

The Role of the Abdullah Al Busyroni Tahfidz Al-Qur'an Islamic Boarding School in Improving the Reading Comprehension of the Qur'an

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ABSTRACT

The background to this research stems from the importance of Islamic educational institutions, particularly Islamic boarding schools (pesantren) for memorizing the Quran, as a forum for fostering community participation in reading, understanding, and practicing the teachings of the Quran. Amidst the continued lack of fluency in reading the Quran according to the rules of tajwid and makhraj, Islamic boarding schools (pesantren) offer a solution for religious education that is relevant to the community. Pesantrens focus not only on fostering resident students but also provide learning opportunities for the general public as a form of social service and Quranic outreach. This study used a qualitative method with a descriptive approach. Data were obtained through observation, interviews with Islamic boarding school administrators, ustadz/ustadzah, and the local community, and supported by documentation. The results of the study indicate that the Abdullah Al Busyroni Tahfidz Al-Qur'an Islamic Boarding School has a significant role in improving the quality of the community's Qur'an reading, through regular recitation programs, tahsin and tahfidz classes, and youth development. In addition, the Islamic boarding school also plays a role in fostering religious awareness in the community through ongoing Qur'an-based religious activities. Thus, the existence of this Islamic boarding school not only functions as a formal and non-formal educational institution, but also as a center for spiritual empowerment of the Pelintahan Village community.

1. INTRODUCTION

The Qur'an is a guideline for the life of Muslims that functions as a source of teachings, laws, and moral guidance. Reading and understanding the Qur'an well is an important part of a Muslim's worship. This ability cannot be separated from coaching that is carried out in a directed and sustainable manner. Islamic boarding schools, especially those that focus on tahfidz, are one of the main forums in the process. Therefore, pesantren have a big role in producing a generation that loves the Qur'an (Ihsan et al., 2023). Apart from being an educational institution, pesantren also function as a center for the development of Islamic character, a place for moral development, and a means of building a solid scientific tradition. Thus, the existence of Islamic boarding schools becomes very relevant in answering the challenges of the times while maintaining the purity of the teachings of the Qur'an in the midst of a society that continues to develop. The learning method in Islamic boarding schools is generally distinctive and different from formal educational institutions. Students are guided through talaqqi (learning directly from the teacher), muroja'ah (repeating memorization), and halaqah (group learning). This approach provides a strong religious feel while creating an emotional closeness between teachers and students. In this way, pesantren not only teach reading, but also instill

manners. That is why pesantren are known as comprehensive educational centers (Maulana, Sarpendi, & Latifah, 2023). This kind of education pattern makes the pesantren able to balance cognitive, spiritual, and moral aspects, so that students get a comprehensive and more meaningful learning experience in daily life. Modern research shows that tahfidz teaching strategies that are systematically designed are able to improve the quality of memorization and reading of students. For example, Islamic boarding schools in Banyuwangi have succeeded in combining classical methods with modern learning media. Students are trained not only to memorize, but also to understand the meaning of the verses read. This strategy proves the importance of innovation in pesantren education (Ihsan et al., 2023).

This research aims to determine the role of pesantren in improving people's reading comprehension of the Qur'an, examine tahfidz learning strategies and methods applied in Qur'anic guidance, and analyze the social impact and sustainability of the role of pesantren in the community. The difference (*gaps*) of this study with previous research lies in the focus of the study, the subject, and the scope of the research. Meanwhile, this study specifically examines the role of the Abdullah Al Busyroni Tahfidz Al-Qur'an Islamic Boarding School in improving the reading comprehension of the Qur'an of the general public in Serdang Bedagai Regency, by emphasizing the aspect of correct reading ability according to the rules of tajweed and makhrāj. In addition, this study sees pesantren as an agent of community religious empowerment, not just as a formal educational institution, thus providing a broader and different perspective than previous research. The novelty or novelty of this research lies in the study of the role of the Tahfidz Al-Qur'an Abdullah Al Busyroni Islamic Boarding School as a center for improving community-based Qur'an reading comprehension, not only for mukim students, but also for the general public in Serdang Bedagai Regency. This study emphasizes aspects of reading comprehension of the Qur'an which includes the accuracy of tajweed, makhrāj, and fluency in reading, which are still relatively rarely studied in previous tahfidz pesantren research. The aspect of tajweed is the foundation in understanding the reading of the Qur'an. Without tajweed, recitation not only sounds less beautiful, but can also change the meaning of the verse. Research confirms that the mastery of tajweed has a great influence on the reading fluency of students (Sa'dijah, 2021). This is also an indicator of success in understanding the reading of the Qur'an. Tajweed is not only a technical skill, but also a form of respect for the purity of the Qur'an that must be maintained throughout generations.

In addition to methods, the role of caregivers and pesantren teachers greatly determines the success of learning. The presence of teachers who guide with patience can increase the motivation of students. Research at the Sultan Hasanuddin Gowa Islamic Boarding School proves that intensive mentoring encourages students to be more enthusiastic in memorizing (Hakim et al., 2023). The repetition method or muroja'ah is one of the main strategies that are widely applied in tahfidz pesantren. Consistent repetition makes memorization stronger and not easy to lose. Research in South Lampung found that muroja'ah, both individually and in groups, is very effective in improving memorization (Maulana, Sarpendi, & Latifah, 2023). In addition, this method also trains students' discipline in learning. In this way, the understanding of the Qur'an reading is deeper. The practice of muroja'ah also encourages the creation of cooperation between students so that the learning process becomes more collective and sustainable. Good tahfidz learning management also contributes greatly to the achievement of student outcomes. Some Islamic boarding schools apply a combination of talaqqi, sima'i, muroja'ah, and spiritual motivation methods. Research shows that this kind of approach can strengthen memorization and improve comprehension (Nikmah, 2024). Teachers play the role of facilitators as well as motivators who accompany the learning process. The combination of methods and good management makes the pesantren an effective institution. Not only focusing on memorization, but management also emphasizes learning timing, discipline, and routine evaluation.

This makes learning more structured and the results more measurable. The tahfidz learning strategy in several Islamic boarding schools is also adjusted to local conditions. For example, research in Wonosobo found that Islamic boarding schools develop creative approaches according to the needs of students (Furkon, Zuhdi, & Linnaja, 2024). This method allows the learning process to be more flexible without reducing the essence of teaching. This kind of innovation is very important to answer the challenges of the times. Thus, pesantren remain relevant and accepted by the wider community. Local adaptation also makes the pesantren able to accommodate the different backgrounds of students. This shows flexibility as one of the keys to the success of tahfidz education in various regions. In addition to focusing on students, pesantren also play a role in fostering the surrounding community. not only a place of learning for students, but also a center for the spiritual development of citizens. Pesantren is shows the dual function of pesantren, which is to educate students while empowering the community (Sahfitri, Harahap, & Hasibuan, 2023). This social role shows that pesantren is able to strengthen bonds between residents while instilling the value of togetherness. That way, the existence of Islamic boarding schools is really felt by all groups.

Pelintahan Village, Hamlet VIII Sei Rampah, Serdang Bedagai Regency, is one of the areas that has a fairly strong religious tradition. The presence of the Tahfidz Al-Qur'an Islamic Boarding School Abdullah Al Busyroni is an important part of fostering the local community. This pesantren not only educates students, but also provides teaching for the general public. This creates a close interaction between the pesantren and its environment. This role shows how pesantren is the driving force in Qur'anic education in villages (Khoirulloh, Hafidz, & Nashihin, 2023). In addition, this pesantren is also a collaboration space between religious leaders, teachers, and the community in compiling joint programs. The problem is related to how to understand the makhrajul of letters as the place of exit of letters in reading the Qur'an correctly. In addition, it is necessary to know how to apply tajweed in reading the Qur'an in accordance with the correct rules. Another problem is how important it is to understand the meaning of the Qur'an so that the reader not only reads but also understands the meaning of the verses read. This research is important to explore further how learning practices are carried out. In addition, this study aims to provide an overview of the impact of pesantren on society. With a descriptive qualitative approach, this research is expected to make a real contribution to the development of Qur'an education in Serdang Bedagai (Ihsan et al., 2023).

2. METHODS

This research was conducted using a descriptive qualitative method that aims to understand the role of the Abdullah Al Busyroni Tahfidz Al-Qur'an Islamic Boarding School in improving the reading comprehension of the Qur'an of the people of Pelintahan, Hamlet VIII Sei Rampah. The qualitative method was chosen because this research focuses on complex social realities and requires a deep understanding of the interactions, experiences, and meanings possessed by society. This approach allows researchers to dig into data more naturally through direct observation, in-depth interviews, and documentation of activities. In this way, researchers can capture the phenomenon that occurs holistically. Therefore, qualitative methods are considered relevant and in accordance with the research objectives. The data collection techniques in this study include interviews with pesantren caregivers, tahfidz teachers, students, and the surrounding community. Field observations were carried out to see firsthand the tahfidz learning process, recitation activities, and interaction between the pesantren and the community. In addition, documentation is used to strengthen data in the form of activity records, photos, and relevant pesantren archives. The data obtained is then analyzed by reducing data, presenting data, and drawing conclusions. With these steps, the results of the research are expected to provide a clear, accurate, and in-depth picture of the contribution of pesantren in improving people's reading comprehension of the Qur'an (Moleong, 2021).

3. RESULTS AND DISCUSSION

The Tahfidz Al-Qur'an Abdullah Al Busyroni Islamic Boarding School was established by the Haji Dedi Iskandar Batubara Foundation with the laying of the first stone on September 29, 2021. This pesantren aims to become an Islamic educational institution that not only focuses on memorizing the Qur'an, but also organizes formal education through the Madrasah Tsanawiyah (MTs) level under the auspices of the Ministry of Religion. The facilities provided are very complete, including a mosque, permanent dormitory, library, language and book laboratory, practice park, health clinic, and sports facilities. The inauguration of the Asiah Abdul Karim Islamic boarding school and Mosque by the Governor of North Sumatra together with the Deputy Regent of Serdang Bedagai on June 13, 2023 marks the government's strong commitment to the development of religious education in the region. The vision of the Abdullah Al Busyroni Tahfidz Al-Qur'an Islamic Boarding School is to become an Islamic educational institution that excels in producing a generation of Qur'ans who have noble character, broad knowledge, and a leadership spirit. The Abdullah Al Busyroni Tahfidz Al-Qur'an Islamic Boarding School is determined to become a center for the development of tahfidz and interpretation of the Qur'an which plays an active role in building a community of faith, piety, and real contribution to the progress of the nation and Islamic civilization. While the mission is: Organizing quality Qur'an tahfidz education, integrated with modern science and technology; Forming the character of students based on morals, discipline, independence, and love for the homeland; Developing effective learning methods to produce hafidz-hafidzah who understand the meaning and content of the Qur'an; Encourage students to be active in da'wah, social society, and the development of Islamic science in a sustainable manner; Building a religious, harmonious, and service-oriented pesantren environment.

In its role of improving the reading comprehension of the Qur'an in the community in Pelintahan Village, Hamlet VIII, Sei Rampah District, Serdang Bedagai Regency, the Tahfidz Al-Qur'an Islamic Boarding School Abdullah Al Busyroni made various strategic efforts. This Islamic boarding school provides intensive and systematic tahfidz education, as well as training teachers to be able to teach the Qur'an in an effective method and in accordance with tajwid. In addition, Islamic boarding schools actively open religious activities for the general public through recitations, routine studies, and the use of the Asiah Abdul Karim Mosque as a center for religious activities. Collaboration with various parties, including health institutions, also supports the creation of a conducive learning environment. All of this contributes greatly to the increase of people's understanding and love for the Qur'an, not only as a reading, but also as a guideline for life.

The Role of Islamic Boarding Schools in Improving People's Reading Comprehension of the Qur'an

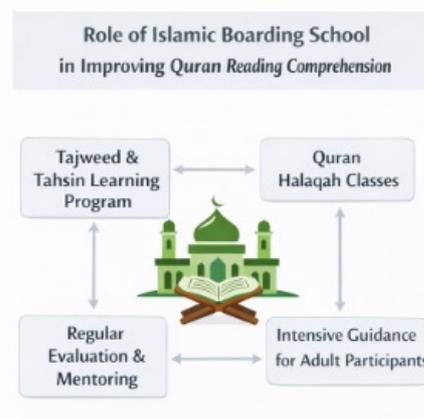


Figure 1. The Role of Islamic Boarding Schools in Enhancing Qur'anic Reading Comprehension

The role of pesantren is increasingly felt by the synergy between students, teachers, and the community. This collaboration creates a harmonious atmosphere in carrying out educational activities. The community feels that they have a pesantren, while the pesantren is open to fostering the community. This synergy also ensures the sustainability of the program, because the community is not only a beneficiary but also involved in the management of activities. In this way, pesantren really exist as an institution that grows with the community (Hasanah, 2021). The Tahfidz Abdullah Al Busyroni Islamic Boarding School has a strategic role in building Qur'anic culture in Pelintahan Village. Through systematic learning activities, the pesantren has succeeded in introducing talaqqi, tahsin, tajweed, and muroja'ah methods to the community. This method has proven to be effective in improving the ability to read the Qur'an properly and correctly. In addition, pesantren functions as an educational center that is not only limited to students, but also open to all levels of society. This condition shows the existence of inclusivity in religious education. Thus, pesantren further strengthen their position as religious institutions rooted in the community (Hidayat, 2021). The results of the study show that the Abdullah Al Busyroni Tahfidz Al-Qur'an Islamic Boarding School plays an important role in improving the reading comprehension of the Qur'an of the people of Pelintahan Village. Thus, pesantren have a real contribution in producing the Qur'ani generation (Kurniawan, 2020). The role of caregivers and teachers in pesantren has proven to be an important factor in the success of learning. Teachers who are patient and full of dedication can foster people's motivation to learn. The guidance provided consistently makes participants more confident. Previous research also emphasized that intensive mentoring from teachers encourages successful Qur'an memorization. In addition to providing technical teaching, teachers also play a role as role models in morals, discipline, and perseverance in worship. This makes the relationship between teachers and participants not only limited to the transfer of knowledge, but also the transformation of broader life values. This factor is the main strength of pesantren in educating the community comprehensively (Rahman, 2018). Good learning management makes pesantren able to provide educational services effectively. The combination of talaqqi, muroja'ah, and spiritual motivation methods makes it easier for people to understand the material. With directed management, activities run more orderly and systematically. This contributes to improving the quality of Qur'an reading. Other research also confirms that good learning management is the key to the success of tahfidz programs. Thus, pesantren can maintain the quality of education while increasing public trust in its role as a center for the development of the Qur'an (Amin, 2019). The people of Pelintahan Village have a fairly high enthusiasm for learning the Qur'an. With this guidance, people can learn gradually until they are fluent in reading. This confirms that pesantren are the answer to the needs of the community (Nikmah, 2024).

The Abdullah Al Busyroni Tahfidz Al-Qur'an Islamic Boarding School also plays a role in instilling religious awareness through daily activities. Residents are encouraged to regularly participate in recitation and tadarus together. This activity creates a religious atmosphere in the community. This awareness is not only in the aspect of worship, but also in social attitudes and behaviors. Thus, pesantren become a center for moral and spiritual development (Hakim et al., 2023). This habituation shows that pesantren not only teach texts, but also form a context of life based on Qur'anic values. Patterns like this are very important in strengthening the moral resilience of modern society. The role of pesantren in improving people's reading comprehension of the Qur'an is also related to the sustainability of the program. Learning activities are carried out regularly so that they are not interrupted in the middle of the road. This sustainability pattern ensures that people don't just learn momentarily, but continue to grow. With this system, the quality of comprehension of Qur'an recitation is increasing from time to time. Therefore, the existence of Islamic boarding schools is very strategic in the development of the Qur'anic community (Sahfitri, Harahap, & Hasibuan, 2023). This routine creates a learning culture that is consistently maintained, so that its positive influence

can be passed on to the next generation. In addition, pesantren also play a role in preparing the younger generation who have religious skills. Children and adolescents are given a special space to learn to read and memorize the Qur'an. This makes them grow up with a strong spiritual foundation. With this provision, the younger generation is expected to be able to face the challenges of the times without losing religious values. Islamic boarding schools, thus, serve as moral bastions of the younger generation (Furkon, Zuhdi, & Linnaja, 2024). More than that, the involvement of adolescents in religious activities is also a means of forming local leadership that is ready to continue the tradition of Qur'anic da'wah.

Tahfidz Learning Strategies and Methods in Qur'ani Coaching

The talaqqi method is one of the main strategies used in learning in this Islamic boarding school. With this method, the community learns directly from teachers, so that reading correction can be done appropriately. This approach makes people feel more confident in reading the Qur'an. In addition, the talaqqi method fosters emotional closeness between teachers and participants. Thus, the learning process is not only oriented to cognitive abilities, but also to the formation of a deep religious character (Fauzi, 2021). In addition to talaqqi, the muroja'ah method is also widely applied to strengthen memorization. Muroja'ah is carried out individually or in groups so that participants are more accustomed to reading fluently. With consistent repetition, people's reading becomes more eloquent. This activity also builds togetherness between residents. This practice proves that pesantren can be a forum for strengthening Islamic ukhuwah, because the process of repeating readings together not only trains memory, but also habits discipline, cooperation, and collective responsibility. Thus, muroja'ah becomes a method that not only strengthens memorization, but also instills the value of togetherness and social solidarity in community life (Sari & Hidayat, 2019). This Islamic boarding school also emphasizes the importance of tajweed as a foundation in reading the Qur'an. This process is in line with research findings that confirm that tajweed has a direct effect on the reading fluency of students and the community. In addition, understanding tajweed from an early age also forms positive habits, where every letter and makhrāj is carefully considered so as to minimize errors in reading. Thus, tajweed learning not only improves technical quality, but also strengthens respect and love for the Qur'an as a guideline for life (Sa'dijah, 2021).

In addition to the traditional approach, Islamic boarding schools also adapt learning strategies to the needs of the community. For example, adult participants were more directed to tahsin, while children were given memorization reinforcement. This kind of strategy adjustment also shows that pesantren are able to read the social conditions of the community and provide appropriate educational solutions. Thus, pesantren not only maintain traditions, but also present innovations to remain relevant in the midst of changing times (Rohman, 2020). Islamic boarding schools not only focus on internal learning, but also build relationships with the surrounding community. This dual function shows how strategic the role of pesantren is in rural areas. These findings are similar to the results of research in Central Java which affirms the social function of Islamic boarding schools. Furthermore, this social role also encourages the growth of solidarity between citizens, so that pesantren is not only a place to learn religion, but also a center for social harmony. Thus, the existence of Islamic boarding schools is able to create a balance between spiritual education and social development of the community (Ismail, 2017). The involvement of the people of Pelintahan Village is quite high in pesantren activities. The presence of this coaching program fosters a sense of belonging among residents, so that their involvement is more consistent from time to time (Hakim, 2020). Pesantren also has an impact on increasing people's religious awareness. Not only in the aspect of worship, but also in daily social attitudes. Routine activities such as joint recitation help to form a more religious character of the community. This is in line with the role of pesantren as a center for moral development. Previous research has also emphasized that pesantren are effective in increasing

people's spiritual awareness. This religious awareness is reflected in the increasing habits of residents in reading the Qur'an, maintaining *ukhuwah*, and more actively participating in religious social activities. Thus, *pesantren* are not only a place of learning, but also a means of social transformation based on Qur'anic values (Ningsih, 2021). The application of *tahsin* in this *pesantren* provides an opportunity for residents to improve their reading from the basics. Many residents who initially could not read the Qur'an correctly were finally able to read fluently. This success is proof of the effectiveness of the *tahsin* method in community development. Thus, the *pesantren* has succeeded in providing concrete solutions to the needs of the community. These results support research in Aceh that found something similar. Furthermore, the application of *tahsin* also has a positive psychological impact, where residents feel more confident when reading in public. This shows that *tahsin* is not only a technical method, but also a means of spiritual empowerment of the community (Syafri, 2019). This intensive mentoring also creates a closer emotional connection between teachers and participants, so that learning motivation increases. In addition, the program encourages participants to be more confident in correcting reading errors. With an individualized coaching pattern, *pesantren* are able to respond to the unique needs of each resident effectively (Mulyadi, 2020).

The *pesantren* also prepares various activities for the younger generation. Children and adolescents are given a special space to learn *tahfidz* and understand *tajweed*. This creates a generation of Qur'ani who have strong spiritual provisions from an early age. Thus, *pesantren* contribute to shaping the character of the younger generation. These results are in accordance with research that emphasizes the importance of the role of *pesantren* for the younger generation. More than that, activities that are specially designed for children and adolescents are also able to foster a love for the Qur'an from an early age. The younger generation who are used to being close to the Qur'an is expected to be able to maintain Islamic morality and identity in the midst of modernization. In this way, *pesantren* carry out a strategic function as a moral fortress for the next generation (Wardani, 2022). In addition to focusing on children and adolescents, Islamic boarding schools also reach adults and the elderly. *Tadarus* activities together are a means of spiritual development for this group. This program helps to strengthen social relations between residents. On the other hand, adults feel more confident in reading the Qur'an. This phenomenon is in line with the findings of research in West Java Islamic boarding schools. Furthermore, the involvement of the elderly in *tadarus* activities also shows that *pesantren* has succeeded in creating an inclusive learning space without an age limit. This shows that Qur'an education is accessible to all levels of society. Thus, *pesantren* play an important role in realizing lifelong education with religious nuances (Hidayat, 2021). The role of *pesantren* in improving people's understanding of reading the Qur'an is not only limited to the aspect of worship, but also has a social impact. People involved in *pesantren* activities are more active in religious social life. This increases solidarity and togetherness of residents. Thus, *pesantren* function as social glue in the village. Other studies also support that *pesantren* contribute to strengthening social bonds. Furthermore, community involvement in *pesantren* activities gives birth to a culture of mutual cooperation based on religious values. This strengthens social cohesion and creates a harmonious village environment. That way, *pesantren* not only produce religious people, but also a society with a strong collective character (Anwar, 2018).

Islamic boarding school activities also have an influence on improving the quality of religious life of the community. Many residents who initially rarely read the Qur'an now make it a routine. This change in behavior is not only seen in the intensity of reading, but also in the increase in social concern of citizens. More and more people are moved to participate in charity activities, so that the worship learned in *pesantren* is reflected in real life practices (Lubis, 2020). In addition, the Abdullah Al Busyroni Islamic boarding school also develops a community-based learning pattern. The community is invited to learn together and support each other. This model makes the learning

process more inclusive and participatory. Thus, the results obtained are more evenly distributed at all levels of society. Other research also emphasizes the importance of community-based learning in Islamic boarding schools. With this collective atmosphere, pesantren increasingly become a space for social empowerment that strengthens networks between citizens (Fadilah, 2019). Islamic boarding schools also play a role in developing religious leadership in the community. Another study in East Java also found the same thing. The presence of young figures from pesantren education strengthens the social structure of the village because they become religious examples. This shows that pesantren not only nurture individuals, but also instill the seeds of sustainable leadership (Mansur, 2018). The activities carried out at Islamic boarding schools do not only focus on memorization, but also on understanding the meaning of the verses of the Qur'an. This makes residents not only able to read, but also to appreciate the message contained in it. With this understanding, people become more aware of the importance of Qur'anic values in daily life. This religious awareness is reflected in the increasing social concern of citizens for others. They are more diligent in participating in social and religious activities and are active in tadarus together. Pesantren also forms a public mindset that reading the Qur'an is not only a personal worship, but also a form of social contribution. This pattern indirectly strengthens the bonds between residents. Finally, pesantren become a forum that integrates spiritual and social values simultaneously (Lubis, 2020).

The role of teachers and caregivers of pesantren is an important factor in the success of community development. Dedicated teachers are able to foster the learning motivation of residents who initially find it difficult to read the Qur'an. A friendly, patient, and attentive approach makes people feel comfortable learning. This creates a positive emotional connection between teachers and residents. The relationship is not only limited to the study space, but also extends into everyday social life. Teachers become role models who not only teach knowledge, but also show the real practice of noble morals. This role makes the community appreciate the importance of Qur'anic education even more. Therefore, the presence of teachers is the core of the sustainability of the coaching program at the Islamic boarding school. The Abdullah Al Busyroni Islamic Boarding School also emphasized the importance of good learning management. Each activity is designed with a regular schedule so that residents can follow the learning process with discipline. With this management, the learning atmosphere becomes more conducive and orderly. Pesantren combines traditional methods with modern adjustments according to the needs of the community. This makes learning more flexible and less rigid. A structured management system also helps ensure the sustainability of the program. Residents can feel the immediate benefits because the activities are carried out consistently. Thus, effective management plays an important role in the success of Qur'anic coaching in the village (Fadilah, 2019).

Social Impact and Sustainability of the Role of Islamic Boarding Schools in the Community

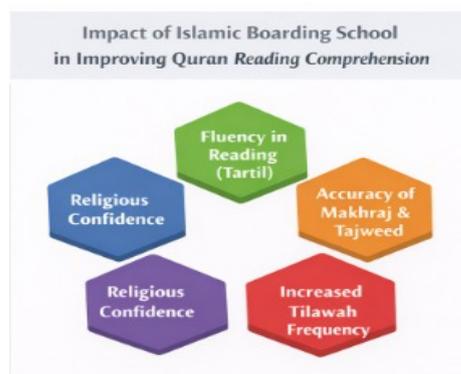


Figure 2. Social Impact in Improving Quran Reading Comprehension

In addition to the academic aspect, pesantren also have a strong social function. Routine recitation activities and joint tadarus not only increase the understanding of the Qur'an, but also strengthen the relationship between citizens. The community feels that pesantren is a center of togetherness that fosters solidarity. This shows the dual function of pesantren as an educational and social empowerment institution. Residents' interaction in pesantren activities fosters a high sense of belonging to this institution. They feel part of the pesantren, not just as passive participants. This sense of ownership makes the community more actively involved in various programs. Thus, pesantren function as a binder of social harmony in the village (Anwar, 2018). The role of pesantren in building the younger generation is also very prominent. Children and adolescents are given a special space to memorize, understand tajweed, and participate in Qur'anic activities. This helps to form the character of a generation that is religious from an early age. The young generation who are close to the Qur'an is expected to grow up with strong morals. This spiritual provision is important in facing the increasingly complex challenges of modernization. Pesantren acts as a moral fortress so that the younger generation does not lose their Islamic identity. In addition, the activities prepared also provide space for them to learn to organize and interact socially. Thus, pesantren also gives birth to young leaders who are ready to contribute to society. Adults and the elderly also receive special attention in the pesantren program. Tadarus and tajweed learning activities are prepared to help them improve the reading of the Qur'an. Many residents feel confident after participating in this program. This success shows that Qur'anic education knows no age limit. The elderly who were previously reluctant to learn are now more open because the method used is simple and friendly. Interaction between generations is also established through joint activities, strengthening social ties. This proves that pesantren plays a role in creating an inclusive learning space for all age groups. Thus, pesantren is able to become a center for lifelong education.

The impact of the existence of pesantren is also felt in changes in people's religious behavior. Many residents who initially rarely read the Qur'an now make it a daily routine. This positive change created a thicker religious atmosphere in the village. Qur'anic values are beginning to be reflected in the social attitudes of citizens, such as helping and respecting each other. This religious awareness not only improves the quality of worship, but also improves social relationships. Pesantren are agents of social transformation that are influential in daily life. With habituation, Islamic values are more inherent in the mindset of the community. This strengthens the village's religious identity collectively. The involvement of pesantren alumni is also one of the important factors in the sustainability of the program. Many alumni then played a role as driving religious activities in the village. They become imams, ngaji teachers, or community leaders who are trusted by the residents. This shows that pesantren not only educate for internal needs, but also give birth to local leaders. The existence of alumni strengthens the regeneration in building a Qur'anic society. Active alumni also maintain good relations with Islamic boarding schools, so that sustainable bonds are established. This condition adds to the strength of the pesantren in carrying out its functions. Thus, alumni become an important part of the chain of education and community development. Overall, the role of the Tahfidz Abdullah Al Busyroni Islamic Boarding School is very significant in improving the reading comprehension of the Qur'an of the people of Pelinttahan Village. Through directed learning methods, good management, and social involvement, pesantren are able to create real change. This impact is not only on improving the quality of reading, but also on the formation of religious character. Pesantren function as a spiritual, social, and educational center that is integrated with the community. This dual function shows that pesantren is the driving force of village religious life. Its existence provides a concrete solution to the community's need for Qur'anic education. With an inclusive approach, pesantren is able to reach all groups, from children to the elderly. Therefore, the role of pesantren is very relevant in the development of the Qur'anic society in the modern era.

The Abdullah Al Busyroni Tahfidz Al-Qur'an Islamic Boarding School has a very important role in improving the reading comprehension of the Qur'an of the people in Serdang Bedagai Regency. Based on the results of the interviews, the number of students studying at this pesantren reached around 120 people with diverse regional backgrounds. Not only from the Serdang Bedagai area, but also from other districts such as Deli Serdang and Simalungun, and even outside the province such as Riau and Aceh. This shows that this pesantren has its own attraction as a tahfidz educational institution that is trusted by the wider community. The diversity of student origins also has a positive impact on the exchange of values, experiences, and strengthens the relationship between Islamic ukhuwah between regions. In terms of memorization achievements, this pesantren has succeeded in producing 15 hafidz/hafidzah who have completed the memorization of 30 juz of the Qur'an. This achievement is clear evidence of the success of the tahfidz education system implemented. Students who have memorized not only get a certificate, but are also given an award in the form of Umrah prizes for those who excel. Giving awards like this is a strong motivation for other students to continue to be enthusiastic in memorizing and maintaining the memorization of the Qur'an. In addition, the pesantren also sets a multi-level memorization target: new students 2-5 juz, intermediate students 10-15 juz, and senior students are targeted to complete 30 juz. This target distribution shows a system that is measurable and adjusted to the abilities of each student. In terms of teaching, this pesantren has 10 educators consisting of 6 ustadz and 4 ustadzah. The teachers not only focus on tahfidz, but also teach various fields of religious science such as tajweed, tafsir, fiqh, and moral creed, as well as general lessons such as mathematics and language. Thus, pesantren not only produce students who memorize the Qur'an, but also understand the scientific context broadly. Muraja'ah activities or memorization repetition are carried out twice a day after the Fajr prayer and after Maghrib with a small group method guided directly by the ustadz or ustadzah. Additional programs such as yellow book studies, da'wah training, and social activities also enrich the learning of students so that they are better prepared to play an active role in the community. However, in its implementation there are several challenges in the process of teaching and fostering students. One of the main challenges is the difference in memorization skills between students. Ustadz and ustadzah need to apply varied and personalized learning methods so that each student can achieve the memorization target according to their ability. In addition, maintaining the motivation and consistency of students in memorization is a difficult task for teachers, especially when students feel bored or tired. Other factors such as limited learning facilities and the limited number of teaching staff are also obstacles. Nevertheless, all of these challenges can be faced through the spirit of togetherness, patience, and support from the guardians of the students and the surrounding community. Based on the discussion above, it can be concluded that the Abdullah Al Busyroni Tahfidz Al-Qur'an Islamic Boarding School has a big role in improving the reading comprehension of the Qur'an of the people of Pelintahan. Through varied learning methods, intensive mentoring, and community involvement, pesantren have succeeded in creating a better generation of Qur'an. The impact is not only on the religious aspect, but also on the social aspect. Thus, this pesantren is one of the driving forces of Qur'anic education in Serdang Bedagai Regency.

4. CONCLUSION

Based on the results of the research, it can be concluded that the Tahfidz Al-Qur'an Islamic Boarding School Abdullah Al Busyroni has a very important role in improving the reading comprehension of the Qur'an of the people of Pelintahan Village, Hamlet VIII Sei Rampah. The pesantren not only educates students, but also provides guidance to the wider community through tahsin, tahfidz, and routine recitation programs. Learning methods such as talaqqi, muroja'ah, and mastery of tajweed have been proven to be effective in improving the quality of reading. The

presence of patient teachers and intensive mentoring provided great motivation for participants to continue learning. Thus, this pesantren becomes a center for Qur'anic education that is able to answer the needs of the local community. In addition to improving the ability to read the Qur'an, this pesantren also has a positive impact on the formation of the religious character of the community. Routine activities such as joint tadarus, recitation, and other religious activities have succeeded in fostering spiritual awareness and strengthening Islamic ukhuwah. The younger generation gets strong religious provisions, while the adult community gets the opportunity to improve the quality of their reading. This makes pesantren a driving force in the spiritual and social development of the village. Therefore, the existence of the Tahfidz Al-Qur'an Islamic Boarding School Abdullah Al Busyroni is very strategic in forming a quality Qur'anic society.

5. REFERENCES

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