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STRENGTHENING BASIC LITERACY THROUGH MEMORIZATION OF THE QUR'AN: STUDIES ON MIGRANT CHILDREN IN NON-FORMAL EDUCATION

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan serta menganalisis penguatan literasi dasar dan hafalan Al-Qur'an bagi anak migran di Pusat Kegiatan Belajar Mengajar Pendidikan Nonformal Malaysia sebagai upaya pemenuhan hak pendidikan nonformal sekaligus pengembangan nilai religius. Pendekatan kualitatif dengan desain etnografi digunakan, dimana peneliti terlibat langsung dalam proses pembelajaran untuk memahami pola interaksi, pengalaman, dan dinamika sosial siswa. Data dikumpulkan melalui observasi partisipatif, wawancara semi-terstruktur dengan siswa, guru, dan kepala sekolah, serta dokumentasi kegiatan belajar, kemudian dianalisis secara induktif melalui reduksi dan penyajian data. Hasil penelitian menunjukkan peningkatan keterampilan literasi dasar, mulai dari pengenalan huruf latin dan hijaiyah hingga kemampuan membaca juga menghafal, khususnya Surah Al-'Ashr dengan menggunakan metode talaqqi dan takrir. Aktivitas membaca dalam konteks pendidikan Islam memiliki makna spiritual yang mendalam. Kebaruan penelitian ini terletak pada pengintegrasian kedua pembelajaran yakni literasi dan hafalan dalam pendidikan nonformal anak migran, yang belum banyak dikaji. Temuan menegaskan peran penting Pusat Kegiatan Belajar Mengajar Pendidikan Nonformal Malaysia sebagai lembaga alternatif yang mendukung perkembangan akademik sekaligus membentuk karakter dan identitas keislaman siswa, terutama bagi anak yang tidak memperoleh pendidikan formal di luar negeri. Secara praktis, hasil penelitian dapat menjadi panduan bagi pendidik nonformal dalam merancang program membaca dan hafalan yang efektif, sehingga anak-anak migran dapat mengembangkan kemampuan akademik dan nilai spiritual secara optimal.

Kata kunci: Literasi Dasar, Hafalan Al-Qur'an, Anak Migran, Pendidikan Nonformal, Nilai Religius.

Abstract

This study describes and analyzes the strengthening of basic literacy and memorization of the Qur'an for migrant children at the Malaysian Center for Non-Formal Education Teaching and Learning Activities to fulfill non-formal education rights and develop religious values. A qualitative approach with an ethnographic design was used, where the researcher was directly involved in the learning process to understand the students' patterns of interaction, experiences, and social dynamics. Data were collected through participatory observation, semi-structured interviews with students, teachers, and the principal, and documentation of learning activities. These data were then analyzed inductively through data reduction and presentation. The study results showed increased basic literacy skills, including recognizing Latin and Hijaiyah letters, reading, and memorization skills, particularly of Surah Al-'Ashr,

using the *talaqqi* and *takrir* methods. Reading activities in the context of Islamic education have deep spiritual meaning because they are in harmony. The novelty of this research lies in integrating literacy and memorization into the non-formal education of migrant children, a topic that has not been widely studied. The findings confirm the critical role of the Malaysian Center for Non-Formal Education Teaching and Learning Activities as an alternative institution that supports academic development while shaping students' character and Islamic identity, especially for children who do not receive formal education abroad. In practical terms, the results of this study can guide non-formal educators in designing compelling reading and memorization programs, enabling migrant children to develop their academic abilities and spiritual values optimally.

Keywords: Basic Literacy, Qur'an Memorization, Migrant Children, Non-Formal Education, Religious Values.

INTRODUCTION

Basic literacy skills, such as reading and writing, are the fundamental rights of every child and are the main focus of the global education agenda (Nazarudin & Widiyono, 2024). Literacy is seen as part of meaningful practices related to knowledge, language, and culture (Sari et al., 2023). The Sustainable Development Goals (SDGs), especially Target 4.6, which emphasizes the importance of ensuring that all youth and most adults can master literacy and numeracy skills by 2030 (Ymeraj & Dibra, 2025). In the context of global Muslims, the ability to read the Qur'an and memorize short surahs is an integral part of basic religious literacy education.

The emergence of various challenges because there are many Muslim children in various parts of the world (Zaifullah et al., 2023), especially those living in minority conditions, migration, or limited access to formal schools, do not have optimal opportunities to learn to read and memorize the Qur'an (Hanafi, 2025). This has an impact on the low level of basic literacy skills, as well as the inhibition of the formation of religious values from an early age (Putri, 2023). Therefore, the integration between strengthening basic literacy and memorizing short surahs is an urgent global issue to ensure holistic, sustainable, and aligned education with Sustainable Development Goals (SDGs) point 4 on quality education (Hilal et al., 2024).

This is in line with the mandate of Chapter 28E, paragraph (1) of the 1945 Constitution, which affirms the right of citizens to obtain education wherever they are (Manulang et al., 2024). Indonesia and Malaysia have ratified the United Nations Convention on the Rights of the Child (Selviana et al., 2024). The Convention affirms the importance of protecting the fundamental rights of children regardless of their background or social status. Every country is obliged to guarantee access to education as part of the fundamental rights of the child (Prabaningtyas, 2023). This regulation is the legal basis for establishing the Malaysian Center for Non-Formal Education Teaching and Learning Activities, including those operating abroad, as a form of educational service for migrant children (Abdulwaly, 2019). One of the



innovations developed at the Malaysian Center for Non-Formal Education Teaching and Learning Activities is the implementation of basic literacy programs through the memorization of the Qur'an.

The application of the Qur'an memorization program as a means of strengthening basic literacy shows a unique and contextual approach (Anggun et al., 2024). Children learn to read through *talaqqi* (listening and imitating) and *tikrar* (repetition) methods, which not only train phonetic skills, but also familiarize them with language patterns and text structures (Dewi et al., 2024). This learning is carried out with an exemplary and personal approach, in line with the principles of non-formal education that is flexible, student-oriented, and emphasizes life values (Saleha, 2025). Memorization activities are not only spiritual activities, but also function as a process of internalizing moral values and early literacy skills (Ainur et al., 2025).

Previous research has shown an important contribution to the education of migrant children, particularly in literacy, Islamic character, and nationalism. Prasetyo, (2025) highlighted Islamic education learning in Indonesian schools, but the study still emphasizes the description of learning practices with a focus on the inequality between cognitive aspects and students' morals. Research Rachmat et al., (2024) the study also emphasizes instilling nationalism in the children of migrant workers in Malaysia, but its focus is limited to the formation of national identity. It does not specifically address the dimension of Islamic religious education. Meanwhile, research Mery, (2025) review the reading literacy skills of elementary school students through the School Literacy Movement program, which is more relevant in the context of schools in Indonesia, not in migrant children in Malaysia. On the other hand, the study Maziyah, Alif dan Noor, (2023) researching the methods of *talaqqi*, *tarjim*, *takrir*, and writing in memorizing the Qur'an in Islamic boarding schools. Although it provides methodological insights into religious education, the study has not touched on the context of migrant children who have limited access to education.

Thus, there is an important gap to be bridged: the study of the development of basic literacy and Qur'an memorization methods in the context of non-formal education for migrant children. Therefore, this research is expected to be able to make a new contribution by offering an approach that not only focuses on religious learning but also on strengthening the basic literacy of migrant children through the integration of short surah memorization activities in the Qur'an. The purpose of this study is to describe and analyze the implementation of basic literacy assistance in migrant children in Malaysian Center for Non-Formal Education Teaching and Learning Activities, analyze the effectiveness of assistance in memorizing short surahs of the Qur'an in improving spiritual abilities, and identify its contribution to the formation of students' character and moral values in the context of non-formal education.

METHODS

This research uses a qualitative approach with an ethnographic design. The ethnographic selection was based on the researcher's direct involvement in the learning activities at Malaysian Center for Non-Formal Education Teaching and Learning Activities, allowing for more in-depth and contextual data mining. Ethnographic design is considered appropriate because it provides space to understand the patterns of interaction, values, and social practices that occur in the daily lives of migrant children, especially in the process of learning to read, write, and memorize the short surah of the Qur'an. This approach focuses not only on learning outcomes but also on the meanings and experiences formed in social interactions in the educational environment (Creswell, 2017).

In this study, the researcher acts as a participant-as-observer, engaging in learning activities to memorize the Qur'an and observing the dynamics that occur in it. This involvement is carried out by accompanying migrant children during memorization, assisting teachers with learning activities, and establishing intimate interactions to ensure the learning atmosphere is authentic. Through this position, researchers can feel the learning experience from the perspective of participants while systematically recording important things that arise in the field. This role is seen as relevant because it provides an opportunity to obtain richer and more contextual data while maintaining a reflective and objective attitude, ensuring that research results can be scientifically accounted for. To support this role, this study also uses additional instruments in the form of semi-structured interview guidelines, participatory observation sheets, field notes, and documentation. The interview was conducted to explore the experiences, views, and learning strategies applied. Observation is used to capture the dynamics of learning directly in its natural context. Field notes function to record details of interactions and reflections of researchers during the research, and documentation includes photos of activities (Creswell, 2017).

The location of the research is the Indonesian Citizen Learning Center Klang, Selangor. The research subjects involved students in class 1A, while the supporting informants consisted of principals, teachers, and guardians. The research was conducted for approximately three months, from early May to July 2025. The selection of informants was conducted using a purposive sampling technique, based on their relevance and direct involvement in the education process at PPWNI. This technique was chosen to ensure that the data obtained came from parties who have knowledge, experience, and authority related to the phenomenon being studied.

The validity of the data is established through triangulation of sources and techniques, which involves comparing the results of interviews, observations, and documentation. In addition, the researcher applies a member check, which involves reconfirming the findings and interpretation with informants to ensure compatibility with their experiences. This technique aims to increase the validity



and reliability of the data while strengthening the accountability of research results (Moleong, 2017). The data analysis in this study is carried out interactively and includes three main stages: data reduction, data display, and drawing conclusions or verification. (Huberman & Miles, 2002). In the reduction stage, the researcher selects, simplifies, and focuses relevant data from the results of participatory observations, semi-structured interviews, field notes, and documentation. The last stage involves drawing conclusions, which are carried out repeatedly by relating field findings to the theoretical framework and research objectives. The validity of conclusions is strengthened through source triangulation techniques and member checks, so that research results can be accounted for academically (Lubis et al., 2024).

RESULTS AND DISCUSSION

Strengthening Basic Literacy of Migrant Children

The Center for Community Learning Activities in Malaysia is a non-formal educational institution facilitated by the Indonesian community. The institution serves elementary school-age migrant children who are unable to access formal education due to limited documents and legal status. Learning activities are carried out three to five times a week with a flexible schedule. Learning is focused on strengthening basic literacy, namely the ability to read and write the Qur'an.

The study results indicate that integrating basic literacy with the memorization of a short surah of the Qur'an is a crucial part of the learning process for migrant children at the Community Learning Activity Center, a Malaysian Non-Formal Education unit. Based on observations, it appears that some students are still in the early stages of recognizing hijaiyah letters. When the initial notes were made, some children could pronounce the hijaiyah letters in order, while others stuttered when mentioning them, and some did not know the letters well. Children who were previously unable to read at all were able to read simple Arabic letters and pronounce the letters more fluently and confidently, as described in Figure 1.



Figure 1. Students Can Read Independently

These findings illustrate that children's literacy skills are quite diverse according to the learning experiences they have had before. Through an ethnographic approach, the dynamics of learning can be observed in their daily lives as they interact with teachers, volunteers, and peers. The integration of Qur'an reading and writing activities is not only an exercise in letter recognition but also creates a learning atmosphere that closely aligns with their daily religious lives. During the learning process that lasts about four weeks, students' literacy skills experience quite noticeable development. Classroom activities are carried out in stages: starting with letter recognition, followed by syllable arrangement, and then practicing reading simple sentences in Arabic. At the end of the observation, the majority of students were able to pronounce the hijaiyah letters sequentially and were fluent in Arabic when reading simple texts.

The Malaysian Center for Non-Formal Education Teaching and Learning Activities tutors start learning by using *the Iqra'* and *talaqqqi* methods, where children listen to the teacher read and then imitate it repeatedly. Teachers also provide reading exercises through a "see-hear-speak" approach so that children get used to recognizing the shape of letters, sounds, and sentence order. The results of an interview with one of the tutors explained:

"Some children come without any provision to read the Qur'an at all. We start with the introduction of hijaiyah letters and then explain how to read them with harakat. After they memorized the letters, we practiced reading the syllables in the *Iqra' mushaf*. Children are very quick to catch if they are guided patiently and interspersed with stories."

Another tutor added that learning the Qur'an focuses not only on memorization but also on understanding the basic meaning and values it contains. He says:

"We don't want children to be able to read without understanding. So every time we read a short letter, we explain its meaning. For example, Surah Al-Ikhlâs, we explain the meaning of the oneness of Allah. This makes children more enthusiastic because they feel that the verse is close to their lives."

Based on direct observation, after six months of participating in regular learning activities, there was a significant improvement in the reading ability of migrant children. As many as 85% of children can read juz 'amma fluently, although they still need guidance on the pronunciation of certain letters such as "ذ", "ث", and "خ". In addition, 70% of children have understood the basic reading laws, such as mad and buzzing (ghunnah), through repeated exercises guided by teachers. This increase in ability is shown by more children who dare to memorize and read the



Qur'an in front of their friends. From interviews with students, some children expressed their joy and pride in learning to read the Qur'an. One student says:

"In the past, I didn't know the hijaiyah; now I can read the letter of An-Nas. If I can read, I am happy because I can participate in prayers and memorize prayers."

Another student added:

"Ustadzah teaches letters using songs, so it is easy to remember. I love to read it, even if it's wrong sometimes."

Apart from children, interviews with parents also reinforced the observation that basic Qur'an reading activities positively impact children's behavior at home. One mother says:

"My son used to play, now every night he asks to read Iqra' before going to bed. He likes to show the letters he has memorized. We are very happy that he has become diligent in prayer."

The teacher also emphasized that improving the ability to read the Qur'an has a direct impact on children's confidence. Ustadzah S said:

"The children here are more confident. At first, they were embarrassed to be told to read, but now they are competing to see who can memorize more. The memorization deposit activity every week makes them more enthusiastic."

Learning activities are also complemented by simple *tadabbur* sessions, where the teacher explains the meaning of the verse and relates it to daily life. For example, when reciting Surah Al-'Asr, the teacher explains the importance of time discipline. From observation, the children seemed enthusiastic and began to imitate the teacher's behavior, such as arriving on time and keeping clean.

In general, the study results indicate that enhancing basic Qur'an reading literacy in the Malaysian Center for Non-Formal Education Teaching and Learning Activities not only improves the technical ability to read letters and verses but also fosters the spiritual awareness and religious character of migrant children. Learning carried out with the approach of *talaqqi*, *tikrar*, and simple explanation of meaning has proven to be effective in fostering love for the Qur'an. In addition, this activity serves to fulfill the educational rights of migrant children through non-formal channels that are flexible, humane, and rooted in religious values.

Implementation of the Basic Literacy Program through Qur'an Memorization

This study also found positive developments in the memorization of short surahs. In the early stages, most students can only read Surah Al-Fatiha as a basic

text often used in daily learning. The lack of memorization of other surahs indicates that migrant children have limitations in their interaction with the Qur'an, both at school and at home. Family environment factors and limited access to formal religious learning contribute to this condition, making the memorization process challenging and necessitating a more intensive learning strategy to overcome.

The memorization activity focused on the habituation of Surah Al-'Ashr using the *talaqqi* method, where the teacher recites the verse first and is then imitated by the students, as well as the *takrir* or repetition method. This process is consistently carried out towards the end of learning, so that children have a special time to focus on memorizing. In the first week, the majority of students were still stuttering in reciting verses. However, with intensive repetition and consistency in each meeting, by the fourth week, almost all students were able to memorize Surah Al-'Ashr in its entirety with fluent pronunciation and proper intonation. The classroom atmosphere also reflected the students' enthusiasm, with some children quickly helping their friends who forgot to read, demonstrating the presence of social support in the memorization process as described in Figure 2.



Figure 2. Memorizing Short Letters with *Takrir* and *Talaqqi* Methods

In the memorization session, the teacher not only focuses on repetition of the reading, but also explains the simple meaning of the verse. Based on the researchers' observations, children seem enthusiastic when the teacher associates the meaning of the verse with daily life, such as about affection, honesty, and gratitude. This shows that learning is not mechanical, but meaningful and contextual. The results of an interview with one of the tutors, show that the approach of memorizing the Qur'an has a positive impact on children's literacy skills:

"Through memorization, children learn to hear, imitate, and pronounce correctly. After they could recite the verse, we asked them to write a piece of

the verse in a notebook. From there, his writing skills increased, albeit slowly."

Meanwhile, Ustadz R, one of the senior teachers at Malaysian Center for Non-Formal Education Teaching and Learning Activities, emphasized that the memorization program is not only aimed at making children memorize verses, but also understand their meaning:

"We don't want children to just memorize but don't know what it means. So every time a child deposits memorization, we explain what it means. For example, when memorizing Surah Al-Fatihah, we tell you the meaning of gratitude and the importance of praying. It's a simple way to instill value while training them to understand the content of the reading."

The results of interviews with students showed positive changes in learning motivation. One student said:

"I like memorization, because if I have memorized a new letter, the ustadzah gives me a star in my book. Now I have memorized three letters, and I can read the letters myself."

Other students, too, expressed similar things:

"I used to not know Arabic letters. Now I can read and write short verses. If I can memorize it, I'm happy because I can help other friends."

In addition to reading skills, memorization activities also foster discipline and a sense of responsibility. Based on the results of interviews with the head of PKBM, the memorization program has been proven to increase the learning spirit of migrant children:

"Children who used not to want to come to class now come early because they want to improve their memorization. Memorizing the Qur'an can actually be a trigger for enthusiasm to learn other things, such as writing and arithmetic."

Support from parents is also an important factor. One of the parents said:

"We are happy that our children can participate in memorization. He used to be unable to read Arabic letters, but now he can read short letters. At home, he even taught his sister to pray before bed."

From the results of the six-month observation, it is evident that children who regularly participate in Qur'an memorization activities show significant

improvement in basic literacy skills. About 85% of students can read short verses fluently, 70% can write basic Arabic letters, and 60% are beginning to understand the meaning of some memorized letters. In addition to the cognitive aspect, observation also noted an increase in affective and spiritual aspects. Children become calmer, orderly, and polite to teachers. They also showed a sense of pride when they successfully memorized the new letter. One of the teachers said:

"Children here not only learn letters, but also learn the meaning of life from the Qur'an. That's what makes them grow up with a strong character, even though they live in a migrant environment."

Overall, the study results indicate that implementing the basic literacy program through memorization of the Qur'an in Malaysian Center for Non-Formal Education Teaching and Learning Activities is effective and has a positive impact. The memorization method, combined with writing activities and understanding the meaning of verses, not only improves the ability to read the Qur'an but also develops language literacy, forms discipline, and fosters religious values in migrant children. This program is a non-formal learning model that fulfills the right to education while strengthening the spiritual character of Indonesian children abroad.

The study results indicate that implementing the basic literacy program through the memorization of the Qur'an in PKBM Malaysia is a form of non-formal educational innovation relevant to the needs of migrant children. In the context of non-formal education, learning must be flexible, contextual, and meaningful (Nurpadilah et al., 2025). The Qur'an memorization program has proven to be an effective medium for instilling basic literacy skills as well as religious values (Alfani et al., 2024). Children not only learn to read hijaiyah letters, but also develop the skills of listening, remembering, writing, and understanding the meaning of verses simply (Rosyidatul & Faturrohman, 2021). These findings reinforce the view that literacy is not limited to the technical ability to read and write, but also includes the meaning and application of values in life (Rozi & Arifin, 2025).

The implementation of *talaqqi* and *tikrar* methods in memorization learning plays a major role in strengthening children's basic literacy. Based on the results of observations, children learn to read the Qur'an by listening to and imitating the teacher's reading repeatedly (Guntur et al., 2023). This process of repetition is in line with behavioristic theory, which emphasizes the importance of practice and habituation in the formation of learning behaviors (Maisarah & Syarif, 2022). In this context, memorization of the Qur'an serves as a stimulus that forms reading habits, strengthens memory, and trains perseverance (Fikria et al., 2024). The activity of writing verse pieces after memorization also supports children's psychomotor abilities and strengthens the relationship between visual symbols (letters) and sounds, as described in the theory of emergent literacy (Jaya, 2023).



From the social and religious aspects, this program also contributes to the character formation of migrant children. Through memorization activities, children are trained to be disciplined, patient, and respect toward teachers (Abdain et al., 2023). The learning process, loaded with Islamic values, makes Qur'an literacy not only a skill in reading sacred texts but also a medium for moral cultivation (Ahyarudin et al., 2024). These results are in line with the findings of Maqbulah et al., (2025) which affirm that Qur'an-based learning can strengthen children's spiritual and emotional dimensions, especially in environments with limited access to formal education.

The involvement of teachers and parents is a determining factor for the success of the program (Lahay et al., 2023). Teachers play the role of facilitators who not only teach memorization, but also foster meaning and motivation for learning (Fauzi, 2024). The attitude of teachers who are patient, diligent, and empathetic creates a humanistic and inclusive learning atmosphere, in accordance with the principles of non-formal education that emphasize social and humanitarian approaches (Fajri, et al., 2023). Meanwhile, parental support provides emotional reinforcement that helps children maintain their enthusiasm for learning even in the midst of economic limitations and social status (Zuyun et al., 2024). This shows that religious literacy can grow optimally when supported by a collaborative learning ecosystem between families, teachers, and communities.

The literacy program based on the memorization of the Qur'an also shows the dimension of social transformation in the migrant community (Azzudy et al., 2025). Migrant children who were originally marginalized from the formal education system now have the opportunity to learn with dignity through non-formal channels (Fatmawati et al., 2023). They not only acquire Qur'anic reading skills, but also internalize Islamic values such as honesty, responsibility, and compassion (Ahyarudin et al., 2024). Thus, this program not only fulfills children's educational rights, but also strengthens their religious and national identity as Indonesian children overseas.

Overall, the implementation of basic literacy through memorization of the Qur'an in Malaysian Center for Non-Formal Education Teaching and Learning Activities Malaysia proves that non-formal education can be a transformative alternative for migrant children. The integration of religious values with basic literacy creates a learning model that simultaneously engages the cognitive, affective, and spiritual realms. This program demonstrates that memorizing the Qur'an is not only a religious activity but also a strategic means of developing basic literacy, building character, and fostering a generation of faith and knowledge in a limited migrant environment.

CONCLUSIONS AND SUGGESTIONS

This study concludes that integrating basic literacy with the memorization of short surahs of the Qur'an through *talaqqi* and *takrir* methods in PKBM PNF Malaysia can improve reading and writing skills while strengthening the memorization of migrant children. In addition, there is an increase in motivation, confidence, and a more active learning attitude. These results show that the education of migrant children requires a comprehensive approach that connects academic, spiritual, and social aspects.

The *talaqqi*-based literacy learning model implemented in PKBM PNF Malaysia can be adopted and adjusted by other PKBMs in Malaysia to strengthen basic literacy skills and the memorization of the Qur'an among migrant children. PKBM teachers and managers are advised to continue developing varied learning methods. At the same time, the support of the government and related institutions needs to be strengthened to make access to education for migrant children wider and more sustainable.

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