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homepage: <https://journal-gehu.com/index.php/gehu> Strategies for Fostering Tilawatil Al-

Qur'an in Developing the Quality of Community Qur'an Reading in the Babqah Sikah Institution Halimatun Hada Wiyah<sup>1</sup>, Hasrian Rudi Setiawan<sup>2</sup> 1,2Universitas

Muhammadiyah Sumatera Utara, Indonesia Article Info ABSTRACT Article history:

Received 2026-02-03 Revised 2026-02-14 Accepted 2026-02-25 Limited accuracy in

tajwid, improper articulation of makharijul huruf, and weak mastery of Qur'anic recitation

melody remain persistent problems among community learners, indicating the need for

structured and continuous tilawah coaching. This study aims to analyse the coaching

strategies used to foster Qur'anic tilawah, describe their implementation process, and

examine their role in improving the quality of Qur'an recitation among the community at the

BABQAH SIKAH Institution, North Sumatra. This research employed a qualitative

descriptive approach. Data were collected through observation, in-depth interviews, and

documentation involving instructors, administrators, and community participants. Data

analysis was conducted using data reduction, data presentation, and conclusion drawing

techniques. The results show that tilawah coaching is implemented through staged

instruction, intensive mentoring, practical recitation exercises, and periodic evaluation.

These strategies contribute positively to improving tajwid accuracy, clarity of letter

articulation, and mastery of recitation melody. The effectiveness of the program is

supported by methodological consistency, instructor competence, and active community

participation. Overall, systematic and sustainable tilawah coaching strategies play a

significant role in enhancing the quality of Qur'an recitation at the community level.

Keywords: Community-Based Qur'anic Education Qur'an Recitation Quality Qur'anic

Tilawah Tilawah Coaching Strategy This is an open-access article under the CC BY-SA

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INTRODUCTION The Qur'an serves as the primary guidance for Muslims, functioning not

only as a source of spiritual and moral values but also as a framework for social conduct. Interaction with the Qur'an is manifested not only through understanding its meanings but also through correct and proper recitation (tilawah), which requires mastery of tajwid, accuracy of

<https://doi.org/10.58421/gehu.v5i1.1112> 1830 makhārijul huruf, and adherence to the principle of tartil. The obligation <sup>1</sup> to read the Qur'an correctly is explicitly emphasised in Islamic teachings, as stated in QS. Al-Muzammil (73:4), which commands believers to recite the Qur'an slowly, clearly, and according to its rules. <sup>2</sup> Classical and contemporary Qur'anic studies affirm that tartil encompasses accuracy, clarity, rhythm, and attentiveness to the laws of recitation [1]. Despite its theological and normative importance, the quality of Qur'anic recitation among the general Muslim community remains uneven. Many community members still experience difficulties in applying tajwid rules, articulating letters correctly, and mastering recitation melodies (nagham), particularly outside formal educational settings [2]. This condition highlights a critical research problem: the lack of effective, structured, and sustainable tilawah coaching strategies that are adaptive to diverse community backgrounds and learning abilities. From a regulatory perspective, the development of Qur'anic literacy has a strong legal foundation. Government Regulation Number 55 of 2007 on Religious Education emphasises that religious education aims to foster Qur'an reading and writing skills and strengthen religious practice within society [3]. However, policy support alone is insufficient without concrete coaching models that respond to real community needs. This gap between normative expectations and empirical realities necessitates systematic research on community-based tilawah development strategies. In response to this challenge, non-formal religious institutions play a strategic role in providing inclusive Qur'anic education. The BABQAH SIKI Institution, established in 1996 through collaboration between the Ministry of Education and Culture and the Ministry of Religious Affairs, represents a prominent institution dedicated to nurturing Qur'anic reciters, hafiz and hafizah, and Qur'anic arts [6]. With extensive experience and

participation in provincial and national Musabaqah Tilawatil Qur'an (MTQ) events, BABQAH SIKA implements comprehensive coaching programs that include tajwid instruction, vocal training, naghmah mastery, breathing techniques, and periodic evaluation. Nevertheless, field observations indicate persistent challenges, such as limited availability of qualified instructors and heterogeneous participant competencies, which require adaptive and context-sensitive coaching strategies. Theoretically, this study is grounded in habituation theory and adult religious learning theory, which emphasise gradual instruction, repeated practice, mentoring, and evaluative feedback as key mechanisms for skill and value internalisation [4]. In Qur'anic pedagogy, methods such as tahsin, tilawati, and guided talaqqi have been shown to improve recitation accuracy and fluency through structured stages and intensive supervision [5]. Previous studies largely focus on Qur'anic recitation development within formal institutions such as schools, madrasas, and Islamic boarding schools, where learners tend to be relatively homogeneous and instructional settings are highly controlled. While these studies confirm the effectiveness of structured tilawah instruction, they offer limited insight into community-based contexts characterised by diverse ages, educational backgrounds, and learning motivations. This constitutes a clear research gap. Unlike prior research, the present study focuses on a non-formal, community-oriented institution that directly serves heterogeneous participants, thereby offering a more inclusive and realistic portrait of Qur'anic tilawah coaching. Therefore, this study aims to (1) analyse the tilawah coaching strategies

<https://doi.org/10.58421/gehu.v5i1.1112> 1831 implemented at BABQAH SIKA Institution of North Sumatra, (2) examine the implementation process of these strategies, and (3) identify supporting and inhibiting factors affecting the improvement of community Qur'an recitation quality. It is expected that the findings will contribute theoretically to the development of community-based Qur'anic education models and practically provide guidance for religious institutions, policymakers, and educators in designing effective, sustainable, and inclusive tilawah coaching programs. Ultimately, this research aspires to

strengthen Qur'anic literacy and cultivate a society that not only reads the Qur'an fluently but also appreciates its values with awareness and devotion. 2. METHOD This study **1** uses a qualitative approach with a descriptive research type. The qualitative approach was chosen because this study aims to deeply understand the strategy of fostering tilawatil Al-Qur'an applied at the BABQAH SIKI Institution of North Sumatra and explore the meaning, process, and dynamics of coaching in the natural context of the assisted community [7]. Descriptive research is used to systematically and factually describe the form of coaching strategies, implementation processes, and their impact on the quality of people's Qur'an reading. The location of this research is the North Sumatra SIKI BABQAH Institute, which is located on Jl M. Yakub, No 1, Sei Kera, Medan Perjuangan. This institution was chosen in a relational manner because the institution has a strategic role in fostering the tilawatil of the Qur'an at the community level and has a sustainable coaching program. The subjects of the study include institutional managers, recitation coaches, and assisted communities who are directly involved in coaching activities [8]. The selection of informants is carried out by a purposive sampling technique, which is to select informants who are considered to have the best understanding of the process and strategy of coaching the Qur'an that is being researched [9]. The data collection techniques in this study include observation, in-depth interviews, and documentation. Observations were carried out to directly observe the implementation of the development of the Qur'an tilawatil training, including learning methods, interaction between coaches and participants, and reading evaluation activities. In-depth interviews were conducted in a semi-structured manner with institutional managers, coaches, and fostered participants to obtain data on coaching strategies, obstacles faced, and the impact of coaching on the quality of Qur'an reading. Documentation is used to complete data in the form of activity schedules, coaching modules, evaluation notes, and institutional archives [10]. Data analysis is carried out interactively and continuously with stages of data reduction, data presentation, and a conclusion drawn. The data obtained from various sources were first reduced to select information relevant to the focus of the research, then presented in the form of a

descriptive narrative, and then inferences were drawn inductively [10]. To ensure the validity of the data, this study uses source triangulation techniques, namely comparing observation, interview, and documentation data, and re-checking relevant informants [11].

<https://doi.org/10.58421/gehu.v5i1.1112> 1832 3. 1 RESULTS AND

**DISCUSSION 3.1.** Results The Strategy of Fostering Tilawatil Al-Qur'an in Developing the Quality of Community Qur'an Reading at the North Sumatra SIKABABQAH Institution Based on the results of the study, the strategy of fostering tilawatil Al-Qur'an at the BABQAH SIKABABQAH Institution in North Sumatra is carried out in a planned and sustainable manner by adjusting the characteristics of the assisted community. Based on the results of observations and interviews, coaching is carried out through several main stages, namely mapping participants' initial abilities, learning tajweed and makhārijul letters gradually, practising recitation directly, and periodic evaluation of reading. The initial ability process of participants is an important first step to group participants according to their ability level, so that the coaching process can run more effectively and is not uniform. The results of the interviews showed that there was an improvement in the quality of the reading of the Qur'an in the assisted community, especially in the aspects of the accuracy of tajweed, clarity of makhārijul of letters, and fluency of reading. Fostered participants who previously still often made basic reading errors showed significant improvement after participating in regular coaching. However, this study also found several obstacles, such as the lack of understanding of tartil and tajweed readings, as well as the limited capacity and competence of teaching staff. Based on the results of the interview, it was obtained that the strategy of fostering the Qur'an tilawatil in developing the quality of the community's Qur'an reading at the BABQAH SIKABABQAH Institution of North Sumatra was carried out through a gradual coaching strategy, based on direct practice, and adaptive to the participants' abilities. This strategy is designed to accommodate the diversity of background and reading ability of the assisted community, so that the coaching process is not carried out

uniformly, but is adjusted to the needs of each participant. <sup>1</sup> The implementation of the strategy begins with mapping the participants' initial abilities, which aims to identify mastery of tajweed, clarity of makhārijul letters, and fluency of reading. The results of the mapping are the basis for grouping participants and determining coaching materials, so that the learning process takes place more effectively and directionally. With this approach, participants are fostered according to their ability level without experiencing pressure in participating in learning. Furthermore, coaching is carried out through a hands-on approach to reading the Qur'an directly. The coach emphasised recitation exercises with direct correction of recitations of tajweed, makhraj, and long and short readings. This approach is considered <sup>1</sup> more effective than theoretical learning, because participants can immediately understand and correct their reading errors. The results of interviews with the fostered participants showed that coaching that was carried out regularly and continuously had an impact on increasing fluency, fluency, and confidence in reading the Qur'an. Participants felt a positive change in the quality of reading after participating in coaching consistently. However, the results of the interviews also revealed obstacles in the form of differences in participants' abilities and limited coaching time, so coaches are required to implement patient, flexible, and sustainable mentoring.

<https://doi.org/10.58421/gehu.v5i1.1112> 1833 Thus, the strategy of fostering the Qur'an tilawatil at the BABQAH SIKa Institution of North Sumatra has proven to be effective in improving the quality of the community's Qur'an reading through the implementation of gradual coaching, direct practice, and intensive mentoring tailored to the conditions of the fostered participants. Based on <sup>1</sup> the results of the interview, it was obtained that the strategy of fostering the Qur'an tilawatil in developing the quality of the community's Qur'an reading at the BABQAH SIKa Institution of North Sumatra was carried out through a gradual coaching strategy, based on direct practice, and adaptive to the participants' abilities. This strategy is designed to accommodate the diversity of background and reading ability of the assisted community, so that the coaching process is not carried out

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Community Qur'an Reading at the North Sumatra SIKa BABQAH Institution      Based on the results of interviews with the recitation supervisors at the North Sumatra SIKa BABQAH Institute, it was found that in the early stages of coaching, most of the fostered participants did not have an adequate understanding of the application of tajweed law, especially related to the mad law and the reading of nun mati and tanwin. This condition causes the participants' reading of the Qur'an to still often experience errors, both in terms of the length and the accuracy of the reading law. However, after participating in regular

and gradual coaching, participants showed significant changes, where they began to be able to apply the rules of tajweed more precisely and consistently in the practice of reading the Qur'an. These findings show that coaching that emphasises direct practice and continuous reading correction has a positive impact on improving the accuracy of tajweed for fostered

<https://doi.org/10.58421/gehu.v5i1.1112> 1834 participants. The positive impact of coaching is not only seen in the aspect of the accuracy of tajweed, but also in the increase in the clarity of the makhārijul of letters. The results of the interview with the coach revealed that the mispronunciation of hijaiyah letters that have adjacent makhraj, such as the letters ḥā', 'ain, šād, and sīn, gradually began to decrease after the participants participated in regular coaching. Repeated letter pronunciation exercises, accompanied by direct correction from the coach, help participants recognise the differences in the sound characteristics of each hijaiyah letter. Thus, coaching contributes to improving the accuracy of the articulation of the Qur'an recitation of the fostered participants. In addition, the development of the Qur'an tilawatil also has a significant impact on improving the fluency and fluency of reading. Based on the results of observations and interviews, the fostered participants showed increased confidence in reading the Qur'an without much pause, repetition, or doubt. The practice of recitation that is carried out continuously, accompanied by periodic evaluation of reading, encourages participants to read at a more stable tempo and a more organised rhythm. The fostered participants revealed that after participating in regular coaching, they felt more comfortable, fluent, and confident when reading the Qur'an, both in coaching situations and in front of others. The coaching also has an impact on participants' understanding of the tempo, rhythm, and recitation of songs. Through intensive assistance and structured reading evaluation, participants are not only directed to read correctly in terms of tajweed and makhraj, but also guided to understand rhythm patterns and recitation songs in accordance with the rules. This understanding helps participants read the Qur'an with more orderly, harmonious, and pleasant to hear readings,

so that the quality of recitation improves overall. Thus, the results of this study confirm that the impact of fostering the recitation of the Qur'an at the North Sumatra SIKABABQAH Institute includes increasing the accuracy of tajweed, clarity of makhārijul of letters, fluency and fluency of reading, as well as understanding the tempo and song of recitation. Reading evaluation carried out in a structured manner and accompanied by intensive assistance has proven to be an effective strategy in improving the quality of the recitation of the Qur'an in the assisted community in a sustainable manner. Supporting and Inhibiting Factors in the Implementation of the Strategy of Fostering Tilawatil Al-Qur'an in Developing the Quality of Community Qur'an Reading at the North Sumatra SIKABABQAH Institution Based on the results of interviews with managers, coaches, and fostered participants, there are several main supporting factors that affect the success of the implementation of the strategy of coaching Tilawatil Al-Qur'an at the BABQAH SIKABABQAH North Sumatra Institute. One of the most dominant supporting factors is the commitment and dedication of the coaches in assisting participants in an ongoing manner. The coach said that the coaching was carried out with patience and a personal approach, considering the diverse abilities of the participants. Direct assistance and the willingness of the coach to repeat the material are important factors in helping participants improve their reading of the Qur'an. The next inhibiting factor is the limitation of the number and capacity of the coaching staff. Based on the results of interviews with the manager, the number of coaches available is not fully

<https://doi.org/10.58421/gehu.v5i1.1112> 1835 proportional to the number of fostered participants. This has an impact on the limited individual assistance and frequency of reading evaluation, so that the coaching process has not been able to run optimally for all participants. In addition, time constraints and low consistency of participant attendance are also quite significant challenges. Most 1 of the participants are adults who have busy work and family responsibilities, so they are not always able to follow coaching regularly. The coach said that the periodic absence of participants caused the process of improving the quality of reading to run more slowly because participants needed

continuous practice. Another obstacle is the low understanding of the basic tajweed and tartil in some participants. This condition requires coaches to start coaching from a very basic level, so that the coaching time becomes longer. These obstacles show that the development of the Qur'an tilawatil at the community level requires a more flexible strategy and adequate resource support. The excerpts of the interview describe how the strategy of fostering the Tilawatil Al-Qur'an at the BABQAH SIKI Institution of North Sumatra is carried out on the basis of commitment, patience, and continuous mentoring. The coach showed that coaching was carried out with a differentiated approach, namely adjusting the method and intensity of guidance to the level of each participant's ability that participants have diverse skill backgrounds encouraging coaches to apply individual mentoring and consistent repetition of material. This approach is important because learning the Qur'an recitation cannot be equated between one participant and another, but requires a gradual process so that comprehension and reading skills can develop optimally. Furthermore, the statement of the institution's manager emphasised that <sup>1</sup> the success of coaching is not only determined by the curriculum or method, but also by the commitment of the coach in carrying out his role. The willingness of the coach to accompany the participants outside the official schedule shows a moral and professional responsibility in ensuring that the quality of the participants' readings really improves. This reflects a coaching system that is oriented towards sustainability and quality of results, not just the fulfilment of formal activities. Meanwhile, the statements of the fostered participants reinforced the findings that a humanistic and persuasive coaching approach has a positive impact on the learning process. The attitude of the coach who does not immediately reprimand, but provides examples and repetition, creates a comfortable learning atmosphere and motivates participants to continue learning without fear or pressure. This condition encourages participants <sup>1</sup> to be more open to correction and to increase confidence in reading the Qur'an. Thus, the results of the interview show that the main supporting factor in the development of Qur'an tilawatil at the BABQAH SIKI Institution of North Sumatra lies in the quality of the coach's resources, especially in the aspects of commitment, patience,

and personal approach. Synergy between coaches, managers, and participants is the key to **the success of the** coaching strategy in developing **the quality of** the community's Qur'an reading.

<https://doi.org/10.58421/gehu.v5i1.1112> 1836 3.2. Discussion Strategies for Fostering Tilawatil Al-Qur'an in Developing **the Quality of** Community Qur'an Reading at the BABQAH SIKa Institution This discussion examines in depth **the results of** research on the Strategy for Fostering Tilawatil Al-Qur'an in Developing **the Quality of** Community Qur'an Reading at the BABQAH SIKa Institute. The condition of people who have diverse backgrounds of Qur'an reading skills requires a coaching strategy **that is not** uniform, but adaptive and oriented to the needs of participants. Therefore, coaching **is carried out through a gradual,** practical, and sustainable approach **to improve the quality of** the community's Qur'an reading optimally [12] and [13]. The initial stage of the coaching strategy begins with the initial ability process **of the participants.** Based on **the results of observations and interviews,** this mapping **was carried out** to identify the level of participants' mastery of **the introduction of** hijaiyah letters, the accuracy of tajweed, and the clarity of makhārijul letters. Initial capability mapping is considered important because it is **the basis for** determining the next form of coaching. By grouping participants based on ability level, coaches can prepare learning materials and methods that are more targeted and minimise participants' difficulties **in participating in** coaching [13] and [14]. Furthermore, coaching **is carried out** through the learning of tajweed and makhārijul letters gradually and systematically. **The material was delivered,** ranging from basic concepts to the application of more complex readings. The coach not only emphasises the understanding of theory, but also directs the participants to practice the correct reading immediately. This approach is in line with the view that Qur'an learning will be more effective if it is focused on hands-on practice accompanied by continuous correction of readings [15] and [16]. The next strategy is to practice recitation regularly and in a structured manner. Each coaching session is filled with practice of reciting the Qur'an in

turn under the guidance of the coach. This practice aims to familiarise participants with applying the law of tajweed, maintaining the clarity of the makhārijul of letters, and reading <sup>1</sup> with the right tempo and rhythm. The results of interviews with the fostered participants show that the practice carried out consistently helps to increase fluency and confidence in reading the Qur'an [17] and [18]. In addition, regular reading evaluation is an important part of the coaching strategy. The evaluation was carried out to monitor the development of participants' abilities as well as identify reading errors that still occur frequently. The coach provides direct feedback with a persuasive and constructive approach, so that participants are encouraged to continue to improve the quality of their reading. This evaluation not only serves as an assessment tool, but also as a means of continuous learning [19] and [20]. Another aspect that greatly determines the success of coaching is intensive mentoring by coaches. The coach not only teaches during formal coaching time, but is also willing to accompany participants outside the schedule if there are still readings that need to be improved. This personal assistance is very helpful for participants who have low basic skills and take longer to understand the material. <sup>1</sup> The role of the coach as a companion as well as a motivator is a key factor in the success of the community-based al-Qur'an tilawatil development strategy [21].

<https://doi.org/10.58421/gehu.v5i1.1112> 1837 Thus, the strategy of coaching Tilawatil Al-Qur'an at the BABQAH SIKI Institution of North Sumatra shows an adaptive, participatory, and practice-oriented coaching model. <sup>1</sup> This strategy has been proven to be able to improve the quality of the reading of the Qur'an in the assisted community, both in terms of the accuracy of tajweed, the clarity of the makhārijul of letters, and the fluency of reading. This coaching model is relevant to be developed as a reference for community-based Qur'an coaching institutions in various regions. Most of the research on the coaching of the Qur'an tilawatil confirms that the success of improving the quality of reading is greatly influenced by the consistency of the coaching strategy and the active involvement of the coach in the mentoring process [22]. The findings of this study strengthen this view, where

the strategy applied at the BABQAH SIKa Institute of North Sumatra is not only oriented to the final results of reading, but also to a continuous and humanist coaching process. This approach allows participants to learn according to their own rhythm and ability, so that reading errors can be corrected gradually and continuously [23]. In addition, a coaching strategy that focuses on direct practice and periodic evaluation shows that learning the Qur'an recitation will be more effective if participants are actively involved in the learning process. Participants not only play the role of recipients of the material, but also as learning subjects who are constantly accompanied and given feedback. This pattern of coaching encourages participants to have self-awareness of the quality of their readings and fosters intrinsic motivation to continue to improve the reading of the Qur'an [19].

From the perspective of uniqueness, the coaching strategy applied at the BABQAH SIKa Institution of North Sumatra has distinctive characteristics as a community-based coaching model. In contrast to coaching in formal educational institutions, which are curricular and time-bound, coaching in this institution is more flexible, participatory, and oriented to the real needs of the community. This uniqueness makes the BABQAH SIKa coaching strategy relevant as an alternative model for the development of Tilawatil Al-Qur'an that can be applied to communities with heterogeneous backgrounds [24]. Therefore, the strategy of fostering the Tilawatil Al-Qur'an developed at the BABQAH SIKa Institute of North Sumatra not only contributes to improving the quality of Qur'an reading in the assisted community but also provides strategic implications for the development of community-based Qur'an coaching more broadly. This coaching model can be used as a reference in designing adaptive, inclusive, and sustainable recitation coaching programs in various regions [25]. Furthermore, the coaching strategy implemented at the BABQAH SIKa North Sumatra Institute also shows institutional awareness of the importance of the continuity of the learning process. Coaching is not understood as a momentary activity, but rather as a long-term process that requires consistency, patience, and mutual commitment between coaches and participants. The continuity of this coaching is an important factor in maintaining stability in improving the quality of the participants' Qur'an reading, so that the

skills that have been obtained do not easily decline after the coaching takes place for a certain period of time [26]. In addition, coaching strategies that emphasise a close educational relationship between coaches and participants create a conducive and comfortable learning

<https://doi.org/10.58421/gehu.v5i1.1112> 1838 atmosphere. Fostered participants feel freer to ask questions, repeat readings, and admit mistakes without feeling afraid or depressed. This positive psychological condition contributes significantly to the effectiveness of learning the Qur'an, because participants can learn with a sense of security and high motivation. These findings reinforce the view that the success of Qur'anic coaching is determined not only by the material and methods, but also by the interpersonal approach used in the learning process [27]. The coaching strategy at the BABQAH SIKHA Institute in North Sumatra also shows efforts to cultivate religious awareness and love for the Qur'an. Through coaching that is carried out regularly and full of assistance, participants are not only directed to read the Qur'an correctly, but also encouraged to make recitation part of their daily life habits. Thus, the development of Qur'an tilawatil does not stop at improving technical reading skills, but develops into a means of forming a culture of Qur'an literacy in the community [19]. From the perspective of institutional development, the coaching strategy implemented by Babqah Sika North Sumatra reflects a coaching model that is responsive to the social realities of the community. Institutions are able to adjust coaching strategies to participants' time constraints, busy work, and varying levels of attendance consistency. This flexibility is an advantage compared to formal coaching models that tend to be rigid, while expanding the reach of Qur'an coaching to people who previously had difficulty accessing structured learning [28]. Thus, the strategy of fostering the tilawatil of the Qur'an developed at the BABQAH SIKHA Institute of North Sumatra not only has an impact on improving the quality of Qur'an reading in the assisted community, but also makes a real contribution to strengthening the role of religious institutions at the community level. This strategy shows that community-based Qur'an development, if

managed in a planned, participatory, and sustainable manner, can be an effective means of improving the quality of the religious diversity of the community at large. 4.

**CONCLUSION** This study underscores that community-based Qur'anic tilawah development requires a coaching strategy that is adaptive, continuous, and responsive to learners' diverse backgrounds. The main finding 1 of this research highlights that a structured yet flexible coaching framework emphasising gradual guidance, intensive mentoring, and sustained practice constitutes a crucial foundation for strengthening the quality of Qur'an recitation within heterogeneous community settings. Rather than relying solely on technical instruction, the success of tilawah development is closely linked to personal interaction, learner-centred mentoring, and the cultivation of a supportive learning environment. The implications of this research extend to both theoretical and practical domains. Theoretically, this study enriches Qur'anic education discourse by affirming that effective tilawah development in non-formal settings requires an integration of pedagogical structure and humanistic mentoring approaches. Practically, the findings suggest that community-based Qur'anic institutions can enhance learning outcomes by prioritising participant mapping, consistent mentoring, and contextual learning strategies tailored to learners' capacities.

<https://doi.org/10.58421/gehu.v5i1.1112> 1839 These insights may 1 serve as a reference for policymakers, religious educators, and community leaders in designing inclusive Qur'anic literacy programs. This research is limited by its focus on a single community-based institution, namely the North Sumatra SIKABABQAH Institution, and by the use of a qualitative descriptive approach. Consequently, the findings cannot be generalised across all Qur'anic education contexts, particularly institutions with different organisational structures, cultural environments, or instructional models. In addition, this study does not quantitatively measure long-term improvements in recitation quality, leaving room for further empirical validation. Future research is encouraged to expand the scope of investigation by involving multiple community-based Qur'anic institutions, applying mixed-

method or longitudinal designs, and examining **1** the sustainability of tilawah coaching outcomes over time. Subsequent studies may also explore the integration of digital learning tools or blended mentoring models to address limitations related to instructor availability and participant attendance. For the general public, this research contributes valuable insight into the importance of inclusive and adaptive Qur'anic education initiatives, reinforcing the role of community institutions in fostering Qur'anic literacy, confidence, and sustained engagement with the Qur'an in everyday life.

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