN BerAKHLAK

Value	Description	Contribution to Program
Accountability	Planning, documentation, and evaluation were carried out systematically.	Ensured transparent, organized, and traceable program execution.
Competence	Counselors strengthened tajwīd mastery and digital media skills.	Improved quality of learning materials and instructional delivery.
Collaboration	Joint consultations, drafting, and dissemination of the e-booklet.	Built shared ownership and enhanced coordination among KUA staff.
Adaptability	Use of digital tools and flexible methods to address technical constraints.	Maintained program continuity despite electricity and connectivity issues.
Harmonious Engagement	Supportive interpersonal communication among participants and facilitators.	Created a comfortable environment that encouraged active learning and dialogue.

C. Challenges and Solutions

The program faced several obstacles. First, the busy schedules of mentors limited the frequency of direct consultations, a challenge commonly found in community-based training programs where human resource availability impacts implementation quality [17]. This was addressed through flexible online communication, ensuring continuity without disrupting responsibilities, consistent with findings that digital communication platforms improve coordination when face-to-face meetings are constrained [18]. Second, compiling an accessible yet comprehensive tajwīd booklet required significant time and careful selection of references. The team overcame this by consulting authoritative sources and obtaining peer review from fellow counselors, aligning with best practices in developing religious education materials that emphasize accuracy and pedagogical clarity [19].

Third, limited funds for printing necessitated prioritizing digital distribution and selective printing for offline users. This mirrors trends in community education initiatives where digital formats are adopted to reduce costs and expand access [20]. Fourth, some prospective couples showed low motivation to learn tajwīd, likely due to past experiences or limited confidence. Counselors addressed this through persuasive communication, emphasizing the role of Qur'an literacy in achieving a harmonious family, a strategy supported by studies showing that motivation and personal relevance significantly influence adult religious learning engagement [21].

Technical challenges emerged during the implementation phase, particularly related to unstable internet connectivity and periodic power outages that limited real-time access to the E-Booklet during learning sessions. Such constraints are widely recognized as persistent barriers in rural and remote educational contexts, where digital infrastructure remains uneven and vulnerable to disruption [22]. These conditions occasionally interrupted learning continuity and

required immediate instructional adjustments to maintain participant engagement and content delivery.

To address these constraints, the implementation team adopted flexible mitigation strategies by preparing offline-accessible PDF versions of the E-Booklet, which were stored on facilitators' and participants' personal devices. In situations where digital access was entirely unavailable, printed materials were distributed to ensure that learning objectives could still be achieved. This blended digital–offline approach proved effective in maintaining instructional flow and minimizing learning loss, reinforcing findings from previous studies that hybrid delivery models significantly enhance program sustainability in low-infrastructure settings [23].

Beyond technical adaptation, these experiences strengthened the program's adaptive capacity and institutional learning processes. The need to respond proactively to infrastructural limitations encouraged closer collaboration among stakeholders and fostered a culture of problem-solving and continuous improvement. Despite the challenges encountered, the initiative successfully met its intended outcomes and contributed to reinforcing organizational values of service excellence, flexibility, and collective responsibility. This aligns with existing literature emphasizing that value-driven public service and educational programs are more likely to generate sustained institutional impact and long-term effectiveness [24].

Conclusion

This community service program successfully developed and implemented a digital Tajwīd E-Booklet to support Qur'an literacy among prospective couples in Alafan District. The booklet provided a practical, accessible, and context-appropriate learning resource that enhanced participants' readiness for Islamic family life. Collaboration among KUA staff, counselors, and the community was crucial in producing a relevant and high-quality product aligned with the ASN BerAKHLAK values. Feedback from users indicated improved understanding, stronger engagement, and greater motivation to practice correct Qur'an recitation. Challenges such as limited resources and unstable internet access were addressed through adaptive strategies and flexible implementation. Overall, the program demonstrates how simple digital innovations can strengthen public religious services and empower communities with essential spiritual competencies. The Tajwīd E-Booklet holds potential for replication in other districts seeking to modernize premarital education and promote stronger Islamic family foundations.

Conflict of Interest

The authors declare no conflict of interest.

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