

Strengthening TPQ Teachers' Competence through Qur'any Method Training in Community-Based Qur'anic Education

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Abstract: Improving the quality of community-based Qur'anic education requires strengthening teacher competence as a key factor in sustaining learning at Qur'anic Education Centers (TPQs). This community engagement program aimed to strengthen the competencies of TPQ teachers in Alang-Alang Caruban Village, Jogoroto District, Jombang Regency, through Qur'any method training. The program employed a participatory capacity-building approach involving needs

identification, Qur'anic learning assistance, methodological training, practical application, and participatory evaluation. The training combined explanation, demonstration, guided practice, and discussion using Qur'any 1–2 teaching aids, Qur'any songs, Tafsir Amaly, and Tafsir Ahkam as the primary materials. The results indicate that the program broadened teachers' methodological exposure and provided alternative instructional resources while connecting training activities with existing Qur'anic learning practices in the partner community. The program also shifted the orientation of community engagement from temporary direct teaching assistance toward strengthening local teachers as key actors in sustaining Qur'anic education. Its main contribution is conceptualized as a teacher-centered sustainability pathway for community-based Qur'anic education, integrating direct educational engagement, identification of instructional needs, methodological capacity building, practical application, reflection, and continued implementation by local educators. The program demonstrates that KKN-based community engagement can move beyond short-term educational service delivery toward more sustainable development of local educational capacity. Future programs should incorporate standardized competency assessments and follow-up observations to provide stronger evidence of teacher development and the sustainability of instructional practices.

Keywords: community engagement; Qur'anic education; Qur'any method; teacher capacity building; TPQ teachers.

Abstrak: Peningkatan kualitas pendidikan Al-Qur'an berbasis masyarakat memerlukan penguatan kompetensi guru sebagai aktor utama yang menjamin keberlanjutan pembelajaran di Taman Pendidikan Al-Qur'an (TPQ). Kegiatan pengabdian kepada masyarakat ini bertujuan memperkuat kompetensi guru TPQ di Desa Alang-Alang Caruban, Kecamatan Jogoroto, Kabupaten Jombang melalui pelatihan Metode Qur'any. Program dilaksanakan dengan pendekatan partisipatif berbasis penguatan kapasitas yang mencakup identifikasi kebutuhan, pendampingan pembelajaran Al-Qur'an, pelatihan metode, praktik penerapan, serta evaluasi partisipatif. Pelatihan dilaksanakan dengan memadukan penjelasan, demonstrasi, praktik terbimbing, dan diskusi menggunakan Peraga Qur'any 1–2, Lagu Qur'any, Tafsir Amaly, dan Tafsir Ahkam sebagai materi utama. Hasil pengabdian menunjukkan bahwa kegiatan memberikan perluasan wawasan metodologis dan alternatif sumber belajar bagi guru TPQ serta menghubungkan pelatihan dengan praktik pembelajaran Al-Qur'an yang telah berlangsung di lingkungan mitra. Pendampingan juga menggeser orientasi pengabdian dari bantuan mengajar yang bersifat sementara menuju penguatan kapasitas guru lokal sebagai pelaku keberlanjutan pendidikan Al-Qur'an. Kontribusi program dirumuskan sebagai teacher-centered sustainability pathway for community-based Qur'anic education, yang menempatkan keterlibatan langsung, identifikasi kebutuhan pembelajaran, penguatan metodologis, penerapan praktis, refleksi, dan keberlanjutan oleh guru lokal sebagai satu rangkaian pemberdayaan. Program ini menunjukkan bahwa pengabdian berbasis KKN dapat diarahkan melampaui pelayanan pendidikan jangka pendek menuju penguatan kapasitas sumber daya pendidikan lokal yang lebih berkelanjutan.

Kata kunci: guru TPQ; Metode Qur'any; pendidikan Al-Qur'an; pengabdian masyarakat; penguatan kompetensi.

Introduction

The development of Qur'anic education at the community level requires not only the availability of learning institutions but also the competence of teachers who can facilitate Qur'an learning effectively, systematically, and in accordance with learners'

characteristics.¹ Taman Pendidikan Al-Qur'an (TPQ) plays a strategic role in introducing Qur'anic literacy and Islamic values to children outside formal educational settings. In this context, TPQ teachers function not merely as instructors of Qur'anic reading but also as educators who contribute to the formation of religious habits and learners' engagement with the Qur'an. Teacher competence therefore becomes an important determinant of the quality of Qur'anic learning.² Effective learning requires teachers to possess pedagogical competence, appropriate instructional strategies, and the ability to adapt teaching methods to learners' needs (Darling-Hammond et al., 2017). Strengthening the capacity of TPQ teachers is thus essential to ensure that community-based Qur'anic education does not rely solely on teachers' commitment and religious knowledge but is also supported by appropriate and applicable teaching methods.

This need is particularly relevant in Alang-Alang Caruban Village, Jogoroto District, Jombang Regency, where religious activities constitute an integral part of community life. The village has a strong Islamic social environment, as reflected in regular Qur'anic recitation, yasinan, religious gatherings, grave pilgrimage traditions, Islamic holiday celebrations, and various religious educational activities conducted in mosques and prayer halls.³ These activities also function as social spaces that strengthen solidarity and community relationships. TPQs therefore occupy an important position within this religious ecosystem. The community service team was directly involved in teaching activities at TPQ Az-Zahra and TPQ Nurul Huda using Qur'any 1–2 teaching aids and Qur'any songs. This engagement provided an important basis for identifying the practical needs of Qur'anic teachers and for designing a community service program that was closely connected to the existing learning environment.

Initial engagement with the community indicated that the challenge was not simply the continuity of Qur'anic learning activities but the need to strengthen teachers' understanding and application of the Qur'any method. The final KKN report explicitly identified limited understanding of Qur'any as one of the challenges encountered during the program and responded to this issue by organizing training involving TPQ teachers. This condition suggests a competency gap between the existence of active Qur'anic learning practices and teachers' familiarity with alternative

¹ Mahrus Ali et al., 'A Community-Based Qur'anic Education Park Development Model To Increase Participation And Learning Quality', *Benchmarking* 9, no. 1 (2025): 57–67, <https://doi.org/10.30821/benchmarking.v9i1.23970>.

² Khumairoh An Nahdliyah, 'Metode Menghafal Dan Teknik Muraja'ah Di Pondok Pesantren Az Zainuriyah Dzarut Zakirrot Cukir Jombang', *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 12, no. 2 (2023): 253–65, <https://doi.org/10.54437/urwatulwutsqo.v12i2.988>; Khumairoh An Nahdliyah and Desy Naelasari, 'Interaksi Edukatif Guru Pendidikan Agama Islam Dan Siswa Dalam Membentuk Kepribadian Muslim', *Ngaos: Jurnal Pendidikan Dan Pembelajaran* 2, no. 2 (2024): 116–25, <https://doi.org/10.59373/ngaos.v2i2.69>.

³ Syahri Ramadona Dona et al., 'Implementing Asset-Based Community Development (ABCD) Approach in Enhancing Qur'anic Literacy Through Tahsin Learning at Gampong Meunasah, Bireuen, Aceh: A Community-Based Participatory Action Research', *Al-Arkhabii: Jurnal Pengabdian Masyarakat* 5, no. 2 (2025): 113–31.

instructional approaches that can enrich those practices. The issue is important because the sustainability of Qur'anic education depends substantially on teachers who interact directly with learners.⁴ Accordingly, community engagement should not be limited to temporarily assisting children during the KKN period. A more sustainable intervention requires strengthening local educators so that the knowledge and instructional practices introduced during the program can continue to be applied after the community service team has completed its activities.

Previous community engagement initiatives in Qur'anic education have generally emphasized teacher training, improvement of Qur'anic reading skills, development of teaching methods, and enhancement of TPQ management. Such initiatives demonstrate that strengthening teachers is a strategic entry point for improving the quality of community-based Qur'anic education. From the perspective of professional development, however, effective teacher capacity building should move beyond one-way knowledge transmission toward learning experiences that are connected to teachers' actual practices and provide opportunities for active learning and application.⁵ This perspective is particularly relevant to TPQ settings, where teachers operate within diverse institutional conditions and often develop instructional practices through experience. Therefore, training should be contextualized within the actual problems faced by teachers and provide instructional alternatives that can be directly implemented in Qur'anic learning. In the context of Alang-Alang Caruban, the Qur'any method was selected because it could be introduced not only conceptually but also through practical learning materials and demonstrations relevant to TPQ teaching.

Despite the growing attention to training for Qur'anic teachers, a gap remains in community engagement programs that position TPQ teachers as key agents for the sustainability of methodological innovation at the local level. Short-term service activities often focus on direct teaching assistance for children, whereas the strengthening of local teachers offers a greater possibility for continuity because teachers remain within the community after the service program ends.⁶ This program addresses that gap by shifting the orientation from student-centered temporary assistance to teacher-centered capacity strengthening through Qur'any method training. The novelty of the program lies in integrating methodological introduction with practical components of Qur'anic instruction through Qur'any 1–2 teaching aids, Qur'any songs, Tafsir Amaly, and Tafsir Ahkam. These components were documented as the materials used in the training conducted for TPQ teachers on March 1, 2026. Thus, the program was designed not merely to introduce a new teaching technique but

⁴ Habib Zainuri et al., 'Al-Qur'an Learning Models in Global Studies: Traditional and Modern Approaches', *Tafkir: Interdisciplinary Journal of Islamic Education* 7, no. 2 (2026): 445–60, <https://doi.org/10.31538/tijie.v7i2.2575>.

⁵ Lutvia Agustin et al., 'Strengthening Qur'anic Literacy through Teachers' Integrated Pedagogical Roles', *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 13, no. 2 (2024): 257–72, <https://doi.org/10.54437/urwatulwutsqo.v13i2.3596>.

⁶ Muh Syaifudin et al., 'Qur'anic Edu-Theology as a Framework for Holistic Education: A Critical Examination of Pedagogical Values in Surah al-Fāṭihah', *QOF* 9, no. 2 (2025): 261–78, <https://doi.org/10.30762/qof.v9i2.3282>.

to strengthen teachers' capacity to connect Qur'anic reading, instructional media, learning activities, and understanding of Qur'anic content within their teaching practices.

Based on these considerations, this community engagement program aimed to strengthen the competencies of TPQ teachers in Alang-Alang Caruban Village through training in the Qur'any method for Qur'anic learning. The program was designed as a capacity-building intervention that complemented the community service team's direct teaching assistance at local TPQs. The training specifically sought to broaden teachers' understanding of the Qur'any method and provide practical exposure to instructional resources that could be adapted to their learning contexts. The activity was formally conducted on March 1, 2026, targeting TPQ teachers and using Qur'any 1–2 teaching aids, Qur'any songs, Tafsir Amaly, and Tafsir Ahkam as the main instructional materials. By strengthening local teachers rather than relying exclusively on temporary teaching assistance, the program is expected to provide a more sustainable foundation for improving community-based Qur'anic learning and to offer a replicable capacity-building approach for similar TPQ settings..

Metode Pengabdian

This community engagement program was conducted in Alang-Alang Caruban Village, Jogoroto District, Jombang Regency, as part of the Community Service Program (Kuliah Kerja Nyata—KKN) carried out by Group XIII. The program focused specifically on strengthening the competence of TPQ teachers through training in the Qur'any method for Qur'anic learning. The selection of TPQ teachers as the primary target group was based on the strategic role of local Qur'anic educators in sustaining religious education within the community. The KKN report identifies TPQ assistance and Qur'any training for TPQ teachers as core programs in the religious and educational fields. Rather than positioning community members merely as recipients of activities, the program adopted a participatory capacity-building approach in which TPQ teachers were engaged as local educational actors expected to apply and sustain the instructional knowledge introduced during the program.

The community engagement process consisted of four interconnected stages: needs identification and coordination, program preparation and socialization, Qur'any method training, and participatory evaluation.⁷ The first stage involved direct engagement with the village and local educational environment to identify community needs and determine the feasibility of the program. The KKN team established communication with village officials, community and religious leaders, schools, and TPQ teachers before implementing the planned activities. The socialization process included distributing permission letters and invitations, organizing the opening of the KKN program at the village hall, conducting community and stakeholder visits, and obtaining permission to conduct teaching activities at local schools and TPQs. This initial engagement enabled the program to be contextualized within existing Qur'anic

⁷ Kholifatul Fauziah, 'Revitalizing Mosque's Social and Educative Functions: Empowering Quranic Education and Youth Engagement for Community', *Proceeding International Conference of Community Service* 3, no. 1 (2025), <https://doi.org/10.18196/iccs.v3i1.1363>.

learning practices rather than being introduced as an externally predetermined intervention.

The second stage consisted of practical engagement with Qur'anic learning activities before and alongside the teacher-training program. The KKN team participated in teaching assistance at local TPQs, allowing team members to interact directly with learners and observe the instructional context in which TPQ teachers worked. The report documents teaching assistance in three TPQs as part of the program implementation.⁸ This stage served as an experiential basis for the subsequent training because the community service team became familiar with the characteristics of local Qur'anic learning and the instructional resources that could be introduced. The Qur'any method was incorporated into these educational activities through the use of Qur'any 1–2 teaching aids and Qur'any songs. The direct teaching experience also helped bridge the training program with the actual pedagogical context faced by TPQ teachers.

The third stage was the core intervention, namely the Qur'any method training for TPQ teachers. The activity was conducted on March 1, 2026, and was designed to provide both conceptual introduction and practical exposure to the method. The training materials comprised Qur'any 1–2 teaching aids, Qur'any songs, Tafsir Amaly, and Tafsir Ahkam. These components were selected to provide participants with instructional resources that extended beyond Qur'anic reading techniques by connecting learning media, memorization or rhythmic learning activities, and understanding of Qur'anic meanings. The training was therefore positioned as a capacity-strengthening activity rather than merely a presentation of information. Participants were introduced to the instructional components and their possible application in TPQ learning, with emphasis on their practical use in teaching. The original report confirms that Qur'any training for TPQ teachers was implemented as an educational program and records it as a completed activity.

The implementation strategy combined explanation, demonstration, guided practice, and discussion. Explanation was used to introduce the basic orientation and components of the Qur'any method, while demonstration provided participants with examples of how the teaching aids and Qur'any songs could be incorporated into learning activities. Guided practice was intended to create opportunities for teachers to engage directly with the instructional materials rather than receiving them only at the theoretical level. Discussion was used to connect the introduced method with participants' existing teaching experiences and the characteristics of learners in their respective TPQs.⁹ Through this combination, the training was oriented toward strengthening applicable pedagogical competence. The program thus emphasized a

⁸ Daryanto Daryanto et al., 'Muhammadiyah-Based Community Engagement: Qur'anic Literacy, Worship Discipline, and Financial Empowerment: Keterlibatan Komunitas Berbasis Muhammadiyah: Literasi Al-Qur'an, Disiplin Ibadah, Dan Pemberdayaan Keuangan', *CONSEN: Indonesian Journal of Community Services and Engagement* 6, no. 1 (2026): 78–85, <https://doi.org/10.57152/consen.v6i1.2629>.

⁹ Imroatul Istiqomah et al., 'Revitalizing Qur'anic Learning Centers through the Integration of Islamic History: A Community Engagement Approach to Strengthening Children's Islamic Character', *Mangabdi: Journal of Community Engagement in Religion, Social, and Humanities* 3, no. 1 (2026): 1–17, <https://doi.org/10.31958/mangabdi.v3i1.17060>.

progression from understanding the method → observing its application → practicing instructional components → reflecting on their potential use in TPQ learning.

The fourth stage involved evaluation of the implementation process and reflection on program sustainability. Evaluation within the overall KKN program was conducted regularly, including internal discussions every two days and coordination with the field supervisor, monitoring and evaluation team, and relevant community stakeholders such as neighborhood leaders, mosque administrators, school teachers, and TPQ teachers.¹⁰ The report indicates that community participation and responses from village officials and local community leaders were generally positive and that the planned programs, including Qur'any practice and training for TPQ teachers, were implemented. In the context of this article, program achievement is therefore assessed qualitatively through implementation records, participant involvement, direct observations during the activities, stakeholder responses, and documentation of the training process. The source report does not provide numerical pre-test–post-test data or standardized competency scores; consequently, no quantitative claim of competency improvement is made. The evaluation instead focuses on the extent to which the training provided TPQ teachers with additional methodological knowledge and practical instructional resources that could be continued within their respective Qur'anic learning environments.

Result and Discussion

Result

The community engagement program was implemented within the broader Community Service Program (Kuliah Kerja Nyata—KKN) in Alang-Alang Caruban Village, with particular attention to strengthening Qur'anic learning at the community level. Initial engagement with local educational and religious activities showed that Qur'anic education was already embedded in the daily religious life of the community. The KKN team participated directly in teaching activities at local TPQs, including TPQ Az-Zahra and TPQ Nurul Huda, where Qur'any 1–2 teaching aids and Qur'any songs were introduced as part of the learning process. These teaching activities were conducted regularly from Monday to Saturday and were recorded as successfully implemented in the KKN report. Direct involvement in TPQ learning provided the community service team with an understanding of the existing instructional context and created an opportunity to introduce the Qur'any method not as an isolated training topic but as an approach connected to the actual teaching practices experienced by local Qur'anic educators.

The need for teacher capacity strengthening became more evident during the implementation of the KKN programs. The final report explicitly identifies limited understanding of the Qur'any method among some participants involved in the educational activities and records the organization of Qur'any method training

¹⁰ Zainul Fuad and Nafilatur Rohmah, 'Pemberdayaan Madrasah Melalui Implementasi Metode UMMI Untuk Peningkatan Pembelajaran Al-Qur'an: Participatory Action Research di MI Maslakul Huda Lamongan', *Madinah: Jurnal Studi Islam* 12, no. 2 (2025): 297–313, <https://doi.org/10.58518/madinah.v12i2.4129>.

together with TPQ teachers as a response to this condition. This finding was important because it shifted the orientation of the program from temporary teaching assistance toward strengthening the competence of local educators. Teaching children directly could provide short-term educational support, but the sustainability of methodological innovation depended on teachers who would continue to conduct Qur'anic learning after the KKN program ended. The training was therefore positioned as a capacity-building intervention intended to broaden teachers' methodological references and provide practical instructional resources that could be incorporated into existing TPQ learning.

The core training activity was conducted on Sunday, March 1, 2026, from 09.00 to 11.00 and specifically targeted TPQ teachers. The training materials included Qur'any 1-2 teaching aids, Qur'any songs, Tafsir Amaly, and Tafsir Ahkam. The activity was documented as successfully completed as part of the religious education program. The selection of these materials reflects an effort to strengthen Qur'anic learning through several interconnected components. Qur'any 1-2 teaching aids provided practical resources for structuring learning, while Qur'any songs offered an alternative way to facilitate recall and learner engagement. The inclusion of Tafsir Amaly and Tafsir Ahkam also broadened the orientation of the training beyond reading techniques by introducing components related to understanding and applying Qur'anic messages.

One important result of the program was the connection established between teacher training and direct instructional practice. Prior to and following the training, the Qur'any method was not presented merely as theoretical knowledge but was incorporated into teaching assistance activities at local TPQs. The KKN documentation records the use of Qur'any 1-2 and Qur'any songs in teaching at TPQ Az-Zahra and TPQ Nurul Huda. In the collective activity records, TPQ teaching was repeatedly associated with the expected achievement of helping children read the Qur'an properly and practice Qur'any learning. This continuity between training and classroom practice strengthened the contextual character of the intervention because the materials introduced to teachers were directly related to instructional activities already being implemented in the local Qur'anic education environment.

The training also created a broader understanding of Qur'anic instruction as an activity that could combine reading, learning media, rhythmic or song-based reinforcement, and contextual understanding of Qur'anic content. Such an orientation is significant because TPQ learning can easily become concentrated on the technical achievement of reading fluency alone. Through the combination of Qur'any teaching aids, Qur'any songs, Tafsir Amaly, and Tafsir Ahkam, the program introduced an instructional framework in which reading skills could be connected with comprehension and the practical meaning of Qur'anic teachings. The immediate contribution of the activity, therefore, was not the replacement of existing TPQ practices but the provision of additional pedagogical options that teachers could adapt according to the characteristics of their learners and institutional contexts.

Another observable outcome was the active integration of local educational stakeholders into the community engagement process. The training did not stand apart from the social structure of the village but was developed through communication with TPQ teachers, community leaders, religious figures, and other stakeholders involved in KKN activities. The report records that program implementation and emerging difficulties were regularly communicated with the field supervisor, monitoring and evaluation team, neighborhood leaders, mosque administrators, TPQ teachers, and school teachers. This pattern of communication contributed to the acceptance and continuity of activities because local stakeholders were involved not only at the formal permission stage but also during evaluation and adjustment of the programs.

The results further indicate that the Qur'any training was embedded within a broader sequence of Qur'anic educational activities rather than implemented as a one-time ceremonial event. Teaching assistance at TPQs, Qur'anic recitation activities, Qur'any practice, and teacher training were conducted during the same community service period. This sequencing enabled the KKN team to move from direct service to capacity strengthening. In practical terms, the pattern can be represented as initial engagement with TPQ learning → identification of methodological needs → introduction of Qur'any learning resources → teacher training → continued application in Qur'anic learning activities. This process distinguishes the activity from a conventional seminar because the training emerged from field engagement and was connected with subsequent educational practices.

From the perspective of immediate program achievement, the Qur'any training was completed according to the planned schedule and formed part of the KKN programs that received generally positive responses from the community. The overall evaluation report states that the programs, including Qur'any practice and Qur'any training for TPQ teachers, were implemented as planned and received a positive response from the village community. The report also notes that community members, village officials, and local community leaders demonstrated good participation and support throughout the activities. These responses suggest that the program was relevant to the local educational and religious environment and that strengthening Qur'anic learning through teacher involvement was socially acceptable within the community.

The educational impact of the program can be identified primarily at the level of exposure to new instructional resources and the expansion of methodological options available to TPQ teachers. The training introduced participants to learning components that could be incorporated into their existing practices and demonstrated how Qur'any resources could be used in actual Qur'anic instruction. Accordingly, the most defensible outcome is the strengthening of teachers' methodological awareness and access to practical teaching resources rather than a statistically verified increase in competence. The available report does not contain standardized competency measurements, quantitative pre-test and post-test results, or comparative assessment scores. For this reason, the program outcomes are interpreted through documented implementation,

direct participation, the use of Qur'any materials in learning activities, and stakeholder responses rather than through numerical claims of effectiveness.

At the programmatic level, the most significant result was the shift from temporary learner assistance toward local teacher capacity building. During the early stages of KKN, students were directly involved in teaching children and assisting existing educational activities. The Qur'any training extended this role by involving TPQ teachers as the actors responsible for the continuity of Qur'anic education. This shift provides a stronger basis for sustainability because teaching knowledge and materials are transferred to educators who remain within the community. In this sense, the program did not merely deliver a service to TPQ learners but attempted to strengthen the local educational resources that support them. Teacher capacity strengthening therefore became a bridge between short-term KKN intervention and the longer-term sustainability of community-based Qur'anic education.

The overall results can be organized into three interrelated dimensions. The first is methodological enrichment, reflected in the introduction of the Qur'any method and its instructional components to TPQ teachers. The second is practice-oriented learning, demonstrated by the use of Qur'any 1–2 teaching aids and Qur'any songs in direct TPQ teaching activities. The third is local capacity strengthening, reflected in the involvement of TPQ teachers as the principal target of the training rather than relying exclusively on KKN students as temporary instructors. These three dimensions suggest a capacity-building pathway in which community engagement moves from providing educational assistance toward enabling local teachers to sustain and adapt instructional practices independently.

Nevertheless, the results should be interpreted within the limitations of the available evidence. The KKN report documents the implementation of the training, the instructional materials used, stakeholder participation, and generally positive community responses, but it does not provide the exact number of training participants, individual competency scores, systematic participant feedback, or follow-up observations of teachers' classroom practices after the program. Consequently, this article does not claim that the Qur'any method training quantitatively improved teacher competence or learner outcomes. Rather, the documented contribution of the program lies in expanding teachers' methodological exposure, providing applicable Qur'anic teaching resources, linking training with direct instructional practice, and establishing a foundation for the continued development of Qur'anic learning within local TPQs.

These results indicate that community engagement in Qur'anic education becomes more sustainable when interventions are directed not only at learners but also at the educators who maintain the learning process. The Qur'any method training in Alang-Alang Caruban therefore represents an effort to transform KKN activities from short-term educational assistance into teacher-centered capacity strengthening. Through the integration of practical teaching resources, contextual training, direct TPQ engagement, and stakeholder collaboration, the program established an initial

foundation for strengthening community-based Qur'anic education while preserving the active role of local teachers as the primary agents of its continuation.

Discussion

The implementation of Qur'any method training for TPQ teachers in Alang-Alang Caruban Village demonstrates that strengthening community-based Qur'anic education requires interventions directed not only at learners but also at the educators who sustain the learning process. Teachers play a central role in planning learning, selecting instructional strategies, facilitating learner participation, and evaluating educational progress. In the context of TPQ, this role is particularly important because Qur'anic teachers are expected to possess Qur'anic knowledge as well as pedagogical, professional, social, spiritual, and personal competencies. The national competency framework for TPQ educators similarly emphasizes that Qur'anic teachers are responsible for planning and implementing learning, assessing learning outcomes, and providing educational guidance. The present program therefore positions TPQ teachers as strategic actors whose methodological competence can influence the sustainability and quality of Qur'anic education within the community.

This orientation is supported by the broader literature on teacher professional development. Based on a review of 35 rigorous studies, identified several characteristics of effective professional development, including a strong focus on content, active learning, collaboration, modeling of effective practices, expert support, feedback and reflection, and sustained learning opportunities.¹¹ These principles are relevant to the Qur'any training because the activity was not designed exclusively as a theoretical lecture. The program connected methodological explanation with teaching materials and direct Qur'anic learning activities in local TPQs. In this sense, teacher development becomes more meaningful when professional learning is linked to the actual instructional problems teachers encounter rather than being separated from their everyday teaching practices.

One of the most important implications of this program is the shift from direct assistance for learners toward teacher-centered capacity strengthening. During the initial KKN activities, students were directly involved in teaching children at TPQ Az-Zahra and TPQ Nurul Huda using Qur'any 1–2 teaching aids and Qur'any songs. Direct assistance provided immediate educational support, but the temporary duration of KKN created limitations for long-term continuity. Strengthening local teachers therefore became a more sustainable strategy because teachers remain within the community and continue the learning process after the external community service team has completed its program. This orientation is consistent with Saekan, who found that empowering TPQ teachers through training and the application of appropriate

¹¹ Narayan Prasad Adhikari and Jhupa Kumari Budhathoki, 'Analyzing the Elements of Effective Professional Development in Teacher Education', *THE ACADEMIA* 5, no. 1 (2025): 136–48, Nepal, <https://doi.org/10.3126/ta.v5i1.77135>.

teaching methods contributed to strengthening the quality of Qur'anic education and community participation.¹²

Recent community engagement programs also demonstrate the importance of positioning TPQ teachers as the primary assets of educational development. Siti Toyibah, implemented teacher capacity strengthening through tahsin training and reinforcement of tajwid knowledge using an Asset-Based Community Development approach that explicitly positioned teachers as community assets.¹³ Similarly, Rodiatul Jennah and M. Jadid Khadavi emphasized competency standardization through the An-Nahdliyah method, particularly in strengthening teachers' Qur'anic reading, pronunciation, tajwid, tartil, and instructional techniques appropriate to learner characteristics.¹⁴ These studies reinforce the argument that sustainable improvement in TPQ education depends considerably on the ability of local educators to master and consistently apply appropriate instructional methods.

The practical character of the Qur'any training represents another important strength of the program. The training conducted on March 1, 2026, involved Qur'any 1–2 teaching aids, Qur'any songs, Tafsir Amaly, and Tafsir Ahkam. These components allowed the training to address different dimensions of Qur'anic instruction rather than focusing solely on verbal explanation of a teaching method. Qur'any teaching aids provided structured learning resources, while the use of songs introduced a more interactive form of reinforcement. At the same time, Tafsir Amaly and Tafsir Ahkam extended the instructional orientation toward understanding and applying Qur'anic messages. This design is consistent with the active-learning principle identified by Darling-Hammond et al. (2017), in which professional learning becomes more effective when teachers have opportunities to observe, practice, discuss, receive feedback, and reflect on instructional strategies.

The emphasis on practical learning is also supported by recent TPQ community engagement findings. Sukandar (2025) reported that an integrated training program combining theoretical knowledge and hands-on practice strengthened pedagogical understanding among TPQ, TPSQ, and tahfizh teachers, particularly in child-centered teaching approaches and engaging Qur'anic learning strategies. Another program involving TPQ and MDT teachers emphasized active-learning methods, simple instructional media, and strategies for creating more engaging Qur'anic learning because monotonous instructional practices had been associated with reduced learner interest and understanding (Sukandar, 2025). These findings strengthen the rationale

¹² Mukhamad Saekan and Saim Kayadibi, 'Institutionalizing Quality Culture in Non-Formal Islamic Education: Evidence from Qiroati-Based Qur'anic Schools in Indonesia', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 7, no. 2 (2026): 482–96, <https://doi.org/10.31538/munaddhomah.v7i2.2958>.

¹³ Siti Toyibah, 'Revitalization Training for TPQ through the Asset Based Community Development (ABCD) Approach', *Dedicated: Journal of Community Services (Pengabdian Kepada Masyarakat)* 3, no. 1 (2025): 275–88, <https://doi.org/10.17509/dedicated.v3i1.83073>.

¹⁴ Rodiatul Jennah and M. Jadid Khadavi, 'Enhancing Quranic Recitation Quality Through the An-Nahdliyah Method: A Case Study at Madrasah Diniyah', *HEUTAGOGIA: Journal of Islamic Education* 6, no. 1 (2026): 47–57, <https://doi.org/10.14421/hjie.2026.61-04>.

for the present program, in which methodological training was linked to teaching demonstrations and instructional resources rather than delivered only through conventional lectures.

The use of Qur'any songs is particularly relevant to this effort because instructional variation can help teachers create a more engaging learning environment for children. TPQ learners differ in age, learning readiness, concentration, and previous Qur'anic learning experiences. Consequently, relying on a single instructional pattern may limit learner involvement. Huda et al. (2026) identified limited variation in teaching methods as one of the problems affecting Qur'anic learning and reported that innovative and collaborative instructional approaches contributed to greater teacher confidence and stronger learner participation and motivation. The use of songs in the Qur'any method can therefore be understood not merely as an entertaining activity but as part of a pedagogical strategy for facilitating participation, memory, and engagement, provided that it remains aligned with the objectives and content of Qur'anic learning.

Another distinctive aspect of the program is the integration of Qur'anic reading with understanding and practical religious content through Tafsir Amaly and Tafsir Ahkam. TPQ education frequently emphasizes basic Qur'anic literacy because correct reading, makhraj, tajwid, and fluency constitute fundamental competencies. National TPQ competency standards likewise place the ability to read the Qur'an correctly according to tajwid among the principal expected outcomes of Qur'anic education. Nevertheless, Qur'anic education has a broader formative function that includes understanding religious values and supporting their application in learners' lives. The integration of Tafsir Amaly and Tafsir Ahkam therefore broadens the training orientation by connecting reading competence with meaningful engagement with Qur'anic teachings. The program does not diminish the importance of technical reading competence but situates it within a more comprehensive educational process.

From a professional-development perspective, the combination of methodological knowledge, practical teaching aids, and contextual application also supports the development of pedagogical competence. Haryanto et al. (2022) emphasize that TPQ teachers' ability to plan and implement learning represents an important component of achieving Qur'anic educational objectives.¹⁵ Similarly, Prastowo et al. (2026) underline the importance of strengthening teachers' pedagogical capacity through contextual teaching methods and strategies in Qur'anic learning. In the present program, competence strengthening was therefore not interpreted simply as acquiring knowledge of the Qur'any method.¹⁶ It involved

¹⁵ Dr Bagus Teguh Santoso et al., 'THE ROLE OF TPQ TEACHERS IN OBTAINING PROTECTION AND FULFILLMENT OF RIGHTS AS PROFESSIONALS', *Acitya Wisesa: Journal of Multidisciplinary Research*, 15 November 2024, 12–24, <https://doi.org/10.56943/jmr.v3i3.645>.

¹⁶ Zakiyyah Rahma Agustin and Muhammad Wildan Shohib, 'Implementation of the Ummi Method in Increasing Interest in Learning the Qur'an Among Students at the Riyadlul Jannah Islamic Boarding School TPQ', *Journal of General Education and Humanities* 5, no. 1 (2026): 757–68, <https://doi.org/10.58421/gehu.v5i1.963>.

expanding teachers' methodological choices and providing resources that could be adapted to the actual characteristics of learners and TPQ environments.

The impact of the training can consequently be interpreted primarily through the expansion of methodological awareness and access to alternative instructional resources. The KKN report confirms that Qur'any training for TPQ teachers was implemented and that Qur'any practices formed part of the wider educational activities conducted during the community service period. However, the available documentation does not provide standardized pre-test and post-test results. Therefore, this article does not claim a statistically significant improvement in teacher competence. The evidence more appropriately supports the conclusion that participants were exposed to additional methodological knowledge and practical instructional resources. This distinction is methodologically important because claims of effectiveness should correspond to the type and strength of evidence actually collected.

The participatory relationship established with local stakeholders further contributed to the relevance of the program. The KKN team conducted regular evaluations and communicated program implementation with the field supervisor, monitoring and evaluation team, neighborhood leaders, mosque administrators, school teachers, and TPQ teachers. This collaborative pattern is consistent with community-based approaches that regard local participation as a central component of sustainable intervention. Masrifatin et al. (2024), for instance, employed an Asset-Based Community Development approach that utilized local educational resources and community participation to improve TPQ learning. Likewise, Wikrama et al. (2026) combined initial observation, deliberation with TPQ administrators, participatory training, and evaluation in strengthening teachers' instructional competence. These approaches suggest that community service becomes more contextually relevant when local educators participate in identifying problems and developing responses rather than functioning merely as recipients of externally determined programs.

The sequence of activities in Alang-Alang Caruban also differentiates the program from isolated teacher workshops. The KKN team first became directly involved in local TPQ learning, subsequently identified the need for methodological strengthening, introduced Qur'any resources in teaching activities, organized teacher training, and continued its engagement with Qur'anic education during the remaining KKN period.¹⁷ The process therefore consisted of direct educational engagement, identification of instructional needs, methodological introduction, teacher capacity strengthening, practical application, and continued local implementation. This sequence means that the teacher-training program emerged from actual interaction with the learning environment rather than from assumptions made before entering the community.

¹⁷ Elma Khairani et al., 'Revitalizing TPQ Learning through Adaptive Game-Based Media: A Participatory Action Research at MDTA Uswatun Hasanah', *Edupro: Jurnal Pendidikan Dan Pengabdian Kepada Masyarakat* 2, no. 2 (2026): 1–14, <https://doi.org/10.65793/e-jppkm.2026.137>.

This contextual sequence constitutes an important point of distinction when the program is compared with previous community service activities. Existing programs have successfully strengthened TPQ teachers through tahsin and tajwid training, An-Nahdliyah standardization, active-learning training, and other specific Qur'anic teaching approaches (Fahrudin et al., 2026; Sukandar, 2025; Wikrama et al., 2026). The novelty of the present program therefore does not lie simply in conducting training for TPQ teachers or introducing a particular Qur'anic learning method. Such activities have already been widely implemented. Rather, the distinctive contribution lies in converting initial direct teaching assistance into a teacher-centered capacity-building process grounded in field interaction and designed to strengthen the sustainability of local Qur'anic education.

Based on this process, the contribution of the program can be conceptualized as a teacher-centered sustainability pathway for community-based Qur'anic education. This pathway begins with direct engagement in local Qur'anic learning and continues with identification of instructional needs, methodological capacity strengthening, practical application, reflection, and continuation by local teachers. This conceptualization reflects the principle that the most sustainable outcome of a temporary community engagement program is not necessarily the continuation of activities by university students but the strengthened capacity of local actors to maintain, modify, and further develop educational practices independently. The importance of sustained teacher development is consistent with Darling-Hammond et al. (2017), who emphasize that effective professional learning should extend beyond isolated training sessions and provide opportunities for continued practice, feedback, collaboration, and reflection.

The sustainability dimension also has institutional implications for local TPQs. Knowledge acquired through training can have limited long-term influence when it remains attached only to individual participants. Greater sustainability requires methodological knowledge to become part of institutional practice through teacher discussion, peer demonstrations, lesson preparation, shared instructional resources, and regular evaluation. Karwadi et al. demonstrate that integrated training involving pedagogical strategies, Qur'anic teaching skills, and practical exercises can provide a basis for broader teacher development when followed by continued application.¹⁸ For the TPQs in Alang-Alang Caruban, similar follow-up could be developed through periodic teacher meetings, peer-assisted practice, and internal discussion of Qur'any learning experiences.

At the learner level, the program created conditions for more varied Qur'anic instruction. The collective activity records describe TPQ teaching as supporting children in reading the Qur'an properly and practicing Qur'any learning. Previous community engagement findings indicate that variation and innovation in Qur'anic

¹⁸ Karwadi et al., 'Integration of Critical Pedagogy in Islamic Education: A Case Study of Pre-Service Teacher Training', *British Journal of Religious Education* 0, no. 0 (2025): 1-22, <https://doi.org/10.1080/01416200.2025.2560905>.

teaching methods can contribute to increased learner activity and motivation.¹⁹ Nevertheless, the present program did not systematically measure changes in children's reading accuracy, fluency, comprehension, or motivation. The impact at the learner level should therefore be interpreted as an improvement in instructional opportunities rather than as proven improvement in learning outcomes. Future interventions should connect teacher training with learner assessment so that the relationship between teacher competence and student outcomes can be empirically demonstrated.

Several limitations also need to be acknowledged. The KKN report identifies constraints related to human resources, funding, and variation in participants' understanding of the Qur'any method. More importantly, the activity report does not provide the exact number and demographic profile of participating TPQ teachers, competency test results, structured participant satisfaction data, or systematic follow-up observations. The absence of these data limits the ability to determine the magnitude of competency change. Therefore, future community engagement should incorporate baseline assessments, post-training competency evaluation, practical teaching rubrics, participant reflections, and follow-up observation of classroom implementation. Such evaluation would provide stronger evidence regarding both teacher development and the sustainability of methodological application.

Despite these limitations, the community engagement program provides an important lesson for the design of KKN-based educational interventions. Community service becomes more meaningful when short-term direct assistance is deliberately connected with the strengthening of local human resources. In the present program, TPQ teachers served as the link between temporary university-based intervention and the continued provision of Qur'anic education within the community. This orientation is consistent with contemporary approaches to teacher professional development and community empowerment, which emphasize active participation, contextual practice, local capacity, and sustainability rather than one-directional knowledge transfer (Darling-Hammond et al., 2017; Masrifatin et al., 2024).

Overall, the principal impact of the Qur'any method training lies in the transition from temporary educational assistance toward sustainable teacher capacity strengthening. The Qur'any method functioned as an instructional medium for enriching teachers' methodological knowledge, while local TPQ teachers were positioned as the central actors responsible for adapting and continuing the learning practices. The integration of direct field engagement, methodological training, practical instructional resources, stakeholder participation, and local teacher involvement provides a stronger foundation for community-based Qur'anic education than short-term teaching assistance alone. Consequently, the teacher-centered sustainability pathway developed through this program offers a relevant framework for designing future community engagement initiatives in TPQs, particularly those seeking to

¹⁹ Abd Basir et al., 'Enhancing Qur'an Reading Proficiency in Madrasahs Through Teaching Strategies', *Nazhruna: Jurnal Pendidikan Islam* 7, no. 2 (2024): 373–89, <https://doi.org/10.31538/nzh.v7i2.4985>.

connect short-term university intervention with the long-term empowerment of local Qur'anic educators.

Conclusion

The community engagement program conducted through Qur'any method training provided a practical approach to strengthening the capacity of TPQ teachers in Alang-Alang Caruban Village, Jogoroto District, Jombang Regency. The program emerged from direct engagement with local Qur'anic learning activities and was developed in response to the need for broader methodological understanding among educators. The training introduced Qur'any 1–2 teaching aids, Qur'any songs, Tafsir Amaly, and Tafsir Ahkam as complementary resources for Qur'anic instruction. Rather than positioning the Qur'any method merely as an additional teaching technique, the program connected methodological knowledge with practical instructional resources and the existing learning context of local TPQs. Its main contribution was therefore the expansion of teachers' methodological exposure and the provision of alternative resources that could be adapted to community-based Qur'anic learning.

The significance of the program lies in its transition from temporary direct teaching assistance toward teacher-centered capacity strengthening. This orientation places local TPQ teachers as key actors in sustaining Qur'anic education beyond the limited duration of the KKN program. The resulting teacher-centered sustainability pathway for community-based Qur'anic education emphasizes direct engagement with local learning practices, identification of instructional needs, methodological capacity building, practical application, reflection, and continued implementation by local educators. Although the available documentation does not provide quantitative pre-test and post-test data to demonstrate the magnitude of competency improvement, the program provides evidence of training implementation, practical use of Qur'any learning resources, and positive stakeholder participation. Future community engagement programs should therefore complement this approach with standardized competency assessments, teaching-performance rubrics, learner-outcome evaluation, and post-program monitoring. Such measures would strengthen empirical evidence of impact while supporting the institutionalization and long-term sustainability of Qur'any-based learning practices within local TPQs.

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