



# Strengthening Islamic Faith in the Quran *Tadarus* Program Through WhatsApp Groups

Desrita Afni Oktavia<sup>1</sup>, Rizal Saparudin<sup>1</sup>, Seprian Ilham<sup>1</sup>

<sup>1</sup>Sekolah Tinggi Agama Islam Ar-Risalah Sumatera Barat, Indonesia

✉ [desritaafnioktavia86@gmail.com](mailto:desritaafnioktavia86@gmail.com)\*

## Article Information:

Received October 21, 2025

Revised November 28, 2025

Accepted December 31, 2025

**Keywords:** *Strengthening faith, Quran tadarus, Whats.App group, mosque administrators*

## Abstract

This study was motivated by phenomena occurring in Muslim communities in West Sumatra, such as low interest in reading the Quran, a decline in mosque attendance, and the negative influence of gadget use on Muslim youth. In response to these challenges, a group of community members initiated an online Quran *tadarus* program through a WhatsApp group. This study aims to describe the implementation of the Quran *tadarus* program through WhatsApp groups, identify supporting and inhibiting factors, and analyze its effectiveness in strengthening Islamic faith. This study uses a qualitative research method with a case study approach. The data sources consist of primary data from mosque administrators, managers of the Quran *tadarus* program through WhatsApp groups, and the surrounding community who are involved in or aware of the implementation of the *tadarus* program. Secondary data consists of screenshots of activity reports and scientific literature that support the research analysis. The results of the study show that the Quran *tadarus* program through WhatsApp groups is carried out in a planned and systematic manner. This is fully supported by mosque administrators and the community. One of the inhibiting factors is the varying reading abilities of participants in terms of fluency and tajwid. This program is very effective, as evidenced by the growth of the *tadarus* group from one group to four active groups.

## INTRODUCTION

The development of Muslim communities in the current digital era faces various challenges in maintaining the quality of religious beliefs and practices (Nurhayati et al., 2023; Muid et al., 2024; Harianto et al., 2025; Halimah et al., 2024). One apparent phenomenon is the decline in community participation in congregational worship activities at mosques, especially among teenagers (Adisaputro & Amrillah, 2021). Mosques, which ideally serve as centers for the development of faith and morals among the people, are in reality beginning to lose their socio-religious function due to changes in people's lifestyles, which are becoming increasingly individualistic and digital. The development of digital technology, while providing convenience in various aspects of life, has also shifted the community's orientation from collective religious activities to entertainment and virtual interaction

## How to cite:

Oktavia, D. A., Saparudin, R., Ilham, S. (2025). Strengthening Islamic Faith in the Quran *Tadarus* Program Through WhatsApp Groups. *Ahlussunnah: Journal of Islamic Education*, 4(3), 841-846.

## E-ISSN:

2827-9573

## Published by:

The Institute for Research and Community Service

that are non-educational in nature. This condition has resulted in a decrease in the intensity of community involvement in mosque activities and a decline in the habit of reading the Quran regularly (Arivianto et al., 2022).

This phenomenon does not only occur in adults; teenagers are also affected. This is evidenced by the prevalence of excessive online gaming, which is often done while sitting in residential areas. Several studies show that online gaming addiction has implications for reduced study time, decreased interest in reading the Quran, and weakened involvement of adolescents in worship activities (Amini & Naimi, 2022; Basuki & Febriansyah, 2020; Nisak & Nugroho, 2025).

Based on these conditions, an adaptive approach to faith development is needed in line with the times. Social media, especially WhatsApp, has become part of people's daily lives and has great potential as a means of religious outreach and development. The use of WhatsApp groups as a medium for the Quran *tadarus* program can be an alternative in fostering love for the Quran while strengthening faith, especially for people who have limited time and access to participate in religious activities directly at the mosque.

Previous studies have shown that the use of digital media in religious activities has a positive impact on participation and religious habits (Husna & Matsum, 2025; Istichoroh et al., 2025). These studies confirm that digital media such as WhatsApp can be an effective tool in religious guidance if managed in a targeted and systematic manner (Arlana et al., 2025).

This study is novel in its integration of Alquran *tadarus* activities, the use of WhatsApp, and its focus on strengthening Islamic faith in the context of the mosque community. Thus, this study is expected to contribute theoretically and practically to the development of digital-based religious programs in society.

The objectives of this study include analyzing the implementation of Alquran *tadarus* through WhatsApp groups at the Darul Falah Mosque in the Nuansa Indah Gadut Housing Complex, identifying the supporting and inhibiting factors of the program, and assessing the effectiveness of the program in increasing community participation in reading the Quran.

## METHODS

This study uses a qualitative research method with a case study approach (Busrul et al., 2025; Engkizar et al., 2023; 2025; Jaafar et al., 2025; Kassymova et al., 2025; Setiawan et al., 2023; Sriwahyuni et al., 2025; Rahman & Sulastri, 2025). Data sources were taken from primary data through in-depth interviews and secondary data in the form of documentation. Data analysis techniques were carried out using an interactive analysis model, including data reduction (selecting and focusing on data relevant to the research objectives), data presentation (in the form of descriptive narratives), and drawing conclusions.

## RESULT AND DISCUSSION

In terms of implementation, the Quran *tadarus* program through the WhatsApp group at the mosque began with an information session for the mosque congregation, followed by an information session for the mosque WhatsApp group and the surrounding community, providing a list for people who were willing to participate in the program to fill out. Once 30 people had signed up, a special *tadarus* group called *Shohibul Qur'an 1* was created. In this group, the etiquette before reading the Quran was explained, as well as the time frame for participants to complete each juz and the reporting format for participants who had finished reading their chosen juz. If there was still time, participants were expected to read the translation of their chosen juz. After one week, the admin provides a list of juz to continue reading from where each participant left off. The timeframe for all participants to complete 30 juz

is approximately 7 months and 2 weeks. At the 30th completion, a face-to-face Quran *tadarus* session is held, featuring a sermon and closing prayers for the Quran.

Supporting factors, based on the results of the study, there are several factors that support the successful implementation of the Quran *tadarus* program through WhatsApp Groups at the Darul Falah Mosque in the Nuansa Indah Gadut Housing Complex. First, the full support of the mosque administrators and community leaders is a major factor in the program's continuity. Second, the high level of enthusiasm and participation of the community also strengthens the implementation of the program. Third, the use of WhatsApp as a means of *tadarus* is a significant supporting factor. WhatsApp was chosen because it is easily accessible, economical in terms of data usage, and widely used by the community. Fourth, the program management system is well-structured. Fifth, the face-to-face khatam Quran (completion of *tadarus*) activity is a motivating factor for participants to strengthen Islamic brotherhood and enthusiasm for the program's continuity.

The implementation of the Quran *tadarus* program through a WhatsApp group at the Darul Falah Mosque in the Nuansa Indah Gadut Housing Complex has shown significant success thanks to strong supporting factors. Full support from mosque administrators and community leaders has been the main foundation that has ensured the program runs consistently. Their presence not only legitimizes the activity, but also creates a sense of togetherness that encourages the congregation to actively participate. With moral and organizational support from the management, the *tadarus* program has been successfully integrated into the mosque's religious activities, thereby increasing the congregation's enthusiasm for regularly reading and understanding the Quran.

In addition, the involvement of community leaders has a positive influence in building motivation and a sense of shared responsibility. Respected community leaders serve as role models for other congregants, so that participation in the *tadarus* program is not only seen as an individual obligation, but also as a form of social and spiritual contribution. This support strengthens the sense of togetherness, expands the reach of participants, and fosters a culture of reading the Quran in the surrounding environment. Thus, the support of mosque administrators and community leaders has proven to be a key pillar that ensures the sustainability and success of this technology-based Quran *tadarus* program.

The high level of enthusiasm and participation from the community is one of the key factors in strengthening the implementation of the Quran *tadarus* program at Darul Falah Mosque. The enthusiasm shown by the congregation, both young and old, reflects a collective awareness of the importance of reading and understanding the Quran. This active participation is not only evident from their presence in WhatsApp groups, but also from their consistency in submitting their readings and motivating one another. With such widespread involvement, the Quran *tadarus* program has become more vibrant and sustainable, thereby fostering a strong religious culture within the community.

In addition to the enthusiasm of the congregation, the use of WhatsApp as a means of reciting the Quran has contributed significantly to the success of the program. WhatsApp, as a simple and easily accessible communication platform, allows congregations to interact without time and place restrictions. Features such as text messages, voice recordings, and sharing links to the Quran make the *tadarus* process more flexible and efficient. Thus, this medium serves as a bridge that connects congregants in a virtual space, allowing them to continue their religious activities despite their busy schedules.

The combination of public enthusiasm and the use of modern communication technology has made the Quran *tadarus* program increasingly relevant to the needs of the times. The presence of WhatsApp not only facilitates coordination, but also

expands the reach of da'wah to a wider family and community. This shows that the integration of religious spirit and technology can produce innovation in worship practices, while strengthening social solidarity. With community support and the use of digital media, the Quran *tadarus* program at Darul Falah Mosque has become a model for adaptive and sustainable Quran learning.

The first obstacle is limited access to technology for a small number of participants, which hinders their ability to report their readings. Second, differences in the ability and speed of reading the Quran among participants also hinder some participants, who need more time to complete the juz they have chosen. Third, there are limitations in controlling the quality of Quran *tadarus* due to the online implementation of the program.

In implementing the Quran *tadarus* program through the WhatsApp Group at the Darul Falah Mosque, there are several obstacles that affect the smooth running of the activity. Limited access to technology among a small number of participants is a major obstacle, as not all congregants have adequate devices or internet connections. This causes difficulties in reporting *tadarus* on a regular basis, thereby reducing the effectiveness of program coordination and monitoring. In addition, differences in the ability and speed of reading the Quran among participants also cause imbalances. Some congregants need more time to complete the assigned juz, resulting in uneven progress for the program as a whole.

In addition, limitations in controlling the quality of Quran *tadarus* due to the online implementation of the program also pose a challenge. The absence of direct supervision from mentors or teachers makes it difficult to evaluate the accuracy of tajwid and fluency of *tadarus*. This has the potential to cause differences in the quality of *tadarus* among participants, thereby preventing the program from fully achieving its goal of improving Quran *tadarus* skills. Therefore, although this technology-based *tadarus* program provides convenience in its implementation, these obstacles need to be addressed so that the program's success can be maximized and evenly distributed among all members of the congregation.

The effectiveness of the Quran *tadarus* program through WhatsApp groups can be seen from the development of the program. Initially, there was the Shohibul 1 group, which then developed into the Shohibul 2 and 3 groups for general participants and the Bestie Quran group for children participating in the Alquran Education Institute. In addition, the strengthening of Islamic faith through this program did not only occur at the individual level, but also at the social level. The collective interaction built within the WhatsApp group creates a religious environment that is mutually supportive and motivating. This environment is an important factor in maintaining the consistency of worship and religious commitment of the participants.

## CONCLUSION

Based on the results of research and discussions regarding the Strengthening of Islamic Faith in the Quran *tadarus* Program through WhatsApp Groups at the Darul Falah Mosque in the Nuansa Indah Gadut Housing Complex, in terms of implementation, it has been planned and systematic, receiving full support from all parties despite encountering a few obstacles during the program's implementation, which did not have a significant impact. Additionally, this program has been highly effective in reaching out to the community to encourage them to start reading the Quran regularly. This is evidenced by the growth of the group from one to four, as well as the positive impact felt by the participants after completing the program.

## REFERENCES

- Adisaputro, S. E., & Amrillah, M. (2021). Peran Remaja Masjid dalam Meningkatkan Dakwah. *J-KIs: Jurnal Komunikasi Islam*, 2(1), 43-52. <https://doi.org/10.53429/j-kis.v2i1.227>
- Amini, N. R., & Naimi, N. (2022). Penguatan Ibadah Tarjih Muhammadiyah bagi Mahasiswa Mentoring KIAM Pasca Pandemi Covid 19 di Universitas Muhammadiyah Sumatera Utara. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(01), 595-606. <https://doi.org/10.30868/ei.v11i01.1578>
- Arivianto, S., David, A., Syahputra, Y., & Nur, M. S. S. (2022). Dampak Teknologi Pada Implikasi Sosial, Kultural, Dan Keagamaan Dalam Kehidupan Manusia Modern. *Moderasi: Jurnal Kajian Islam Kontemporer*, 1(01).
- Arlana, R., Zaki, A., & Febriyanni, R. (2025). Strategi Penggunaan Media Sosial Dalam Meningkatkan Prestasi Akademik Dan Non Akademik di SMP-IT Suara Da'i Muda Langkat. *Jurnal Kajian dan Riset Mahasiswa*, 1165-1185.
- Basuki, D. D., & Febriansyah, H. (2020). Pembentukan Karakter Islami melalui Pengembangan Mata Pelajaran Akidah Akhlak di Madrasah Aliyah An-Najah Bekasi. *Intelektual: Jurnal Pendidikan dan Studi Keislaman*, 10(2), 121-132. <https://doi.org/10.33367/ji.v10i2.1209>
- Busral, B., Rambe, K. F., Gunawan, R., Jaafar, A., Habibi, U. A., & Engkizar, E. (2025). Lived da'wah: Temporal structuring of religious practice in Tabligh jamaat's daily congregation. *Jurnal Ilmu Dakwah*, 45(2), 377-398. <https://doi.org/10.21580/jid.v45.2.28479>
- Engkizar, E., Jaafar, A., Alias, M. F. B., Guspita, R., & Albizar, A. (2025). Utilisation of Artificial Intelligence in Quranic Learning: Innovation or Threat?. *Journal of Quranic Teaching and Learning*, 1(2), 1-17. <https://joqer.intischolar.id/index.php/joqer/article/view/7>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Fakhruddin, F. M., Oktavia, G., & Febriani, A. (2023). Changes in Students' Motivation to Memorize the Quran: A Study at Quranic Higher Education Institutions in Indonesia. *International Journal of Islamic Studies Higher Education*, 2(3), 240-258. <https://doi.org/10.24036/insight.v2i3.240>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Langputeh, S., Rahman, I., & Febriani, A. (2025). Analysis Problems of Quranic Education Teachers in Indonesia: A Systematic Literature Review. *International Journal of Islamic Studies Higher Education*, 4(2), 92-108. <https://doi.org/10.24036/insight.v4i2.232>
- Halimah, S., Luthfiah, N., Harahap, S. W., Ulfa, M., Irmu, R. F., Khadna, S. F., & Khairunnisah, W. (2024). Menjaga moderasi beragama di era digital: tantangan dan strategi menghadapi teknologi. *Book Chapter of Proceedings Journey-Liaison Academia and Society*, 1(1), 43-63.
- Hariato, J., Amelia, S., & Latifah, U. A. (2025). Akidah islamiyah di era digital tantangan dan penguatan kepribadian muslim. *Journal of Multidisciplinary in Islam*, 1(2), 161-176.
- Husna, A., & Matsum, H. (2025). Pemanfaatan Media Digital dalam Pembinaan Ibadah Siswa di SDS IT Al Fatih. *Cetta: Jurnal Ilmu Pendidikan*, 8(3), 476-488. <https://doi.org/10.37329/cetta.v8i3.4587>
- Istichoroh, L., Hamid, A. M., & Nihayatus, H. I. (2025). Strategies of Islamic Religious Education Teachers in Instilling Moral Values in the Digital Era: A Study at Madrasah Ibtidaiyah Thoriqotul Hidayah Taman Laren, Lamongan Regency. *Jurnal Penelitian Medan Agama*, 16(1), 81-90. <http://dx.doi.org/10.58836/jpma.v16i1.24257>
- Jaafar, A., Kamaruzaman, N. R., & Idris, M. (2025). The Concept and Practice of Islamic Education in Realizing Peace in Society. *Muaddib: Journal of Islamic Teaching and Learning*, 1(2), 24-



35. <https://muaddib.intischolar.id/index.php/muaddib/article/view/10>  
Kassymova, G. K., Talgatov, Y. K., Arpentieva, M. R., Abishev, A. R., & Menshikov, P. V. (2025). Artificial Intelligence in the Development of the Theory and Practices of Self-Directed Learning. *Multidisciplinary Journal of Thought and Research*, 1(3), 66-79. <https://mujoter.intischolar.id/index.php/mujoter/article/view/19>
- Muid, A., Arifin, B., & Karim, A. (2024). Peluang dan Tantangan Pendidikan Pesantren di Era Digital (Studi Kasus di Pondok Pesantren Al-Islah Bungah Gresik). *MODELING: Jurnal Program Studi PGMI*, 11(1), 512-530.
- Nisak, S. L., & Nugroho, P. (2025). Collaboration between Teachers and Islamic Religious Leaders in Improving Al-Qur'an Literacy: Kolaborasi Guru dan Rohani Islam dalam Penguatan Literasi Al-Qur'an. *Halaqa: Islamic Education Journal*, 9(2), 96-103. <https://doi.org/10.21070/halaqa.v9i2.1768>
- Nurhayati, M. A., Wirayudha, A. P., Fahrezi, A., Pasama, D. R., & Noor, A. M. (2023). Islam Dan Tantangan Dalam Era Digital: Mengembangkan Koneksi Spiritual Dalam Dunia Maya. *Al Aufa: Jurnal Pendidikan dan Kajian Keislaman*, 5(1), 1-27. <https://doi.org/10.32665/alaufa.v5i1.1618>
- Rahman, A., & Sulastri, S. (2025). Peningkatan Pemahaman Dan Partisipasi Keagamaan Masyarakat Melalui Program Kajian Islam Interaktif di SMA Negeri 1 Sukapura Probolinggo. *Filantropis: Jurnal Pengabdian kepada Masyarakat*, 1(2), 152-167. <https://doi.org/10.38073/filantropis.v1i2.3638>
- Setiawan, W., Amalia, R. P., & Vionita, V. (2023). Whatsapp Sebagai Media Dakwah Penyuluh Agama Islam Dalam Meningkatkan Kemampuan Baca Tulis Al-Qur'an. *An-Nabdhliyyah: Jurnal Studi Keislaman*, 2(1), 139-157. <https://doi.org/10.70502/ajsk.v2i1.40>
- Sriwahyuni, N., Oktasari, M., Akmal, F., Khadijah, K., & Suriadi, H. (2025). A Counseling-Based Model for Islamic Character Development in Secondary School Students. *Multidisciplinary Journal of Thought and Research*, 1(3), 97-108. <https://mujoter.intischolar.id/index.php/mujoter/article/view/17>

**Copyright holder:**

© Oktavia, D. A., Saparudin, R., Ilham, S.

**First publication right:**

Ahlussunnah: Journal of Islamic Education

**This article is licensed under:**

**CC-BY-SA**