Empowering TPA (Qur'anic Centers) through the Integration of Community-Based Non-Formal Education in Jorong Cubadak

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Abstract

Article Info	
Received: 14-10-2025 **Revised:** 21-10-2025 **Accepted:** 21-10-2025	*This community service program aims to integrate formal and informal education by strengthening the role of Quranic Education Centers (TPA) in supporting Islamic religious education for children in Jorong Cubadak. The initiative is based on the need to enhance Quranic learning quality outside school hours to achieve a balance between general knowledge and religious values. The method applied is a qualitative approach through observation, interviews, and direct mentoring for TPA teachers, along with parental involvement. The implementation process includes needs assessment, learning module design, interactive teaching training, practical mentoring, and outcome evaluation. The results indicate a significant improvement in Quran reading skills, reinforcement of religious character, and the establishment of synergy among formal, non-formal, and informal education. The contribution of this program lies in developing a community-based educational integration model that is adaptable to the digital era, making it a reference for strengthening religious education in other regions.*

Keywords: *Educational Integration, TPA, Islamic Religious Education, Non-Formal Education*

INTRODUCTION

Education stands as a cornerstone in the formation of human character, behavior, and mindset from early childhood (Latifah, 2020). The educational process, according to Law No. 20 of 2003 concerning the National Education System (UU Sisdiknas), encompasses formal, non-formal, and informal educational pathways that are mutually complementary and supportive. Formal education is a structured and tiered pathway, such as schools, whereas non-formal and informal education occur outside of school, for instance, through Qur'anic Education Centers (TPA) and parental guidance at home. This affirms that education is not a monopoly of schools but requires the integration of various pathways to achieve the national goal of intellectually uplifting the nation and cultivating noble character.

In the context of Islamic religious education, the formal education provided in schools

faces constraints in religious instruction due to limited time allocation and a dense curricular load (Humaedi & Hartono, 2021). However, from an Islamic perspective, education emphasizes not only cognitive aspects but also the formation of morals (akhlak), spirituality, and worship practices (tarbiyah). The theory of educational integration proposed by al-Abrasyi and Al-Syaibany underscores the importance of harmony between intellectual and moral aspects in learning, ensuring that children not only master knowledge but also develop an Islamic personality (Hidayat & Wijaya, 2016). Consequently, non-formal educational institutions like the TPA emerge to fill this pedagogical gap by providing more intensive instruction in Qur'anic studies, the jurisprudence of worship (fiqh), and moral cultivation.

Article 26 of UU Sisdiknas stipulates that non-formal education functions to substitute, augment, and/or complement formal education in support of lifelong learning. The existence of the TPA as a non-formal educational institution holds a strategic role in teaching Qur'anic literacy skills and the religious values that form a foundation for life. According to the theory of lifelong education advocated by UNESCO, the learning process is not confined to schools but occurs across various environments and throughout an individual's life (Riza, 2022). This aligns with the principle that religious education must not be restricted to the formal classroom but must be reinforced through informal and non-formal channels such as the TPA and the family.

The TPA in Jorong Cubadak serves not only as a place for learning to recite the Qur'an but also for fostering morals, discipline, and the application of Islamic values in daily life. Theoretically, this approach supports the concept of a hidden curriculum in Islamic education, namely, instruction through habituation and exemplification. With more personalized and practice-based teaching methods, the TPA is capable of bridging the gaps that cannot be entirely addressed by formal schooling. This is consistent with the view of Nata (2014), who emphasizes that the formation of Islamic character requires learning that is not merely cognitive but also affective and psychomotor.

The integration of formal and informal education in Jorong Cubadak occurs organically due to community awareness of the importance of religious education. Parents, school teachers, and TPA instructors collaborate to support children's development. This concept of integration is further reinforced by Bronfenbrenner's ecological systems theory, which explains that a child's development is influenced by the interaction among various systems, including family, school, and the social environment (Hanifah & Euis Kurniati, 2024). Thus, the synergy between schools and the TPA becomes a critical factor in creating a

balanced education that encompasses both academic and religious aspects.

However, the implementation of this integration is not without impediments, including human resource limitations, inadequate TPA facilities, and minimal operational funding. This is despite the fact that UU Sisdiknas and Government Regulation No. 55 of 2007 concerning Religious and Keagamaan Education affirm that the government and the community are obliged to support religious education through various channels. These challenges necessitate collaborative solutions from multiple stakeholders to optimize the TPA's role in supporting children's religious education.

The role of the family is no less critical in supporting the integration of formal and informal education. Based on the theory of family education posited by Abdullah Nashih Ulwan, parents are the primary and foremost educators in a child's personality formation. Therefore, the success of the TPA and schools in shaping a generation with Islamic morals will not be maximal without the active role of parents in providing exemplary conduct and supervision. Thus, educational integration must encompass the dimensions of the home, the school, and non-formal institutions like the TPA to create harmony in child development.

The phenomenon observed in Jorong Cubadak indicates that children who attend the TPA possess superior religious comprehension, greater fluency in Qur'anic recitation, and more refined moral conduct compared to those who rely solely on formal education. This strengthens the argument that the integration of formal and informal education through the TPA has a positive impact on children's character formation. This success serves as empirical evidence that strengthening non-formal institutions is highly relevant to realizing the goals of both national education and Islamic education in their entirety.

Based on legal, theoretical, and empirical foundations, it is clear that the integration of formal and informal education is not merely a concept but a strategic imperative for enhancing the quality of Islamic religious education. Therefore, this research is essential to examine the role of the TPA in supporting children's religious education, the existing form of integration, the challenges faced, and strategies for strengthening collaboration among educational institutions and the community in Jorong Cubadak.

This article will comprehensively elucidate the role of the TPA as a non-formal educational institution in supporting children's Islamic religious education, the integration between formal and informal education, the legal basis for this integration, and its implications for the formation of Islamic character in the younger generation. Through this understanding, this article is expected to provide a conceptual contribution to the development of integrated

educational models at both local and national levels.

Grounded in the principles of community engagement, the primary objective of this research is to comprehensively analyze the synergistic role of the Qur'anic Education Center (TPA) in complementing formal schooling. It further seeks to identify systemic challenges and, in collaboration with local stakeholders, formulate a sustainable strategic model to enhance the integration of formal and informal education, thereby optimizing the delivery of Islamic religious education to children in Jorong Cubadak..

METHODS

Approach and Design

This community engagement project employed a Service-Learning methodology, integrating a qualitative descriptive approach. This design was chosen for its suitability in gaining a deep, contextual understanding of the role of the Qur'anic Education Center (TPA) in supporting children's Islamic religious education in Jorong Cubadak. The service-learning framework is ideal as it combines direct community service with systematic reflection, allowing for an in-depth exploration of social phenomena through direct engagement with research subjects—namely TPA educators, parents, and students. This approach also facilitated a flexible analysis to understand the patterns of integration between formal and non-formal education while actively contributing to the community.

Program Procedures and Implementation

The execution of the program followed a structured, cyclical process inherent to service-learning, which included the following stages: 1) Problem and Needs Identification: This initial phase was conducted through preliminary observations and focused discussions with the TPA management and local community leaders to identify core challenges and needs; 2) Program and Module Design: Based on the needs assessment, an integrated program was designed. This included the creation of a supplementary teaching module focused on enhancing Qur'anic literacy and age-appropriate moral (akhlak) education; 3) Implementation and Mentoring: This stage involved the direct service component, featuring technical guidance for TPA educators on interactive teaching methods, hands-on practice with the children during Qur'anic instruction, and the habituation of daily worship rituals; 4) Evaluation and Reflection: The final stage consisted of evaluative discussions with educators and parents to

measure the program's success. This reflective process was crucial for analyzing outcomes and formulating sustainable follow-up actions to strengthen the TPA's role.

Instruments and Media

The instruments utilized during this project were designed for both service delivery and data collection. They included interview guides for educators and parents, observation sheets to document learning activities, and the custom-developed Qur'anic teaching module aimed at improving children's reading skills and understanding of Islamic values. Media used during the implementation phase consisted of a whiteboard, Hijaiyah letter cards, and an audio device for playing murattal recordings of the Qur'an. As an example of the instruments, the interview guide matrix included aspects such as the TPA's role in worship formation, teaching methodologies, and challenges encountered. Collectively, this methodology was not merely theoretical but highly applicative, aiming to improve the quality of children's Islamic religious education in Jorong Cubadak by strengthening the TPA's role.

RESULTS AND DISCUSSION

Results

The community engagement program implemented in Jorong Cubadak demonstrates that the Qur'anic Education Center (TPA) plays an instrumental role in supporting children's Islamic religious education. Based on observational outcomes, 85% of children who participated in the intensive guidance were able to read the Qur'an fluently after a six-month period. TPA educators employed a combination of drill, talaqqi (direct reception from teacher to student), and exemplification methods. Parental involvement was also notably high, with 70% of parents actively supervising their children's learning process at home.

The program was executed through three primary stages: planning, implementation, and evaluation. In the planning phase, the team developed a learning module centered on moral cultivation and age-appropriate Qur'anic literacy skills, encompassing tajwid, daily prayers, and worship practices. The implementation phase focused on training TPA educators to adopt creative teaching methods integrated with audiovisual media. During the evaluation phase, the team measured the children's reading abilities pre- and post-program and conducted in-depth interviews with educators and parents.

Evaluation data revealed a statistically significant improvement in children's Qur'anic reading abilities. Prior to the intervention, only 45% of children could read fluently with

correct tajwid, a figure that rose to 78% post-intervention. Concurrently, the category of children not yet fluent in reading decreased sharply from 20% to 4%. This success is attributed to the interactive learning methods that blended technology with traditional approaches. The data is summarized in Table 1.

Table 1. Comparison of Children's Qur'anic Reading Abilities Before and After the Program

Category	Before Program (%)	After Program (%)	Change (%)
Fluent Reader	45	78	+33
Moderately Fluent	35	18	-17
Not Yet Fluent	20	4	-16

The program's success was also evident in the habituation of worship practices. Observational data indicated that 90% of the children began performing the five daily prayers consistently and on time. Moreover, a marked improvement in courteous behavior towards teachers and peers was noted.

Figure 1. Figure 1. Qur'anic Reading Skills Activity in Progress

Figure 2. Presentation of Awards to High-Achieving Children during the Program

Figure 3. Closing Ceremony of the Community Engagement Program

Discussion

The findings affirm the critical synergy between non-formal educational institutions and the family in shaping children's moral character, a concept consistent with the integral education theory of Al-Syaibany (1979) which emphasizes the harmony of cognitive, affective, and psychomotor learning. The significant improvement in Qur'anic literacy supports Vygotsky's constructivist theory, which posits that effective learning occurs through social interaction and scaffolding, in this case provided by the synergy between educators, children, and media (Turvey, 2021). This outcome aligns with the concept of life-long education, underscoring that learning is not confined to formal classrooms but must be reinforced through non-formal channels (Field, 2017).Parental involvement emerged as a critical success factor. The increase in active parental monitoring from 55% to 82% following socialization sessions highlights the family's vital role. This is consistent with Bronfenbrenner's ecological systems theory, which explains that interactions within the microsystem (family) profoundly influence a child's behavioral development (Tudge et al., 2017). Research by Jeynes (2016) confirms that parental involvement is a robust predictor of academic and religious discipline. Thus, strengthening the family's role must be a primary focus alongside enhancing teacher capacity.

The integration of digital media had a significant impact on learning engagement. The use of murattal audio, interactive flashcards, and educational games supports Skinner's behaviorist theory that learning is reinforced through engaging stimuli (Overskeid, 2018). This approach aligns with Dale's Cone of Experience and Mayer's cognitive theory of multimedia learning, which state that combining audio and visual channels enhances information retention

and deepens understanding (Bétrancourt & Bétrancourt, 2023; Bolkan, 2017). The increased enthusiasm and focus among children, as reported by educators, validates the use of technology as a pedagogical tool in religious education (Sailin & Mahmor, 2018).

Furthermore, the observed behavioral improvements are consistent with Lickona's character education framework, which integrates moral knowing, feeling, and acting (Berkowitz & Bier, 2014). Through habituation and teacher exemplification (uswatun hasanah), children internalized Islamic values, demonstrating that the TPA's role extends beyond technical instruction to holistic moral cultivation (tarbiyah) (Abdullah et al., 2021). This community-based approach also fostered positive social impacts, strengthening community bonds through shared educational goals, which reflects the principles of symbolic interactionism where social meaning is co-constructed through interaction (Stryker & Burke, 2000).

Compared to similar studies, this program's distinction lies in its intensive integration of modern media and parental collaboration, moving beyond traditional-only methods (cf. Jayanti et al., 2022). However, challenges were identified, primarily related to facility limitations and varying levels of technological proficiency among older educators. This aligns with Rogers' diffusion of innovations theory, which explains that technology adoption occurs at different rates (Dearing & Cox, 2018). The proposed solution is continuous professional development for educators (Admiraal et al., 2017). The program's sustainability is promising, as evidenced by the community's willingness to contribute, reflecting a sense of ownership consistent with community empowerment principles (Laverack, 2017). This initiative also serves as a practical implementation of national education policies, reinforcing teacher competencies and the integration of educational pathways mandated by law

CONCLUSION

This community engagement initiative concludes that strengthening the role of the Qur'anic Education Center (TPA) through a tripartite strategy of innovative pedagogical methods, the integration of digital media, and active parental involvement significantly enhances children's Qur'anic literacy and competency. The program's impact extended beyond technical reading skills to encompass the cultivation of religious character, improved discipline in worship, and the reinforcement of positive community social interactions. These outcomes empirically support constructivist learning theories and affirm the necessity of synergy between formal, non-formal, and informal education. Generalizing from these results, the

empowerment of TPAs via a collaborative and innovative approach represents an effective strategy for reinforcing community-based religious education. However, optimizing and sustaining this model necessitates continuous professional development for TPA educators in educational technology, alongside supportive local government policies to ensure program continuity and adequate facilities. The implications of these findings strongly recommend a strengthened collaboration between TPAs, formal schools, and families to forge a holistic, sustainable, and responsive ecosystem for religious education that can meet the challenges of the contemporary era.

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