



Fostering quranic literacy and promoting reading habits: the role of quranic reading house in pasi village, Berampu District, Dairi Regency

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ARTICLE INFO

Article history:

Received 1st December 2024

Revised 12th May 2025

Accepted 27th May 2025

Available online

<https://talenta.usu.ac.id/jst/index>

E-ISSN: 2621-4830

P-ISSN: 2621-2560

How to cite:

Y.A. Sihombing, Susilawati, M.Z.E. Sinaga, F. Nasution. "Fostering quranic literacy and promoting reading habits: the role of quranic reading house in pasi village, Berampu District, Dairi Regency," *Journal Saintech Transfer*, vol. 8, no. 1. pp. 33-41. 2025.

ABSTRACT

Pasi Village, located in Berampu District, Dairi Regency, North Sumatra Province, covers an area of 12.50 km², accounting for approximately 30.60% of the total regency area. Although the majority of its population is Muslim, both the proficiency in reading the Qur'an and the general reading culture among the community remain relatively low. The only reading facility available, the Arke Menjaha Reading House—established by the local mosque congregation—faces limited resources and low community engagement. This community service initiative aims to foster reading interest, particularly among children, and to improve the ability to read the Qur'an accurately. To achieve these objectives, a Participatory Action Research (PAR) approach was implemented through three stages: problem identification via collaborative discussions, program implementation involving literacy development and Qur'anic reading training, and impact evaluation. Interventions included expanding the book collection, providing illustrated reading materials, and applying the *talaqqi tahsinul* Qur'an method. The results indicated a 70% increase in reading house visitors (ages 6–15), and participant attendance in the Qur'anic reading sessions reached 75–100% across 6 of the 8 planned meetings. This initiative is expected to support the sustainability of learning and encourage the spread of Qur'anic reading skills among village children.

Keyword: Arke Menjaha Reading House, Participatory Action Research, Reading Culture, *Talaqqi Tahsinul Qur'an*.

ABSTRAK

Desa Pasi, yang terletak di Kecamatan Berampu, Kabupaten Dairi, Provinsi Sumatera Utara, memiliki luas wilayah 12,50 km² atau sekitar 30,60% dari total luas kabupaten. Meskipun mayoritas penduduknya beragama Islam, tingkat kemahiran membaca Al-Qur'an dan budaya membaca masyarakat secara umum masih tergolong rendah. Satu-satunya rumah baca yang tersedia, yaitu Rumah Baca Arke Menjaha yang didirikan oleh jemaah masjid setempat, masih menghadapi keterbatasan sumber daya dan rendahnya partisipasi masyarakat. Tujuan utama kegiatan ini adalah untuk meningkatkan minat baca masyarakat, khususnya anak-anak, serta mengembangkan kemampuan membaca Al-Qur'an dengan baik dan benar. Untuk itu, pendekatan *Participatory Action Research* (PAR) diterapkan untuk mencapai tujuan ini melalui tiga tahapan: identifikasi masalah melalui diskusi kolaboratif, pelaksanaan program peningkatan literasi dan pelatihan membaca Al-Qur'an, serta evaluasi dampak. Intervensi dilakukan dengan menambah koleksi buku, menyediakan bahan bacaan bergambar, serta menerapkan metode *talaqqi tahsinul Qur'an*. Hasil menunjukkan peningkatan



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<http://doi.org/10.32734/jst.v8i1.17148>

pengunjung rumah baca sebesar 70% (usia 6–15 tahun) dan tingkat kehadiran peserta pelatihan mencapai 75–100% dalam 6 dari 8 sesi yang direncanakan. Kegiatan ini diharapkan dapat mendorong keberlanjutan pembelajaran dan penyebaran kemampuan membaca Al-Qur'an di kalangan anak-anak desa.

Keyword: Budaya Membaca, *Participatory Action Research*, Rumah Baca Arke Menjaha, *Talaqqi Tahsinul Qur'an*.

1. Introduction

Pasi Village is situated within the Berampu District of Dairi Regency, North Sumatra Province. Spanning approximately 30.60% of Berampu District's total area, it covers 12.50 km². Berampu District, the smallest in Dairi Regency, encompasses 40.85 km² (2.12%). Pasi Village is located just 2 km from the Berampu District capital, while Berampu District is 6 km from Dairi's capital, Sidikalang. According to BPS Dairi Regency data from 2018, Pasi Village, alongside four others, is classified as a developing village with an Index of Village Development (IPD) ranging from 50 to 75, encompassing social needs, basic infrastructure, facilities, public services, and governance [1], [2].

In 2019, the population of Pasi Village was 1,438 individuals, accounting for only 16.88% of Berampu District's total population, with a population density of 115/ km² [1]. In terms of formal education, Pasi Village is home to two primary schools: SD Negeri 033915 Pasi and MIS Ar-Rahman Pasi, with 119 and 112 students, respectively. However, there are no junior high schools or equivalent institutions within the village [2], [3].

Most of the Pasi Village's population is Muslim, evident from the presence of a mosque and prayer rooms for worship activities. However, there are no facilities for other religious denominations. Additionally, a private Islamic-based madrasah offers primary education, with enrolment figures nearly matching those of state schools, indicating a growing preference for Islamic education among residents.

Despite the community's keen interest in Islamic education, there exists a disparity between this interest and the ability to read the Quran accurately and proficiently. Both children and adults still struggle with Quranic reading, despite its status as the holy book of Islam and a guiding principle for life. Quranic education, especially for children, forms the foundation of the entire Islamic education curriculum worldwide, as the Quran strengthens faith and belief [4]. However, the inability to read the Quran properly stems partly from a shortage of qualified instructors capable of teaching accurate recitation techniques.

To read the Quran properly according to Tajweed rules, instructors knowledgeable in Tajweed and proficient in Quranic reading methods endorsed by Prophet Muhammad SAW are essential. Given the hundreds of primary school students, a corresponding increase in the number of instructors is imperative. These Quranic instructors can be recruited from mosque-going teenagers who receive intensive Quranic reading training and subsequently join the reading house as members. Teaching the Quran brings numerous benefits, as stated in the Hadith of the Prophet Muhammad: "The best among you are those who learn the Quran and teach it" (H.R. Bukhari).

Indonesia, including Pasi Village, suffers from a significant deficiency in reading culture, exacerbated by the absence of village or school libraries. Only one reading house, established by local mosque congregants, exists in the village, but it suffers from low patronage due to limited book selections. A diverse and extensive book collection is crucial for fostering reading interest and accommodating readers with varying educational and age backgrounds [5]. Developing the reading house can enhance community understanding, knowledge, and soft skills [6]. However, insufficient book availability hampers efforts to cultivate a reading habit, leading the reading house to sometimes function as a recreational or socializing venue [7].

Various research and community engagement initiatives have targeted fostering reading interest, such as providing reading houses in Argoyuwono Village [5], enhancing adolescent scientific literacy in Maja Village, Marga Punduh District, Pesawaran [8], promoting literacy through reading houses [9], and expanding book collections to increase reading house visitors on non-holiday days [10].

To cultivate a reading culture, efforts should focus on fostering curiosity and interest in reading while ensuring easy access to reading materials. Furthermore, both the quantity and frequency of reading play a crucial role in shaping such a culture [11]. The primary goal of this community service initiative in Pasi Village is to increase reading interest among the community—particularly children—and to improve their ability to

read the Qur'an accurately. This goal is expected to be achieved through the establishment of a Qur'anic reading centre that provides Islamic and general knowledge reading materials, serving as a hub for Qur'anic learning.

2. Methods

This community engagement program is conducted in Pasi Village, Berampu District, Dairi Regency, North Sumatra Province, approximately 155 km away from Universitas Sumatera Utara (USU). The Participatory Action Research (PAR) method is employed in this engagement initiative, emphasizing community participation and action. Issues faced by the community are collaboratively addressed through this method [12]. PAR integrates three aspects: participation (community life and democracy), action (engagement with experience and history), and research (sound reasoning and knowledge growth) [13]. Action in this method is combined with research for comprehensive self-assessment and group study [14]. The PAR method effectively resolves community issues through collaborative approaches, real actions, and cooperation between the team and the community [15].

The implementation phases of this community engagement can be seen in Figure 1.

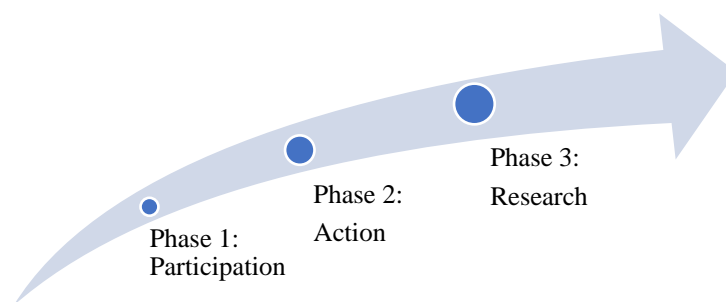


Figure 1. The implementation phases of PAR community engagement.

2.1. Phase 1: Participation

In this phase, the team collaborates with partners to discuss the challenges faced by the existing reading house in Pasi Village, Berampu District, Dairi Regency. Together with the partners, the team discusses the solutions to be provided and implemented during the community engagement activities. The partner's issues fall into two categories: the lack of community interest in reading due to the limited book collection and the shortage of teachers to teach proper Quranic recitation.

2.2. Phase 2: Action

During this phase, the team conducts outreach to stimulate community interest in reading and adds to the book collection. The books are obtained through funding from the community engagement project, community participation, and book donations. To enhance the Quranic reading skills of the community, adolescents will receive intensive training. This training will be conducted online every week for 5 sessions via Zoom. The training sessions will be scheduled on agreed-upon days and times with the adolescents from the reading house.

2.3. Phase 3: Research

During this phase, the team and partners engage in intensive communication regarding the progress of visitors to the reading house and the increase in their reading interest after the addition of book collections. If there is a noticeable increase in reading interest and a demand for more book collections, the team and partners will endeavour to find solutions, such as organizing book donation drives and requesting book donations from governmental and private institutions. The participants' Qur'anic reading abilities will be assessed during each training session to evaluate their proficiency and understanding of proper recitation based on the rules of Tajweed. The participants in this program consist of eight young women aged approximately 16 to 21 years, with educational backgrounds ranging from senior high school students to university undergraduates.

3. Results and Discussion

The community service activities focus on two main areas: expanding the book collection at the reading house and providing training on proper Quranic recitation. These activities stem from the community's participation in discussions with the service team to address the challenges faced by the people of Pasi Village. The reading house, named "Arke Menjaha," meaning "let's read" in the Dairi language, is located within the vicinity of the Al-Muttaqin Mosque. The name of the reading house serves as motivation for its organizers to instil a love for reading and a sense of attachment to the mosque among children.

Subsequently, the service team conducted a socialization session on the recognition of *makhraj* and *Shifat Al-huruf Hijaiyah*. Participants included elementary school students and mosque youth, both male and female. The mosque youth comprised students from middle school, high school, and university levels. This socialization activity is illustrated in Figure 2.

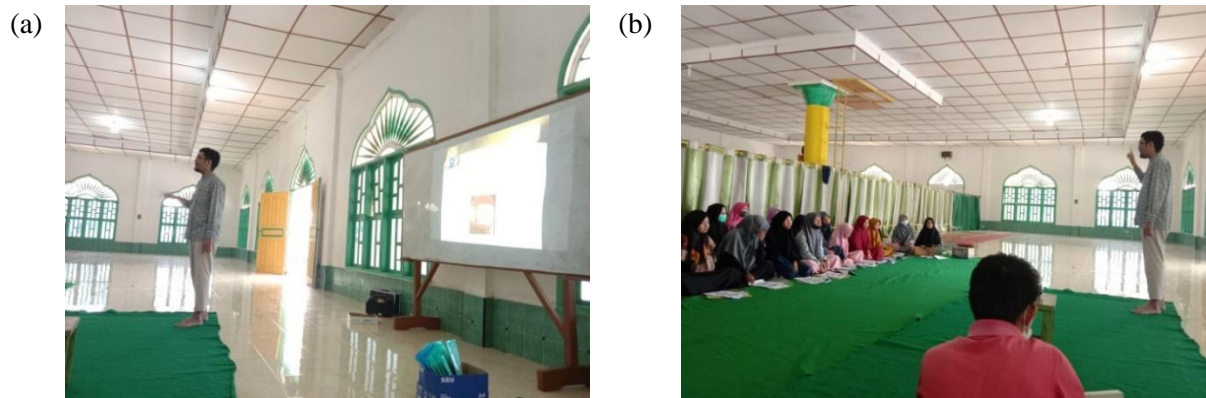


Figure 2. The activity of socialization on introduction to *makhraj* and *Shifat Al-Huruf Hijaiyah*
(a) Presentation of material, and (b) Practice in pronouncing letters.

During the socialization activities on the introduction to *Makhraj* and *Shifat Al-huruf Hijaiyah*, participants were very enthusiastic in engaging in a series of activities. They actively participated in practicing the pronunciation of letters according to their *Makhraj* and in practicing the sounds of *Hijaiyah* letters according to their characteristics. Subsequently, the community engagement team donated books to expand the reading collection at the "Arke Menjaha" reading house. The donated books included the Muhammad Is My Hero series published by Cordoba Kids Tigaraksa, the Children's Encyclopaedia by Widya Wiyata Pratama, which consists of four series covering Life, Nature, Science, and Our World, as well as the Tafsir Ilmi series Understanding Scientific Verses in the Qur'an, consisting of 14 volumes. All the books provided were colourful and featured captivating illustrations. These illustrated books were intended to attract the interest of the reading house visitors. Children aged 7 to 15 tend to enjoy colourful reading materials accompanied by appealing illustrations.



Figure 3. (a) Handover of books at the Arke Menjaha reading house, and (b) Group photo with the team and the youth from the Pasi village mosque.

The increase in the book collection at the Arke Menjaha Reading House has made it a favourite among the community, especially children and teenagers. According to Mr. Muhlid Boang Manalu, the head of the reading house, there has been a growing enthusiasm among children and teenagers for reading books. Almost every day, the reading house is filled with children reading books, especially those that have been donated. Considering that the donated books contain knowledge about science, the history of prophets, and Islamic stories filled with colourful illustrations, they are particularly appealing to readers. It is hoped that the book collection will continue to grow. Therefore, the community, both individuals and groups, are encouraged by the community engagement team to donate new or used books. The team has also created donation posters, as shown in Figure 4, which are distributed through social media platforms such as WhatsApp and Facebook.



Figure 4. Poster display for book donation drive.

The call for book donations has received a positive response from the community. Some have donated new books, gently used ones, while others contributed to purchase book series. The donated books cover a wide range of titles and genres as advertised on the posters, including the Quran, illustrated children's storybooks, motivational books, self-improvement guides, and encyclopaedias. Contributions came from various backgrounds, such as teachers, professors, employees, homemakers, book publishers, and others. Several donated books can be seen in Figure 5.

Book donations were also obtained through the Book Endowment Movement. This movement was conducted via WhatsApp, shared privately or as WhatsApp statuses. Two book series were targeted for endowment, namely *Little Abid Balita Cerdas dan Sholeh*, consisting of 4 series (Basic Knowledge, Life Skills, General Values, Spiritual Values), and *24 Nabi & Rasul Teladan Utama*, consisting of 10 books. The book endowment movement has attracted the attention of the community due to its collaborative nature, where each person can donate with only twenty-five thousand. The handover of endowment books and posters can be seen in Figure 6.

The first and second phases of book donations resulted in a total collection of 235 books. It is expected that this collection will be utilized by the community to expand their knowledge, particularly in areas related to the Qur'an and Islam. The availability of a diverse range of books is anticipated to enhance the community's interest in reading, contributing to the overall growth of knowledge among residents. Following the addition of these books, the number of visitors to the reading centre increased by up to 70% within four months after the community service activities were carried out, with the majority of visitors being children aged 6 to 15 years.



Figure 5. Book donations from various backgrounds.

(a)



(b)



Figure 6 (a) Handover of endowment books and (b) Endowment book poster.

Additionally, learning to read the Quran through *Tahsinul Qur'an* is an integral part of this dedication initiative. *Tahsinul Qur'an* is the activity of improving Quranic recitation through the talaqqi method. Talaqqi method involves learning the Quran directly from a teacher face-to-face, starting from *Surah Al-Fatihah* to *An-Naas* [16]. The *Tahsinul Qur'an* activity is highly effective in learning how to recite the Quran because participants recite directly from the Quran and are corrected and guided by the teacher. The *Tahsinul Qur'an* sessions are conducted online via Zoom meetings. Learning *Tahsinul Qur'an* begins with studying the *makharijul huruf* (articulation points) and the characteristics of Arabic letters.

In these sessions, participants practice pronouncing the Arabic letters according to their articulation points and characteristics correctly. For example, the characteristics of *hams* (الهمس) and *rakhawah* (الرخاوة) of the letter *Sin* (س) require the correct emission of air from the mouth and a flowing sound. Additionally, the letter *Sin* (س) also has the characteristic *shafir* (الصفير), resembling the sound of an animal, which is emitted from the mouth [16], [17]. Participants typically make pronunciation mistakes by not fully articulating the characteristics of the letters and their Tajweed rules. For instance, they may not fully produce the sound for *rakhawah* and *shafir*. This can also be due to the tip of the tongue not being perfectly placed against the lower incisors. The pronunciation of the letter *Ra'* (ر) also requires caution when pronounced with *tafkhim* (تفخيم) and *tarqiq* (ترقيق) (thick and thin). For example, when the letter *Ra'* (ر) has a *sukun* (no vowel) because of a *waqaf* (stop) where the preceding letter is *Ya* (ي) with a *sukun* and is followed by a letter with a *kasrah* (bottom line), it should be pronounced with *tarqiq*, and when the letter *Ra'* (ر) with a *sukun* follows a letter with a *kasrah* and is followed by a letter with *isti'la* (raising of the tongue to the upper palate), it should be pronounced with *tafkhim* [16], [18].

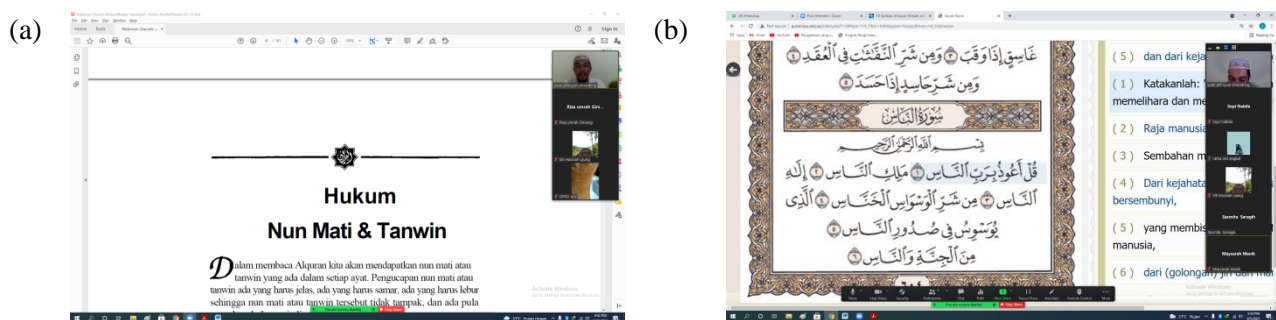


Figure 7. *Tahsinul qur'an* activities conducted online via the Zoom application involve (a) Explanation of Tajweed principles, and (b) Practice of Quranic recitation through *Talaqqi*.

In Figure 7(a), participants listen to the explanation of Tajweed principles, which is presented in each session along with examples. Then, participants recite the Quran individually, which is listened to by the teacher (Figure 7.b). Each participant reads the verses with proper *tartil*. If there are any recitation mistakes, the teacher provides correction and guidance, allowing the participants to repeat their recitation. This method is known as the *talaqqi* method. Each participant takes turns reciting *Surah Al-Fatihah*. Once completed, they proceed to *Surah An-Naas*. In each session, each participant reads only two consecutive *Surah*. If a participant is unable to attend, they continue their recitation in the following session. Hence, each participant recites the consecutive *Surah* starting from *Surah An-Naas*.

Practice after practice is the key to smooth and accurate Quranic recitation. This is further supported by the *talaqqi* method of learning the Quran, which enhances participants' ability to recite the Quran according to Tajweed rules. Improvement in Quranic recitation abilities become evident in subsequent sessions, as participants can now recite verses letter by letter according to their *makhraj* and characteristics. However, some participants may still have slight imperfections in pronouncing letters according to their *makhraj* and characteristics. These errors will continue to be corrected through extensive practice and learning of *Tahsinul Qur'an* using the *talaqqi* method.

The *talaqqi* practice sessions were conducted six times out of the eight sessions originally planned. The participation rate was approximately 75%, with 6 to 8 participants attending from the total target of 8 individuals. Challenges encountered during the program included scheduling conflicts for both the instructor and the participants. Not all participants could attend regularly due to responsibilities such as assisting their families with farming or attending university classes and other academic obligations. Although the six sessions did not fully maximize the planned training, the participants were able to gain a basic understanding of proper Qur'anic recitation based on Tajweed rules. It is hoped that this training will be continued by the participants themselves, by teaching younger peers who have not yet received the training, and that the participants will further enhance their recitation skills through more intensive learning with qualified instructors.

4. Conclusions

The community engagement activity employed the Participatory Action Research (PAR) method, emphasizing community involvement through collaborative discussions to identify and solve local issues. This initiative

addressed two primary challenges faced by the residents of Pasi Village, Berampu District, Dairi Regency: the lack of appeal of the existing reading centre and the relatively low reading proficiency among children, particularly in Qur'anic recitation. The implemented solutions included expanding the book collection and providing training on proper Qur'anic recitation based on Tajweed rules. The book collection was enhanced with colourful and illustrated books funded by the community engagement program and external donations. These visually engaging materials aimed to spark reading interest within the community, which was reflected in a 70% increase in visitors to the Qur'anic reading centre—predominantly children and adolescents aged 6 to 15.

Additionally, the *Tahsinul Qur'an* program, conducted using the talaqqi method, significantly contributed to improving participants' recitation skills. This method is highly effective as it involves direct recitation of Qur'anic verses by participants, with immediate correction from instructors, focusing on both *makhraj* (articulation points) and the characteristics of the Arabic letters. Approximately 75% of the targeted participants attended the program, with six out of the eight planned sessions being conducted. Some obstacles, such as participants' other responsibilities—including assisting their families with farming or fulfilling academic commitments—were unavoidable. Nevertheless, it is hoped that following this program, the participants will continue their learning through more intensive sessions with qualified instructors and pass on their knowledge to younger children who have not yet received proper Qur'anic recitation training.

5. Acknowledgements

A heartfelt gratitude is extended to Universitas Sumatera Utara for their financial support in the community engagement activity under the regular mono scheme with contract number 184/UN5.2.3.2.1/PPM/2021. The author also wishes to express gratitude to Mr. Muhlid Boang Manalu, the chairman of Arke Menjaha Reading House in Pasi Village, Berampu District, Dairi Regency, for his collaboration throughout the engagement activity. Special thanks are also extended to USU students Alan Martua Harahap, Aliman, Maradoli, and Sutoni for their assistance during the implementation of the community engagement. Lastly, the author expresses appreciation to Anisa Sastriani, Atsnaita Yasrina, Lisensipuitika, PT. Bumi Aksara, and all book donors who have generously donated books or contributed financially to the reading house in Pasi Village, Berampu District, Dairi Regency.

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