

THE ROLE OF QURAN RECITATION DEVELOPMENT INSTITUTE IN DEVELOPING TILAWAH SKILLS IN CHILDREN IN TANAH MERAH SUBDISTRICT BINJAI

Mahrani Riski Apriliana Br.PA¹, Muhammad Najari²

Sheikh Abdul Halim Hasan Binjai Institute, Indonesia

E-mail : ¹ mahraniiriskiaprilia@gmail.com ² muhammadnajari@insan.ac.id

Abstrak

Penelitian ini bertujuan untuk menganalisis peran *Lembaga Pengembangan Tilawatil Qur'an* (LPTQ) dalam mengembangkan kemampuan tilawah anak-anak di Kecamatan Tanah Merah, Binjai. Metode penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara mendalam, dokumentasi, dan diskusi kelompok terfokus (FGD). Hasil penelitian menunjukkan bahwa LPTQ berperan penting dalam meningkatkan keterampilan membaca Al-Qur'an melalui program terstruktur, seperti pertemuan rutin tilawah, lomba *Musabaqah Tilawatil Qur'an* (MTQ), pembinaan karakter spiritual, sosialisasi orang tua, serta penyediaan sarana pembelajaran. Program ini terbukti tidak hanya meningkatkan akurasi tajwid dan makhraj anak, tetapi juga membentuk kedisiplinan, karakter, dan nilai-nilai Islami. Dukungan dari masyarakat, orang tua, dan pemerintah desa turut memperkuat keberhasilan program. Dengan demikian, keberadaan LPTQ di Tanah Merah menjadi wadah strategis bagi pembinaan generasi Qur'ani yang berkarakter mulia dan memiliki keterampilan tilawah yang baik.

Kata Kunci: LPTQ, Tilawah, Pendidikan Qur'ani, Karakter Anak, Binjai

Abstract

This study aims to analyze the role of the *Qur'an Recitation Development Institute* (*Lembaga Pengembangan Tilawatil Qur'an* or LPTQ) in developing children's tilawah skills in Tanah Merah Subdistrict, Binjai. The research employed a qualitative approach with a case study design. Data were collected through observation, in-depth interviews, documentation, and focus group discussions (FGDs). The findings reveal that LPTQ plays a crucial role in improving Qur'anic recitation skills through structured programs such as regular recitation sessions, Qur'an recitation competitions (*Musabaqah Tilawatil Qur'an* or MTQ), spiritual character-building activities,

1158



parental socialization, and the provision of learning facilities. These initiatives have been effective not only in enhancing accuracy in *tajweed* and *makhraj* but also in fostering discipline, character development, and the internalization of Islamic values among children. The active support of parents, the local community, and government stakeholders further strengthens the sustainability of these programs. Therefore, the presence of LPTQ in Tanah Merah represents a strategic institutional framework for nurturing a Qur'anic generation equipped with both technical recitation proficiency and strong moral character.

Keywords: LPTQ, Tilawah, Qur'anic Education, Child Character, Binjai

INTRODUCTION

The recitation of the Qur'an constitutes a fundamental aspect of Islamic religious education, encompassing not only the act of reading but also the internalization of meanings and the practice of values contained within it. In Indonesia, the Qur'an Recitation Development Institute (*Lembaga Pengembangan Tilawatil Qur'an* or LPTQ) plays a pivotal role in fostering Qur'anic literacy among children. The presence of LPTQ is crucial as disparities remain visible between children who participate in its programs and those who do not, particularly regarding mastery of *tajwid*, *makhraj*, and comprehension of the Qur'an's message (Riadi, 2012; Subhan, 2009). This phenomenon is significant both academically and practically. From an academic standpoint, it underscores the importance of evaluating the effectiveness of religious learning models and the institutional contribution of LPTQ in shaping Qur'anic literacy (Husnah, 2016; Wargono & Hunainah, 2020). Practically, insufficient recitation skills extend beyond the spiritual domain, as they directly influence the moral development, character formation, and Islamic identity of children in society (Al-Ma'ruf* et al., 2020; Hanifiyah & Husna, 2022).

Several previous studies have explored the importance of Qur'anic recitation education in Indonesia. Ahmad (2020) found that LPTQ programs foster children's interest in studying the Qur'an, while Siti (2021) demonstrated that structured and regular *tilawah* learning significantly improves recitation skills. These findings highlight the positive impact of LPTQ in strengthening Qur'anic literacy. Nevertheless, notable gaps



remain, particularly the absence of context-specific studies addressing local dynamics and program implementation at the grassroots level (Khasanah, 2019; Lopian Pohan et al., 2023). Much of the existing research remains general in scope, failing to examine the strategies adopted by LPTQ within distinct socio-cultural and educational contexts. For instance, Tanah Merah Subdistrict in Binjai presents unique social dynamics that have not been sufficiently analyzed. This research gap illustrates the need for a more contextualized study that investigates the role of LPTQ in improving children's recitation skills in specific local settings (Izzi, 2020; Mulyana & Ayu, 2022).

This study seeks to address the aforementioned research gaps by conducting a contextual analysis of the role of LPTQ in Tanah Merah Subdistrict, Binjai. Specifically, it aims to describe and evaluate the programs implemented by LPTQ, the strategies employed in training, and the supporting as well as inhibiting factors that influence program execution. Furthermore, the study examines the extent to which LPTQ contributes not only to the technical mastery of Qur'anic recitation but also to the internalization of Qur'anic values and their application in students' daily religious practices (Andayani & Haq, 2024; Sheila Mudina et al., 2022). By situating this analysis within the local context, the study intends to provide an empirical account of LPTQ's effectiveness at the community level, offering insights that may inform broader Islamic education policies and practices (Mukhtar et al., 2020; Nawawi, 2015).

The preliminary argument advanced in this study is that children's involvement in LPTQ training programs significantly enhances their recitation skills, both technically (accuracy in *tajwid* and *makhraj*) and substantively (depth of understanding and application of Qur'anic values). The working hypothesis suggests a causal relationship: the greater the intensity of participation in LPTQ programs, the higher the quality of children's recitation and religious awareness (Anon et al., 2021; Noor, 2021). Conversely, limited engagement in LPTQ activities may perpetuate disparities in recitation ability and risk the erosion of correct Qur'anic reading traditions in the community (Ihsan & Ikhlas, 2022; Wardani & Samsu, 2022). Accordingly, LPTQ is positioned not merely as a technical training institution but as a strategic agent for cultivating the Islamic character of younger generations. Within this framework, the study is



designed to demonstrate the strategic role of LPTQ as both a pedagogical and socio-religious institution in addressing the challenges of Qur'anic education in the modern era (Musta'in, 2018; Safei, 2020).

THEORETICAL BASIS

Islamic educational theory consistently emphasizes the centrality of Qur'anic education as a foundation for both character building and spiritual development. Qur'anic education is understood not only as the ability to read the sacred text but also as a process of internalizing and practicing the moral values it contains (Husnah, 2016; Riadi, 2013; Subhan, 2009). Within this framework, the role of institutions such as the Qur'an Recitation Development Institute (LPTQ) becomes crucial in transmitting correct recitation skills while fostering Islamic values among children. Previous research in the field of Islamic education highlights at least three key tendencies. First, studies that emphasize Qur'anic education as a means of improving technical skills in recitation, especially mastery of *tajwid* and *makhraj* (Ahmad Syawlana et al., 2021; Alim et al., 2020; Luthfi, 2023; Pertiwi, 2018). Second, research that focuses on the contribution of Qur'anic education to moral and character formation in children (Alim et al., 2020; Febriani & Fadhillah, 2022; Sugihartono, 2015). Third, studies that explore pedagogical and methodological approaches, particularly the application of constructivist and participatory learning models to improve student engagement in Qur'anic education. These three strands reflect the academic community's recognition of the Qur'an as both a text to be mastered and a source of values to be embodied in daily life (Febriani & Fadhillah, 2022; Purwakarta & Barat, 2021; Sugihartono, 2015).

The first research tendency emphasizes the technical mastery of Qur'anic recitation, with a particular focus on accuracy in *tajwid*, *makhraj*, and rhythmic patterns of *tilawah*. These studies often adopt descriptive or quasi-experimental approaches to evaluate the impact of structured learning on children's recitation abilities (Aini Safitri, 2021; Anwar & Munastiwi, 2021). For instance, Muyasyaroh (2018) underscores the role of LPTQ in teaching children correct reading techniques in alignment with *tajwid* principles. Such studies tend to focus on the measurable outcomes of training programs, such as improvements in fluency, accuracy, and performance in Qur'anic recitation competitions like *Musabaqah Tilawatil*



Qur'an (MTQ) (Paripurna et al., 2025; Pebriandi Millenium Saragi et al., 2025). The methods used are frequently quantitative, relying on pre-test and post-test evaluations to assess student progress. While this line of inquiry successfully demonstrates the importance of systematic training, it often reduces Qur'anic education to its technical dimensions, overlooking the broader spiritual and character-building aspects that Islamic education seeks to instill (Riadi, 2012; Wargono & Hunainah, 2022, 2020).

The second research pattern places greater emphasis on the moral, social, and spiritual impacts of Qur'anic education. These studies adopt a more holistic view, arguing that the process of learning and reciting the Qur'an fosters discipline, responsibility, and moral awareness in children. In this perspective, recitation is not simply a mechanical skill but a medium through which children internalize Islamic values and apply them in daily life. Research has shown that consistent engagement with the Qur'an strengthens ethical sensibilities, nurtures empathy, and contributes to shaping young learners into morally upright individuals within their communities (Hanifiyah & Husna, 2022; Izzi, 2020; Khasanah, 2019). Methodologically, these studies tend to employ qualitative approaches such as interviews, classroom observations, and ethnographic case studies, providing richer insights into the transformative role of Qur'anic education. However, while they succeed in highlighting the broader impacts of tilawah, they often lack specificity in terms of institutional roles, particularly the contribution of LPTQ at the local community level (Hanifiyah & Husna, 2022; Izzi, 2020; Khasanah, 2019).

The third tendency in existing literature explores pedagogical strategies and learning models used in Qur'anic education. Drawing from educational theories such as constructivism, these studies emphasize the importance of active student participation and collaborative learning (Musta'in, 2018; Noor, 2021; Sheila Mudina et al., 2022). Constructivist approaches argue that knowledge is constructed through experience and interaction, making group activities, peer discussions, and practice-based learning highly effective in Qur'anic recitation training. In the context of LPTQ, this approach is evident in the integration of competitions like MTQ, where children not only practice recitation but also develop confidence and motivation through communal engagement (Andayani & Haq, 2024; Anon et al., 2021; Safei, 2020). Researchers adopting this lens often employ action



research or participatory methodologies to evaluate how experiential learning environments enhance both cognitive and emotional growth. While this body of work provides valuable pedagogical insights, it tends to focus on general applications of constructivism without examining how these methods interact with the unique socio-cultural challenges of specific communities such as Tanah Merah in Binjai (Musta'in, 2018; Sugihartono, 2015; Wardani & Samsu, 2022).

Although the three research tendencies provide important contributions, each exhibits notable limitations. Technical-focused studies risk narrowing Qur'anic education to mechanical proficiency, neglecting its broader moral and spiritual objectives. Research on character formation emphasizes values but frequently overlooks the institutional mechanisms that sustain such outcomes. Meanwhile, constructivist-oriented studies propose innovative pedagogical methods but rarely contextualize their application in specific socio-cultural settings (Pertiwi, 2018; Purwakarta & Barat, 2021; Sugihartono, 2015). Collectively, these approaches tend to "forget" or underexplore the intersection between institutional frameworks, pedagogical strategies, and community-specific dynamics. In particular, there remains limited scholarship on how LPTQ adapts its programs to address local contexts with unique cultural, social, and educational characteristics. This gap highlights the need for research that simultaneously considers technical, spiritual, and contextual dimensions of Qur'anic education (Ahmad Syawlana et al., 2021; Alim et al., 2020; Febriani & Fadhillah, 2022).

Responding to these gaps, the present study directs its focus toward examining the role of LPTQ in Tanah Merah Subdistrict, Binjai, as a localized model of Qur'anic education. Specifically, this study aims to analyze how LPTQ integrates technical recitation training with character-building activities while adapting pedagogical approaches to local needs (Ahmad Syawlana et al., 2021; Luthfi, 2023; Pertiwi, 2018). By situating the research within a constructivist framework, it seeks to understand how active participation, group learning, and experiential practices contribute to both technical mastery and moral development. The study also investigates the supporting and inhibiting factors that influence LPTQ's effectiveness, providing a comprehensive account of its institutional role. In doing so, it offers a new orientation in Qur'anic education research—one that bridges



technical proficiency, value internalization, and contextual adaptation. This approach is expected to enrich the literature by demonstrating that Qur'anic education is most effective when it integrates recitation accuracy, moral-spiritual growth, and sensitivity to local realities (Ahmad Syawlana et al., 2021; Aini Safitri, 2021; Anwar & Munastiwi, 2021; Luthfi, 2023).

RESEARCH METHODS

The unit of analysis in this study is the *Lembaga Pengembangan Tilawatil Qur'an* (LPTQ) in Tanah Merah Subdistrict, Binjai, with a specific focus on its institutional role in developing children's Qur'anic recitation skills. The research particularly examines how the LPTQ designs and implements programs, including Qur'anic training and competitions, and how these activities influence the technical and spiritual competencies of participating children. While children's experiences serve as a primary reference point, the analysis is directed not merely at individuals but at the institution as a whole—considering its structure, pedagogical strategies, and interaction with families and communities. By focusing on LPTQ as an institutional actor, the study captures both the organizational mechanisms behind Qur'anic education and the broader socio-religious implications of its programs for community development (R. Yin, 2016; R. K. Yin, 2006).

This study employs a qualitative research design with a case study approach. The choice of a qualitative orientation is grounded in the need to explore deeply the processes, practices, and meanings that emerge within the local context of Qur'anic education. A case study design allows the researcher to concentrate on the particularities of LPTQ in Tanah Merah, making it possible to describe its unique strategies, challenges, and contributions. The design emphasizes descriptive-analytic exploration rather than hypothesis testing, with the intention of generating a contextualized understanding of LPTQ's practices. While qualitative in orientation, the study integrates descriptive statistical data, such as the number of program participants or competition achievements, to strengthen findings, making it closer to a qualitative-dominant mixed-method design. This approach is expected to reveal both the observable practices of LPTQ and the underlying cultural and educational values that shape its role (Cresswell, 2012; Kapitány, 2020; Robert. K. Yin, 2018).



The data for this study are drawn from multiple sources to ensure validity and richness of interpretation. Primary data were obtained from key informants, including LPTQ managers, Qur'an instructors, parents, and children participating in the programs. These voices provide diverse perspectives on how LPTQ functions and how its activities are perceived by different stakeholders. In addition, secondary data were gathered from relevant documents such as training guidelines, program reports, records of *Musabaqah Tilawatil Qur'an* (MTQ) activities, and previous literature on Qur'anic education. Supporting data were also obtained from local news coverage and online resources highlighting LPTQ's activities in Binjai. The use of these varied data sources allows the researcher to triangulate information, combining institutional documentation with experiential accounts of stakeholders to create a comprehensive picture of LPTQ's role in fostering Qur'anic recitation skills (Cresswell, 2012; Kapitány, 2020).

The data collection process was conducted through a combination of observation, interviews, and documentation. Participant observation was undertaken by attending LPTQ activities, including Qur'an recitation training sessions and MTQ preparation events, to gain first-hand insights into the learning atmosphere and teaching methods. Semi-structured interviews were conducted with managers, instructors, parents, and children, guided by interview protocols that ensured comparability across participants while still allowing flexibility to explore emerging themes. Focus group discussions (FGDs) were also organized with small groups of students and parents to capture collective reflections and experiences. In addition, documentation techniques were employed by reviewing program manuals, institutional reports, and achievement records. This multi-method data collection procedure created a holistic understanding of the research setting, capturing both observable practices and personal narratives that underpin the functioning of LPTQ (Qornain et al., 2022; Sugiono, 2010, 2016).

The data analysis process followed an inductive thematic approach typical of qualitative research. The analysis began with data organization and transcription of interviews and FGD sessions, followed by coding to identify recurring patterns and categories. These codes were then grouped into broader themes, such as "institutional role," "pedagogical strategies," "challenges," and "community perceptions." Triangulation was conducted



by comparing data from different sources—observations, interviews, and documents—to enhance credibility. The themes were further interpreted in light of theoretical perspectives, particularly Islamic education theory and constructivist learning principles. The final stage involved synthesizing the findings into a coherent narrative that connects LPTQ's practices to the broader goals of Qur'anic education. This iterative analysis process ensured that conclusions were not merely descriptive but also analytical, highlighting both strengths and areas for improvement in the implementation of Qur'anic recitation programs at the local level.

RESULTS AND DISCUSSION

1) Discourse of the Qur'an Recitation Development Institute (LPTQ)

Institutions, in linguistic terms, are defined as the original form, structure, or organizational body established with the purpose of conducting scientific inquiry or carrying out specific functions (National, 2014, p. 655). According to Ruttan and Hayami, an institution constitutes a set of rules within an organizational group or society that facilitates coordination among its members, enabling them to collaborate effectively and achieve common objectives (Taridala & Basri, 2023). From the author's perspective, an institution can be understood as a platform or a gathering place where individuals convene to engage in activities that are systematically planned, organized, and guided, while making use of available resources to achieve predetermined goals. In contrast, *Tilawatil Qur'an* refers to a collective activity in which a group of individuals reads and studies the Qur'an with *tartil*, applying appropriate melodies in accordance with the rules of *tajweed* and the correct articulation (*makhraj*) of Arabic letters (Fauzi et al., 2023, p. 80).

The institutionalization of LPTQ (Qur'an Recitation Development Institute) formally began in 1977, as stipulated in the Joint Decrees of the Minister of Religious Affairs and the Minister of Home Affairs, No. 19 of 1977 and No. 151 of 1977, dated May 7, 1977. Initially, Qur'anic recitation was regarded merely as an act of worship, serving both the reciter and the listener. Over time, however, Qur'anic recitation has evolved into a refined art form—an aesthetic practice deeply rooted in devotional intent. Consequently, it is not surprising that this art has garnered the largest number of adherents among Islamic traditions. The creativity of its



practitioners has given rise to classical melodic styles, such as *hizajii* and *misri*, which have since become international benchmarks for the quality of Qur'anic recitation. Today, LPTQ has expanded significantly, evolving from a subdistrict-based initiative into a national-level institution (Elmansyah et al., 2018, p. 399).

2) Work Program of the Qur'an Recitation Development Institute (LPTQ)

The Qur'an Recitation Development Institute (*Lembaga Pengembangan Tilawatil Qur'an* or LPTQ) plays a pivotal role in enhancing the ability of children and youth to recite the holy verses of the Qur'an with *tartil*. Based on interviews with the head of the LPTQ in Tanah Merah, Binjai, Mr. Syaiful, several structured work programs have been implemented on a weekly basis. These programs are designed to nurture the *Khafilah*—prospective *Qari* and *Qari'ah*—in order to improve their technical proficiency and spiritual engagement with Qur'anic recitation.

- (a) Regular Qur'an Recitation Meetings at the Mosque. Weekly recitation meetings are organized for children, adolescents, and adults. These sessions, led by teachers with expertise in *tajweed* and *tilawah*, focus on cultivating accuracy in reading according to established recitation rules.
- (b) Tilawah Competition Activities (*Musabaqah Tilawatil Qur'an*). The government holds annual MTQ competitions that attract children from different age groups. These events, conducted in a competitive yet encouraging atmosphere, serve to increase motivation and appreciation for the artistic dimension of Qur'anic recitation.
- (c) Spiritual Character Building. Regular weekend sessions incorporate religious studies and moral values grounded in Qur'anic teachings. Facilitated by teachers and supported by LPTQ administrators, these activities aim to strengthen discipline, ethical conduct, and internalization of Islamic values.
- (d) Parent Socialization Activities. Meetings with parents are conducted to emphasize the significance of Qur'anic education and the supportive role of families in sustaining children's learning experiences through LPTQ.



- (e) Provision of Learning Facilities. The institute provides learning materials such as *tajweed* manuals, Qur'ans, tables, and other teaching aids to create a conducive environment that fosters enthusiasm for learning.

Taken together, these work programs demonstrate LPTQ's commitment to improving children's recitation skills while simultaneously strengthening Islamic education and character development. Regular weekly practice has been particularly effective in correcting common pronunciation errors, such as distinguishing between the letters *dza* and *za*, or *tsa* and *sa*. With active support from both the community and parents, the programs are expected to succeed in producing tangible benefits for the younger generation in Tanah Merah, nurturing not only technical competence in Qur'anic recitation but also moral integrity in line with Islamic teachings.

3) The Qur'anic perspective on studying the Qur'an

The Qur'an Recitation Education Institute (*Lembaga Pengembangan Tilawatil Qur'an* or LPTQ) represents a vital institution in promoting the teaching, comprehension, and practice of the Qur'an within society. From a Qur'anic perspective, the establishment of this institution corresponds to the mission of learning and education as emphasized in Islamic teachings. In this section, the discussion highlights the Qur'anic foundations of recitation education, illustrating both the significance of studying the Qur'an and the pivotal role of LPTQ in assisting children in Tanah Merah Village, Binjai, to cultivate their recitation skills. This analysis is further elaborated through reference to classical *tafsir* works, which are subsequently commented upon and critically analyzed.

The Qur'an itself underscores the centrality of knowledge and education. This is evident in Surah Al-'Alaq (verses 1-5), which declares: "*Read in the name of your Lord who created! He created man from a clot of blood. Read, and your Lord is the Most Glorious, who teaches by the pen, who teaches humans what they do not know.*" These verses mark the first divine command to "read" (*iqra'*), symbolizing the inseparability of faith and the pursuit of knowledge. As explained in *Tafsir Fathul Qadir*, the command to read demonstrates that all forms of knowledge must begin with, and remain reliant upon, the Creator (Ibrahim, 2012, pp. 546-555). The verses contain a



profound message: reading and seeking knowledge are not optional but essential elements of Islamic faith and human dignity.

Similarly, *Tafsir al-Qurthubi* reinforces the imperative of learning and reading (*iqra'*), framing knowledge as a divine gift bestowed by Allah SWT. The commentary stresses that Allah, who created humanity from a clot (*'alaq*), equipped humans with the ability to acquire knowledge previously unknown to them. Al-Qurthubi identifies several key points: reading as the gateway to knowledge, knowledge as the means to comprehend creation and improve human life, and education as both an instrument of self-improvement and a path to spiritual proximity with Allah SWT (M. Ibrahim, 2009, p. 546). Thus, education in Islam transcends the mere acquisition of intellectual knowledge, embodying instead a process of devotion and spiritual elevation.

Taken together, these two classical interpretations affirm that Surah Al-'Alaq (verses 1-5) emphasizes the foundational role of reading and studying the Qur'an as a guiding principle for daily life in accordance with divine teachings. Reading and studying the Qur'an is not merely a cognitive exercise but a spiritual act that draws believers closer to Allah SWT. From this perspective, it may be concluded that Allah ennobled humankind by granting them the faculties of writing, reading, and knowledge. Accordingly, human beings achieve their noblest status before Allah SWT when they exercise these divine gifts in devotion to Him.

4) The Role of LPTQ (Quran Recitation Development Institute) in Developing Tilawah Skills in Children in Tanah Merah Subdistrict, Binjai

The Qur'an Recitation Development Institute (*Lembaga Pengembangan Tilawatil Qur'an* or LPTQ) occupies a highly significant and strategic position in fostering the enthusiasm of Muslims to read, study, and practice the contents of the Qur'an. Therefore, from an organizational and institutional perspective, continuous empowerment and sustainable development are required. In this regard, institutional management must be carried out in a modern, professional, and independent manner, without abandoning the fundamental principles of sincerity and collective spirit (Rahman, 2021, p. 20).



The programs implemented by LPTQ have demonstrated a substantial impact through their structured educational framework, which includes regular weekly recitation sessions led by highly experienced teachers. These sessions not only enable children to learn how to recite the Qur'an correctly but also provide them with a deeper understanding of *tajweed* and the proper articulation (*makhraj*) of letters. The outcomes are evident in the marked improvement in reading proficiency among participants.

In addition, LPTQ's initiatives contribute significantly to the moral and spiritual development of children. By instilling discipline, ethical values, and positive character traits, LPTQ plays an essential role in preparing the nation's next generation. The institute also actively engages parents and the community, reinforcing collective responsibility for religious education. Activities such as recitation competitions (*Musabaqah Tilawatil Qur'an* or MTQ) serve not only as competitive platforms but also as opportunities to enhance children's motivation and self-confidence. Overall, LPTQ delivers broad societal benefits by producing a young generation that is proficient in Qur'anic recitation and firmly grounded in Islamic ethics and values.

Findings from interviews with the chairman of LPTQ in Tanah Merah Village, Binjai (Mr. Syaiful), further reveal detailed planning in program implementation aimed at developing children's recitation skills:

1) Vision and Mission.

The chairman emphasized that the vision of LPTQ is to cultivate a generation that loves and understands the Qur'an. This mission is realized through teaching proper recitation techniques, strengthening Islamic values, and fostering students' moral development.

2) Program Planning.

Initial program planning includes determining the time and location of recitation training. Meetings with management and local authorities are held regularly to ensure that both short-term and long-term programs are executed sustainably. Training sessions are conducted weekly, particularly on Fridays and Sundays, focusing on teaching participants the correct methods of Qur'anic recitation.

3) Coach and Mentor Planning

To ensure high-quality instruction, LPTQ regularly recruits professional trainers and mentors with expertise in Qur'anic



recitation. Classes follow a fixed weekly schedule (e.g., Saturdays and Sundays), with trainers drawn both locally and from outside the area. In some cases, MTQ judges are directly involved, providing expert guidance and preparing participants for competitions at subdistrict and city levels. According to Mr. Syaiful, this collaboration ensures that children receive professional, high-standard training that enhances both their technical abilities and their readiness for formal competitions.

Below is a table illustrating the progressive increase in children's enthusiasm for Qur'anic recitation training under LPTQ programs in Tanah Merah Village from 2013 to 2025.

Table 1.

Evolution of LPTQ Educational Strategies and Activities (2013–2025)

Year	Number of Children Registered	Information
2013	10	The program was initiated with positive responses and formal recognition of Qur'anic recitation, although the number of participants remained limited
2014	18	There was an increase in the number of participants alongside notable improvements in the quality of instruction
2015	30	The introduction of new teaching methods began to be implemented.
2016	38	The program expanded with the recruitment of additional experienced teachers.
2017	38	The organization of local-level recitation competitions was successfully carried out, generating strong interest and wider community engagement.
2018	40	The program was further expanded to include local schools and government agencies.



2019	43	Significant improvements were made to teaching facilities and infrastructure, resulting in more effective instructional practices.
2020	50	The program adapted to distance learning methods as a consequence of the COVID-19 pandemic.
2021	58	A return to face-to-face teaching was implemented with strict adherence to health protocols.
2022	70	Teacher training programs were introduced to enhance instructional quality.
2023	74	The curriculum was further developed to incorporate more creative and in-depth approaches.
2024	77	Additional learning materials were integrated, emphasizing spiritual relevance.
2025	83	Further improvements in teaching quality were achieved, accompanied by the expansion of program branches to local mosques.

The table above shows that the development of children participating in the Qur'an Recitation Development Institute (LPTQ) training program has increased from 2013 to 2025. This growth has consistently increased each year. Below is documentation of the research conducted by the author at the LPTQ Tanah Merah, Binjai.

Flowchart 1:

1172



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).

Conceptual Model LPTQ Tanah Merah Binjai.



Tabel 2
Qur'an Recitation Development Institute (LPTQ) Tanah Merah Binjai

1173



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).

No	Figure	Discription
1		Figure is documentation of the author's interview with the head of LPTQ and Figure
2		Figure is documentation of the author with the administrators of LPTQ Tanah Merah, Binjai, namely the head, secretary, and treasurer who help manage LPTQ Tanah Merah Binjai

CONCLUSION

From the material presented above, it is evident that the role of the Qur'an Recitation Development Institute (Lembaga Pengembangan Tilawatil Qur'an or LPTQ) in Tanah Merah Village, Binjai, is highly significant and strategic in developing children's tilawah skills. Its primary contribution lies in enhancing the community's ability to read, study, and practice the teachings of the Qur'an. Consequently, LPTQ requires consistent empowerment and the sustainable development of its programs. The management structure of LPTQ in Tanah Merah—comprising the Advisor, Chairperson, Secretary, and Treasurer—functions through regular coordination and alignment with the directives of the National LPTQ. Each managerial division is responsible for implementing its respective work programs, thereby ensuring organizational effectiveness.

Within Tanah Merah Subdistrict, LPTQ serves as an institutional platform for the advancement of Qur'anic education while simultaneously



contributing to the moral, social, and spiritual development of children. Its commitment to improving the quality of education, along with the active involvement of the wider community, generates positive impacts not only for children but also for the overall spiritual well-being of society. In this context, continuous support and attention from various stakeholders – including parents, local government, and the community at large – are crucial to strengthening the performance and long-term sustainability of LPTQ in the future.

BIBLIOGRAPHY

- 1) Ahmad Syawlana, Prasetyo Wibowo Yunanto, & Z.E. Ferdi Fauzan Putra. (2021). Pengembangan Media Pembelajaran Tilawatil Quran Berbasis Video Dengan Menerapkan Curve Audio Tracking. *PINTER : Jurnal Pendidikan Teknik Informatika Dan Komputer*, 5(1). <https://doi.org/10.21009/pinter.5.1.3>
- 2) Aini Safitri. (2021). Comparisional Analysis Of Students' Learning Achievements From Ibtidaiyah Elementary School And Madrasah In Learning Islamic Religious Education At Smp Negeri 4 Rantau Aceh Tamiang Regency. *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)*, 3(1), 35–48. <https://doi.org/10.47006/ijierm.v3i1.51>
- 3) Alim, N., Ritonga, M., & Mafardi, M. (2020). Korelasi Kegiatan Ekstrakurikuler Sanggar Al-Quran dengan Hasil Belajar Al-Quran Hadits di MAN 4 Pasaman Barat. *Intiqad: Jurnal Agama Dan Pendidikan Islam*, 12(2). <https://doi.org/10.30596/intiqad.v12i2.4640>
- 4) Al-Ma'ruf*, A. I., Nugrahani, F., & Wijayanto, A. (2020). Artist Tradition of Java Islami in Surakarta In the Middle of Global Culture. *International Journal of Art and Culture Technology*, 4(1). <https://doi.org/10.21742/ijact.2020.4.1.01>
- 5) Andayani, A., & Haq, Z. (2024). Jejaring Sanad Al-QurAn (Studi Kasus Rumah Tahfiz Al-Quran di Jakarta). *Innovative: Journal Of Social ScienceResearch*, 4(1).
- 6) Anon, N., Saleh, A. S., Us, K. A., & Musyaffa, A. A. (2021). Management of Tilawatil Qur'an Development Institutions in Jambi Province in Development Qori and Qori'ah. *The International Journal of Business & Management*, 9(11). <https://doi.org/10.24940/theijbm/2021/v9/i11/bm2111-006>
- 7) Anwar, F. S., & Munastiwi, E. (2021). Implementasi Program Tahfidz Di Mts Al-Muhsin Ii Dalam Menumbuhkan Minat Tilawatil Quran.



Jurnal Isema : Islamic Educational Management, 6(1).
<https://doi.org/10.15575/isema.v6i1.9356>

- 8) Cresswell, J. W. (2012). *Eduactional Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. Person Education, Inc.
- 9) Febriani, E., & Fadhillah, R. (2022). Implementasi Tahsin Al Qur'an Di Masa Pandemi Covid 19 Berbasis Daring. *Prosiding Seminar Nasional Program Pengabdian Masyarakat*. <https://doi.org/10.18196/ppm.42.740>
- 10) Elmansyah, SPIMSI, MP Buhori, MA Dr. Dwi Surya Atmaja, MPP Dr. Fitri Sukmawati, MN Saper, S Mahalle, MP Dr. Hesty Nurrahmi, MSI Elmansyah, MP Heriyanti, and MS Amalia Irfany. 2018. *Proceedings of the International Conference on Guidance and Counseling 2017 (ICGC'17): Multicultural Guidance & Counseling*. 1, 2017. Elmans' Institute in collaboration with the Department of BKI FUAD IAIN Pontianak.
- 11) Fauzi, Anis, Anis Zohriah, Ahmad Qurtubi, and Supardi Supardi. 2023. "Strategies for Developing Qur'an Recitation in Tangerang Regency." *Journal of Community Service* 7 (1): 81–93. <https://doi.org/10.30737/jaim.v7i1.5076>.
- 12) Hanifiyah, F., & Husna, S. W. (2022). Aplikasi Metode Yanbua terhadap Kualitas Tilawatil Quran di TPQ Desa Tanjung Rejo Kecamatan Wuluhan Kabupaten Jember. *FAJAR Jurnal Pendidikan Islam*, 2(1).
- 13) Husnah, E. H. (2016). Metode Dan Strategi Dakwah (Studi di Lembaga Pengembangan Tilawatil Quran Provinsi Banten). *Repository.Uinbanten.Ac.Id*.
- 14) Ibrahim, Muhammad. 2009. *Tafsir Al-Qurthubi Juz 'Ammah*. Jakarta: Pustaka Azzam.
- 15) Ibrahim, Sayyid. 2012. *Tafsir Fathul Qadir*. DKI Jakarta: Pustaka Azzam.
- 16) Ihsan, A., & Ikhlas, A. (2022). Analisis Kompetensi Guru Taman Pendidikan Al-Quran Dalam Pembelajaran Azan di Taman Pendidikan Al-Quran. *An-Nuha*, 2(4). <https://doi.org/10.24036/annuha.v2i4.257>
- 17) Izzi, M. N. L. A. (2020). Internalisasi nilai-nilai akhlak dalam proses pembinaan seni baca Al Quran di Lembaga Pendidikan Tilawatil Quran As Saidiyah Kota Mojokerto. *Null*.
- 18) Kapitány, R. (2020). James Cresswell, *Culture and the Cognitive Science of Religion*. *Journal for the Study of Religion, Nature and Culture*, 14(1). <https://doi.org/10.1558/jsrnc.39043>
- 19) Khasanah, N. L. (2019). Metode Dakwah Transformatif Melalui Living Tilawatil Quran. *An-Nida : Jurnal Komunikasi Islam*, 11(2). <https://doi.org/10.34001/an.v11i2.1030>
- 20) Lopian Pohan, H., Yusuf, R. A., Depari, R. S., Program,), Manajemen, S. M., Islam, P., Tarbiyah, I., & Keguruan, D. (2023). Manajemen Program Tahfidz Al-Qur'an Sdit Islamic Centre Sumatera Utara. *Communnity Development Journal*, 4(6).



- 21) Luthfi, M. (2023). Pelatihan Tilawatil Quran Untuk Memperbaiki dan Memperindah Bacaan al-Quran Komunitas Muslimat NU Desa Jatiroto Kayen Pati. *Dharma: Jurnal Pengabdian Masyarakat*, 3(2). <https://doi.org/10.35309/dharma.v3i2.6138>
- 22) Muyasyaroh, Rifatul. 2018. "Analysis Of The Implementation Of Al-Qur'an Education In Forming The Personality Of Students Of Daarul Qur'an Elementary School Semarang." Semarang: PGRI UNIVERSITY SEMARANG.
- 23) Mukhtar, M., Syukri, A., & Yunus, A. (2020). Transformation Of Pondok Pesantren In Increasing Islamic Education In Jambi Province. *International Journal of Southeast Asia*, 1(1). <https://doi.org/10.47783/journiisa.v1i1.83>
- 24) Mulyana, M. A., & Ayu, F. K. (2022). Kegiatan Tilawah Al-Quran Dalam Mengembangkan Budaya Positif Spiritual Di Madrasah Tsanawiyah Al-Mushoffa. *Researchgate.Net, March*.
- 25) Musta'in, M. (2018). The Stylistics of Al-quâ€™Man: The Symbolic Meaning and Function of the Art of Reading Al-qurâ€™Man on the Context of Communication. *Ijtimâ Iyya Journal of Muslim Society Research*, 3(2). <https://doi.org/10.24090/ijtimaiyya.v3i2.1923>
- 26) Nawawi, A. (2015). Peranan Lembaga Pengembangan Tilawatil Qur'an dalam Meningkatkan Mutu Bacaan Al-Qur'an di Kota Banjarmasin. *Tashwir*, 3(6).
- 27) Noor, A. (2021). Relevansi Produksi Air Minum Kh-Q Dengan Wasiat Kh. Muhammad Arwani Berdasarkan Ayat Wa Lâ Taṣtarû Bi Āyâtī Šamanān Qalīlān. *Taqaddumi: Journal of Quran and Hadith Studies*, 1(1). <https://doi.org/10.12928/taqaddumi.v1i1.4240>
- 28) N, Siti. 2021. "Effective Recitation Learning for Children." *Journal of Religious Studies*, 30–35.
- 29) National, Department of Education. 2014. *Big Indonesian Dictionary*. Jakarta: PT. Gramedia Pustaka Utama.
- 30) Paripurna, M. Y., Syafa'at, R., & Qurbani, I. D. (2025). Provision Of Burial Land Post-Unilateral Expropriation: Infrastructure And Utility Issues In Housing Development. *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)*, 7(2), 969–987. <https://doi.org/10.47006/ijierm.v7i2.563>
- 31) Pebriandi Millenium Saragi, Nurjaya, I. N., & Herlindah, H. (2025). Reformulating Compensation Payment Norms In Land Acquisition For Public Interest. *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)*, 7(2), 1029–1047. <https://doi.org/10.47006/ijierm.v7i2.514>
- 32) Pertiwi, A. (2018). Manajemen Pendidikan Dan Pelatihan Tilawah Al-Qur'an Bagi Calon Peserta Didik Musabaqoh Tilawatil Qur`An. *TADBIR MUWAHHID*, 2(1). <https://doi.org/10.30997/jtm.v2i1.1083>



- 33) Purwakarta, I., & Barat, J. (2021). Metode Pembelajaran Tilawatil Quran Dalam Meningkatkan Seni Membaca Al Quran Di Pesantren Assa'adatul Iskandari Puwakarta. *Journal.laisambas.Ac.Id*, 4(2).
- 34) Qornain, D., Sugiono, S., Hakim, L., & Rizquha, A. (2022). Fostering Islamic Education: Embracing Multicultural Islamic Religious Education Values. *Jurnal Islam Nusantara*, 6(2), 94. <https://doi.org/10.33852/jurnalnu.v6i2.339>
- 35) R Ahmad. 2020. "The Influence of the LPTQ Program on Children's Interest in Reading the Qur'an." *Journal of Islamic Education* , 45.
- 36) Rahman, Abdul. 2021. "The Role Of The Aceh Qur'an Recitation Development Institute (Lptq) In Improving The Achievement Of Qari And Qari'ah." *Pharmacognosy Magazine* .
- 37) Riadi, S. (2012). Analisis Aspek Desain Dan Kaidah Pada Musabaqah Khattil Qur'an (MKQ) Golongan Dekorasi Di Kabupaten Asahan Tahun 2012. *Gorga : Jurnal Seni Rupa*, 1(1). <https://doi.org/10.24114/gr.v1i1.292>
- 38) Riadi, S. (2013). Analisis Aspek Desain Dan Kaidah Pada Musabaqah Khattil Qur'an (MKQ) Golongan Dekorasi Di Kabupaten Asahan Tahun 2012. *Gorga : Jurnal Seni Rupa*, 1(2). <https://doi.org/10.24114/gr.v1i2.392>
- 39) Safei, A. A. (2020). From Oral to Written Da'wah: A Study on the Development of Preaching Methods in Indonesia. In *International Journal of Psychosocial Rehabilitation*.
- 40) Sheila Mudina, Miftahirrizqa, & Risnawati. (2022). Analisis Penggunaan Metode Tabarak Dalam Menghafal Al-Qur'an Juz 30 Di Markaz Tahfidz Balita Raudhatu Tilawatil Qur'an Dumai. *NANAEKE: Indonesian Journal of Early Childhood Education*, 5(2). <https://doi.org/10.24252/nananeke.v5i2.34723>
- 41) Subhan, A. (2009). Indonesia as a simultaneously non-religious and non-secular state TT - Marsum dawlah al-Indunisiyah fi siyaq al-'alaqat bayn al-fi'at al-diniyah. *Studia Islamika: Indonesian Journal for Islamic Studies*, 16(3).
- 42) Sugihartono, T. (2015). Aplikasi Multimedia Pembelajaran Tilawatil Quran Berbasis Android pada TPA Al - Haq. *Journal Mahasiswa TI*.
- 43) Sugiono. (2010). *Metode Penelitian Tindakan Kelas Pendekatan Kuantitatif, Kualitatif, dan R&D*, (Vol. 15, Issue 2). Alfabeta.
- 44) Sugiono. (2016). *Metode Penelitian Kuantitatif, kualitatif dan R&D*. In *Bandung: Alfabeta*.
- 45) Taridala, Arman, and Muhammad Basri. 2023. "Village-Owned Business Entity (Study in Lambusa Village, Konda District, South Konawe Regency) Institutional Capacity Development Village Owned (Case Study on Village



- Owned Business Entity Maju Sejahtera Lambusa Village, Konda District, South Konawe Regency” 14 (2): 158–68
- 46) Wardani, D. K., & Samsu, M. S. N. (2022). Application of Tilawatil Qur'an Method to Improve the Ability Reading Al-Qur'an in Bahrul Ulum Islamic Boarding School. *SCHOOLAR: Social and Literature Study in Education*, 2(1). <https://doi.org/10.32764/schoolar.v2i1.1278>
- 47) Wargono & Hunainah. (2022). Kontribusi Ikatan Pendidik Qur'an Dan Lembaga Pengembangan Tilawatil Qur'an Dalam Meningkatkan Kemampuan Mengajar Baca Tulis Al-Quran Guru Madrasah Diniyah. *Jurnal Qathruna: Keilmuan Dan Pendidikan Islam*, 5(3).
- 48) Wargono, & Hunainah. (2020). Kontribusi Ikatan Pendidik Qur'an Dan Lembaga Pengembangan Tilawatil Qur'an Dalam Meningkatkan Kemampuan Mengajar Baca Tulis Al-Quran Guru Madrasah. *Suparyanto Dan Rosad (2015*, 5(3).
- 49) Yin, R. (2016). Case Study. In *Theory and Methods of Metallurgical Process Integration* (pp. 179–272). Elsevier. <https://doi.org/10.1016/b978-0-12-809568-3.00016-4>
- 50) Yin, R. K. (2006). Case Study Methods. En J.L. Green, G. Camilli, P. B. Elmore (Eds.), *Handbook of Complementary Methods in Education Research*. *Estados Unidos: Routledge*.
- 51) Yin, Robert. K. (2018). *Case Study Research and Applications Design and Methods*. ((Sixth Editions)). SAGE Publications, Inc.

