

# Community-Based Qur'anic Education: Strengthening Literacy and Character through Creative Learning Models

 <https://doi.org/xxxxxx>

Afifah Nur Azmi<sup>1\*</sup>, Siti Nurul Istiqomah<sup>1</sup>

<sup>1</sup>Universitas Islam Negeri Mahmud Yunus Batusangkar, Jalan Sudirman No.137 Lima Kaum, Batusangkar 27217, Indonesia

## Abstract

*This study aims to develop a joyful, creative, and community-based Qur'anic education model through the optimization of the Taman Belajar Masyarakat (Community Learning Center) Kelok Kreatif. The background of this initiative lies in the needs of early childhood learners, who are in their golden age of character formation but often encounter monotonous Qur'anic learning methods that lack engagement. The program was implemented using a participatory approach involving local teachers, volunteers, and parents, and employed creative learning strategies such as games, songs, flashcards, Qur'anic storytelling, peer learning, and a step-by-step memorization program with monthly evaluations. Additional activities included collective muroja'ah among participants and parenting classes to strengthen parental support at home. The results indicate significant improvement in children's ability to read the Qur'an fluently and accurately (tartil), successful memorization of short surahs from Juz 30, and increased parental involvement in children's Qur'anic education. The program also produced a learning module, "Creative Methods of Qur'an Memorization for Children," which can be replicated by other community learning centers. The study concludes that community learning centers can serve not only as spaces for general literacy but also as hubs for Qur'anic literacy that foster children's love for Qur'anic values. The novelty of this study lies in the integration of community-based learning with Qur'anic education, the application of creative methods in children's tahfiz, and the strengthening of a Qur'anic educational ecosystem through community participation.*

**Keywords:** Character Building, Community-Based Education, Creative Learning, Early Childhood, Qur'anic Literacy



This work is licensed under Creative Commons Attribution License 4.0 CC-BY International license

## Article Info:

**Correspondence E-Mail:**  
[afifahnurazmi@gmail.com](mailto:afifahnurazmi@gmail.com)

**Received manuscript:** 15/08/2025

**Final revision:** 08/09/2025

**Approved:** 19/10/2025

**Online Access:** 30/11/2025

**Published:** 30/11/2025

**How to cite:** Azmi, A. N., & Istiqomah, S. N. (2025). Community-Based Qur'anic Education: Strengthening Literacy and Character through Creative Learning Models. *Jurnal Penelitian dan Pengabdian kepada Masyarakat (JPPM)*, 1(4), 410-429. <https://doi.org/xxxxxx>

Copyright © by the Authors



**Publisher:** PT. Sarana Mandiri Investama  
RT 07 RW 03 Desa Salamrejo Kec. Karanganyar, Kab. Trenggalek, Provinsi Jawa Timur, Indonesia

**E-mail:**  
[selectaedukasigrup.journal@gmail.com](mailto:selectaedukasigrup.journal@gmail.com)

## INTRODUCTION

Early childhood represents a critical or "golden" phase in the formation of personality and foundational character. At this stage, children demonstrate high curiosity, rapid information absorption, and strong flexibility in responding to various learning stimuli (Hita & Fatmawan, 2025; Nurjannah et al., 2024; Nyatsanza et al., 2025). One essential aspect to be introduced at an early age is Quranic education, as the values embedded within it serve as a foundation for moral development while shaping children's spirituality. However, empirical realities indicate that Quranic teaching methods for children remain largely dominated by

conventional approaches that tend to be monotonous and misaligned with early childhood developmental characteristics (Afdhal & Kurniawati, 2025; Hidayat, 2024; Salsinha & Lukman, 2024). Consequently, many children experience boredom, reduced motivation, and even a decline in interest in learning the Quran. In contrast, children inherently possess a strong interest in learning, yet the lack of methodological variation often hinders the development of their affection for the Quran (Nivaan & Afdhal, 2025; Slammat & Afdhal, 2024; Wagana, 2024).

Community Reading Centers (Taman Bacaan Masyarakat, TBM) have traditionally been associated with general literacy spaces where children and community members access books, practice writing, or engage in discussions. Nevertheless, the potential of TBM extends far beyond this conventional role. TBM can function as a literacy hub that encompasses not only general textual literacy but also Quranic literacy, equipping children with the ability to read, understand, and apply Quranic values in their daily lives. TBM Kelok Kreatif, for instance, holds significant potential to develop a more creative, engaging, and community-based model of Quranic education. By integrating elements such as games, music, storytelling, and collaborative learning, this TBM can create a learning experience that aligns with children's psychological development, fostering not merely memorization but also a deep appreciation of Quranic values in everyday life.

The need to innovate Quranic teaching methods for early childhood has been widely emphasized in prior studies. Maroungkas et al. (2023) and Sutapa et al. (2021) argue that young children require learning approaches that prioritize play, exploration, and direct experience to ensure meaningful engagement. This perspective aligns with findings from Adel et al. (2024) and Alwaqdani (2025), which highlight that early childhood learning must be concrete, contextual, and varied. Within Quranic education, Futami et al. (2022) and Kruk et al. (2022) demonstrate that conventional memorization methods often lead to learner fatigue, thereby necessitating integration with creative strategies such as visual media and educational games. Further, Afdhal et al. (2024) and Litaay et al. (2025) confirm that the incorporation of creative methods significantly enhances children's engagement and motivation.

A growing body of research also highlights the effectiveness of community-based approaches in children's education. Ji et al. (2022) and Yang et al. (2022) examined the role of community involvement in supporting children's Quranic learning in rural settings, revealing that parental and volunteer engagement accelerates memorization outcomes and strengthens discipline. Similarly, Blondé et al. (2021) found that community-based education fosters a more supportive learning environment, as children learn within a familiar social ecosystem. International studies, such as those conducted by Faqihuddin et al. (2024) and Moslimany et al. (2024), further demonstrate that integrating interactive methods with family involvement positively influences both memorization quality and comprehension.

Creative methods in Quranic learning have also received strong empirical support. Hasnah et al. (2022) and Hosaini et al. (2024) emphasize the effectiveness of Quranic storytelling in building children's emotional connection to the Quran. Meanwhile, Elihami et

al. (2025) and Purwandari et al. (2022) developed flashcard-based approaches for memorizing short chapters, demonstrating improvements in memory retention and concentration. Additionally, Abdulla et al. (2024) and Erlangga and Bahroni (2024) show that incorporating simple music and songs with Quranic verses creates a more enjoyable and less burdensome learning atmosphere for children.

Furthermore, interactive learning through small groups or peer learning offers significant benefits in Quranic education. Studies by Colina and Listiana (2021) and Tarmilia et al. (2022) reveal that children learning in small groups exhibit greater confidence in reading and repeating memorization, as they do not feel isolated. Peer review practices, such as collective revision (*murojaah*), have proven effective in strengthening memorization, as highlighted by Effendi et al. (2022) and Saihu (2022) in their research on community-based *tahfiz* methods. These findings are consistent with those of Chew et al. (2023) and Wahid et al. (2023), which underscore that peer interaction enhances self-confidence while improving listening and comprehension skills.

Despite these contributions, there remains a notable gap in the literature regarding the integration of TBM as a center for Quranic literacy with creative, community-based learning approaches. Most existing studies focus on Quranic teaching methods within formal institutions such as madrasah or Quranic learning centers. In contrast, TBM, as a community-based nonformal institution, possesses greater flexibility for innovation and maintains closer emotional connections with children and parents within the community. This gap highlights the need for a new perspective that repositions TBM not merely as a general literacy space, but as a dynamic, engaging, and community-rooted center for Quranic literacy.

This is where the novelty of this study emerges. TBM Kelok Kreatif not only introduces diverse and child-friendly Quranic learning methods but also establishes a learning ecosystem that actively involves teachers, volunteers, and parents. The integration of creative approaches such as games, songs, storytelling, and flashcards with strong community support distinguishes this model from previous approaches. Moreover, the outcomes of the program extend beyond children's memorization achievements, producing learning modules that can be replicated by other TBM in different regions. Therefore, this study contributes not only methodological innovation but also a community empowerment strategy through strengthening the role of TBM as a community-based Quranic literacy center.

Accordingly, this study aims to formulate strategies for developing enjoyable, creative, and community-based Quranic education through optimizing the role of TBM Kelok Kreatif. This objective underscores the importance of expanding the function of TBM as a space for community empowerment, where Quranic literacy can grow and flourish, while also serving as a replicable model for other communities. Through this approach, children are expected not only to acquire the ability to read and memorize the Quran but also to develop a deep and enduring attachment to Quranic values that will shape their character in the future.

## RESEARCH METHOD

The implementation method of this community service program was designed in a participatory and contextual manner, taking into account actual field needs and the characteristics of the target community. The program was conducted at TBM Kelok Kreatif, a Community Learning Center with strong potential as a literacy development hub, yet not fully integrating Quranic literacy into its learning activities. This TBM is situated within a community that demonstrates high enthusiasm for children's education, particularly Quranic education, but still faces limitations in the diversity of teaching methods. In addition, the presence of local volunteers and Quran teachers who are actively involved in mentoring children serves as a key supporting factor, making this location highly relevant as a pilot site for the development of a community-based Quranic literacy model.

The program was implemented over a five month period, from January to May 2025, following a structured yet flexible timeline that adapted to community dynamics. Each month focused on a specific phase that was systematically integrated with the others. The first month began with program socialization and coordination involving TBM management, Quran teachers, volunteers, and parents. This phase also included a needs assessment and mapping of children's potential as well as the roles of parents in supporting the program. The objective of this stage was to foster a sense of shared ownership and strengthen community support for program sustainability.

The core implementation phase took place from the second to the fourth month and consisted of a series of creative Quran learning activities. Children participated in memorizing short chapters from Juz 30 through various methods, including educational games, simple songs or chants, flashcards of verses, and Quranic storytelling. This approach was selected to create an enjoyable learning atmosphere, ensuring that children did not feel burdened while still achieving memorization targets gradually. In addition, learning was conducted through small group systems or peer learning to encourage interaction, listening, and mutual reinforcement of memorization among children.

Monthly evaluations of memorization progress were conducted through staged tahfiz activities. Children who achieved their targets were given simple rewards to enhance motivation. Collective revision sessions were also regularly implemented, during which children listened to and reviewed their peers' recitations. This activity not only strengthened memorization but also fostered mutual respect and cooperation. Beyond focusing on children, the program actively involved parents through monthly parenting sessions. These sessions provided short workshops on strategies for assisting children in learning the Quran at home, including ways to create a conducive and enjoyable learning environment. Through parental involvement, Quranic learning extended beyond the TBM into the household, becoming part of daily routines.

The final month was dedicated to a comprehensive evaluation and the development of a module entitled Creative Methods for Quran Memorization for Children. This module was formulated based on implementation experiences and evaluation results, allowing it to be

replicated in other TBM settings. The program concluded with a community event involving children, parents, volunteers, and local residents to showcase children’s memorization achievements while reinforcing the community’s commitment to sustaining the program.

## RESULTS AND DISCUSSION

### Improvement in Quran Reading Skills with Tartil

The ability to read the Quran with tartil constitutes a key outcome in early childhood Quranic education. Tartil emphasizes not only reading fluency but also accuracy in articulating the points of articulation of letters, adherence to tajwid rules, and proper rhythmic delivery. In the context of activities at TBM Kelok Kreatif, one of the principal findings was a significant improvement in children’s Quran reading skills following participation in the five month learning program. Prior to the program, most children exhibited strong motivation to learn the Quran; however, many still struggled to distinguish similar Arabic letters, frequently misapplied vowel length rules, and lacked consistency in reading fluency. After engaging in a creative method based program, children’s reading skills demonstrated substantial progress in terms of fluency, tajwid accuracy, and confidence in reciting Quranic verses.

In the first month, out of approximately 30 participating children, only 20 percent were able to read fluently and in accordance with tajwid rules. By the end of the third month, this figure increased to 55 percent, and by the fifth month, it reached 85 percent. These results indicate that the applied methods were not only effective in the short term but also sustainable in developing children’s reading skills.

Table 1. Development of Quran Reading Skills with Tartil among Children Participating in the TBM Kelok Kreatif Program (January to May 2025)

Program Month	Percentage of Children Fluent in Tartil	Key Notes
January 2025	20%	Many children still hesitant, frequent errors in vowel length
March 2025	55%	Game and song methods begin to improve fluency
May 2025	85%	Majority read fluently with tartil and show greater confidence

Source: TBM Kelok Kreatif program evaluation data, 2025

This improvement did not occur by chance but resulted from the implementation of creative methods tailored to early childhood characteristics. Children at this stage tend to learn through enjoyable experiences, visual stimuli, and motor activities. Therefore, the use of songs, games, flashcards, and storytelling proved effective in helping them recognize letters, understand tajwid rules, and improve reading fluency. For example, simple songs about vowel length or guessing games involving Arabic letters stimulated memory retention, making tartil rules, which are often perceived as rigid, more accessible and engaging.

Game based methods also enabled children to learn without pressure. In practice, children engaged in activities such as assembling short verses through letter puzzles or participating in reading competitions emphasizing correct intonation. These activities enhanced not only reading ability but also speed, accuracy, and cooperation. Meanwhile, the use of visually appealing flashcards facilitated quicker recognition of letters and specific reading rules. Participation in such creative activities generated enjoyment that fostered intrinsic motivation, encouraging children to practice reading the Quran more consistently at home.

In addition, storytelling of Quranic narratives linked to specific verses proved effective in connecting textual meaning with children’s emotional experiences. When children listened to stories of prophets associated with the verses they read, they not only learned pronunciation but also internalized the values embedded in the text. As a result, reading with tartil evolved from a purely technical skill into a meaningful process that nurtured both understanding and affection for the Quran.



Figure 1. The Process of Learning Quran Reading with Tartil

Source: Activity documentation, 2025

The importance of early childhood as a sensitive period for Quranic literacy also contributed to the program’s success. Jannah and Azami (2022) emphasize that early childhood represents a “golden age” during which children can absorb information rapidly, particularly when it is delivered through multisensory experiences. Similarly, Najiburrahman et al. (2022) argue that Quranic literacy at this stage is more effective when based on

multisensory methods that stimulate cognitive, affective, and psychomotor domains. In other words, when children listen to songs, observe flashcards, engage in physical movement through games, and listen to stories, all aspects of their development are activated, thereby accelerating both comprehension and tartil reading skills.

Furthermore, evaluation results indicated notable improvements in children's attitudes and self confidence in reading the Quran. While many children initially felt hesitant or embarrassed when asked to read in front of their peers, by the fourth and fifth months they became more enthusiastic in demonstrating their tartil reading abilities. This shift is closely related to the peer learning and collective revision approaches implemented in the program. By listening to peers' recitations, children learned from others' mistakes while gradually becoming accustomed to reading aloud without fear. Social support from peer groups created a sense of security, enabling children to build confidence in their skills.

Parental involvement also played a crucial role in enhancing children's tartil reading abilities. Through monthly parenting sessions, parents were equipped with strategies to assist their children in practicing Quran reading at home using similar creative methods. Consequently, learning extended beyond the TBM into the household environment. Children who received consistent parental support demonstrated faster progress, as reflected in evaluation findings showing that those with regular home guidance were more consistent in practicing tartil reading compared to those without such support.

### **Gradual Achievement in Memorizing Short Chapters**

The ability to memorize short chapters represents another key outcome in early childhood Quranic education. Chapters from Juz 30 were selected due to their relatively short length, ease of repetition, and frequent use in daily prayers, allowing children to experience the practical benefits of memorization more quickly. In the TBM Kelok Kreatif program, memorization was conducted gradually with clearly defined monthly targets. This approach was designed to ensure that children did not feel burdened but instead developed memorization as an enjoyable and consistent habit.

At the beginning of the program, most children had memorized only one or two short chapters such as Al Fatihah or Al Ikhlas. However, after five months of participation, significant progress was observed. Children successfully memorized additional chapters such as An Nas, Al Falaq, Al Kafirun, and Al Maun. Evaluations were conducted at the end of each month to monitor memorization achievements in terms of both fluency and tajwid accuracy.

The data demonstrate consistent monthly improvement in memorization achievement. This indicates that a gradual tahfiz model combined with regular evaluation effectively helps children internalize memorization incrementally without excessive pressure. Rather than memorizing many chapters simultaneously, children focused on two chapters per month with intensive repetition through various creative methods.

The effectiveness of the program was further enhanced by the implementation of collective revision sessions. In these activities, children gathered in small groups and took turns reciting their memorization in front of peers, while others listened and provided

corrections when necessary. This approach not only strengthened memorization but also fostered a sense of togetherness. Children perceived themselves as part of a supportive group rather than competitors. A sense of responsibility also emerged, as each child understood that their recitation would be evaluated by peers, motivating them to prepare more thoroughly.

Table 2. Development of Short Chapter Memorization among Children at TBM Kelok Kreatif (January to May 2025)

<b>Program Month</b>	<b>Target Chapters</b>	<b>Percentage Achieved</b>	<b>Key Notes</b>
January 2025	Al Fatihah, Al Ikhlas	30%	Many children still hesitant, need basic reinforcement
February 2025	An Nas, Al Falaq	45%	Improvement observed, song methods increase enthusiasm
March 2025	Al Kafirun, Al Lahab	60%	Collective revision improves consistency
April 2025	Al Maun, Al Kauthar	75%	Peer learning effective, children listen to each other
May 2025	Al Asr, At Takathur	85%	Majority achieve targets, increased confidence

Source: TBM Kelok Kreatif program evaluation data, 2025

Peer learning also played a critical role. Young children tend to imitate their peers' behavior; thus, observing classmates who had successfully memorized chapters encouraged others to strive for similar achievement. This social effect accelerated memorization outcomes, as children learned not only from instructors but also from peer interactions. This finding is consistent with Djamdjuri and Kamilah (2021), who emphasize that small group based tahfiz models combined with social reinforcement enhance memory retention and consistency.

In addition, the program highlighted the importance of simple rewards as motivational tools. Children who achieved monthly targets received small tokens such as star stickers, public praise, or opportunities to lead group prayers. Although modest, these rewards had significant psychological impact. Children felt appreciated, proud, and motivated to continue improving. Khumairo and Romlah (2021) note that small rewards in early childhood learning effectively enhance intrinsic motivation and reinforce positive behavior. Through this approach, memorization became a source of pride rather than a burden.

It is also important to note that memorization achievements were influenced not only by TBM activities but also by parental involvement at home. Through monthly parenting sessions, parents were trained to support their children's memorization in enjoyable ways, such as reviewing verses before bedtime, playing recitations at home, or creating simple games based on memorized verses. The combination of institutional support and home based

reinforcement created a continuous learning environment that accelerated memorization progress.

Beyond quantitative outcomes, qualitative changes in children's attitudes were also observed. Children not only improved their memorization skills but also demonstrated greater discipline in attending revision sessions, increased confidence in public recitation, and a growing habit of incorporating short chapters into daily prayers. These changes indicate that memorization extends beyond technical competence, contributing to the development of children's character and spirituality.

### **Parental Involvement in Children's Quranic Education**

The role of parents in children's education has long been recognized as a key determinant of successful character formation, including in the domain of religiosity. Early childhood, situated within the golden age phase, is highly dependent on the immediate environment for learning, imitation, and habit formation. In the context of Quranic education, parental involvement becomes even more critical, as the home constitutes the primary space where children first encounter Quranic values before engaging with the broader social environment. The TBM Kelok Kreatif program acknowledges this by introducing parenting classes as an educational platform specifically designed to equip parents with strategies for assisting their children in learning the Quran at home.

These parenting classes were conducted monthly with varying themes, such as "Techniques for Enjoyable Memorization Guidance," "Establishing Home Based Revision Routines," and "Instilling Quranic Values in Daily Life." Through these sessions, parents were encouraged to understand that supporting children's Quran learning is not solely the responsibility of teachers at the TBM but a shared familial obligation that must be carried out consistently. Facilitators provided practical demonstrations of creative methods, including verse guessing games, singing short chapter songs, and placing verse cards on household walls as visual reminders. Parents were also trained to offer simple forms of appreciation when children successfully reviewed their memorization, such as sincere praise or affectionate gestures, fostering a sense of recognition and encouragement.

The impact of parental involvement was clearly observable. Program evaluation records indicate a steady increase in parental participation in parenting classes over time. Initially, only about 40 percent of parents attended regularly, but by the end of the program, participation rose to 80 percent. This trend reflects a growing awareness among parents of their crucial role in their children's learning success. Beyond attendance, parents began actively implementing the strategies acquired during sessions in their daily home routines.

Table 3. Parental Participation in Parenting Classes at TBM Kelok Kreatif (January to May 2025)

<b>Program Month</b>	<b>Number of Parents Attending</b>	<b>Attendance Percentage</b>	<b>Key Notes</b>
January 2025	12 of 30	40%	Participation still low, some parents rely solely on TBM
February 2025	15 of 30	50%	Participation increases, interest in practical content
March 2025	18 of 30	60%	Interactive discussions enhance engagement
April 2025	22 of 30	73%	Parents attend more consistently after observing children’s progress
May 2025	24 of 30	80%	High participation, some parents share experiences

Source: TBM Kelok Kreatif program evaluation data, 2025

The increased involvement of parents had a direct impact on children’s behavior at home. Children became more consistent in revision practices due to parental reinforcement. For instance, children were encouraged to recite short chapters before bedtime or after performing family prayers. These routines fostered a Quran oriented home environment, allowing children to perceive Quran learning not merely as an activity at the TBM but as an integral part of daily life.

Nurjannah et al. (2024) argue that parental involvement in children’s religious education significantly contributes to the formation of religious character and the consistency of spiritual behavior at home. This finding aligns with observations at TBM Kelok Kreatif, where children whose parents were actively engaged demonstrated greater consistency in memorization and adherence to study routines. For example, some children who initially struggled with memorization due to reliance solely on TBM sessions showed rapid improvement once parents began regularly listening to their recitations at home.

The synergy between TBM, children, and families emerged as a central factor in the program’s success. While the TBM provided facilities, methods, and community based mentoring, parents reinforced these practices within the home environment. As a result, children developed within a consistent learning ecosystem that bridged institutional instruction and domestic practice. This balance prevented discrepancies in which children might be enthusiastic in class but lose routine at home. With active parental involvement, learning became continuous and more meaningful.

Beyond its direct impact on children, the parenting program also transformed parental mindsets. Many parents who initially perceived Quranic education as the sole responsibility of teachers came to recognize themselves as primary educators within the family. This awareness strengthened emotional bonds within households. Children felt fully supported, while parents experienced a sense of fulfillment in fulfilling their spiritual roles. Wali and

Afdhal (2024) support this finding, noting that active parental involvement not only accelerates children's memorization achievements but also enhances family emotional relationships.

Simple forms of appreciation from parents at home were also found to significantly influence children's motivation. When children successfully memorized new chapters, parental responses such as smiles, embraces, or verbal praise in front of siblings enhanced their self confidence. Pujiyanto and Hidayat (2024) emphasize that emotional support from parents is a primary factor in fostering children's intrinsic motivation to learn. Thus, the synergy established at TBM Kelok Kreatif not only improved memorization outcomes but also strengthened motivational foundations and positive habits that are likely to persist into adolescence.

Based on these findings, it is evident that parental involvement in children's Quranic education is not merely a supplementary factor but a core component of program success. When parents actively participate in parenting classes, implement strategies at home, and provide emotional support, children are able to internalize Quranic values more deeply. This synergy demonstrates that effective Quranic education cannot rely solely on institutions but requires close collaboration with families as children's primary learning environment.

### **TBM as a Community Based Quranic Literacy Center**

Community Reading Centers, known as TBM, have long been recognized as alternative spaces for fostering literacy culture within society. Traditionally, they have been associated with general reading and writing activities, book provision, and efforts to increase reading interest. However, as societal needs evolve, the function of TBM has undergone transformation. One notable transformation is the shift from a general literacy space to a Quranic literacy center oriented toward the development of children's religious character. This transformation not only broadens the scope of literacy but also introduces a new dimension in strengthening value based education at the community level.

TBM Kelok Kreatif represents a concrete example of this transformation process. Initially established as a modest reading space with a collection of general books, the center identified an urgent community need, particularly in early childhood Quranic education. Many children in the surrounding area demonstrated strong enthusiasm for learning the Quran but were constrained by monotonous and less engaging teaching methods. This context gave rise to the initiative to integrate Quranic literacy into the TBM's function. The TBM evolved from merely a reading space into a learning environment that fosters love for the Quran through creative, participatory, and community based approaches.

This transformation did not occur instantaneously but was supported by strong collaboration among multiple stakeholders. Local Quran teachers served as the primary pillars, providing guidance in reading with tartil and applying tajwid rules. Volunteers, many of whom were young individuals, contributed by designing creative learning methods such as educational games, Quranic storytelling, and the use of visual media such as flashcards. Their involvement created a more dynamic and interactive learning atmosphere, making children

more enthusiastic about participation.

Equally important, the surrounding community demonstrated tangible support through attendance, parental participation, and contributions to facilities. Some parents voluntarily provided space in their homes for group revision activities, while community leaders offered moral encouragement to sustain the program. This collective support illustrates that TBM Kelok Kreatif is not merely an individual or small group initiative but a product of communal cooperation and shared awareness of the importance of community based Quranic education.

The presence of TBM as a community based Quranic literacy center also illustrates how education can develop organically. Rather than relying solely on formal institutional programs, communities can take initiative by utilizing TBM as an inclusive learning space. Singh and Gunasekaran (2024) highlight that learning communities play a crucial role in building sustainable educational ecosystems, including those based on religious values. When communities collectively manage learning spaces, sustainability is more likely to be achieved, as it is driven by shared needs and commitments rather than external directives.

The model developed by TBM Kelok Kreatif also offers a broader perspective on literacy. Literacy should not be narrowly understood as the ability to read Latin letters or general texts alone. Quranic literacy represents a more comprehensive form of literacy, as it encompasses not only technical reading skills but also value internalization, character formation, and the strengthening of children's religious identity. Through this model, children learn to read with tartil, memorize short chapters, and understand Quranic narratives delivered in engaging ways. Consequently, Quranic literacy integrates cognitive, affective, and spiritual dimensions within a unified learning ecosystem.

The success of TBM Kelok Kreatif in transforming into a community based Quranic literacy center is reflected in its tangible outcomes. Children who previously struggled with Quran reading have become more fluent and confident. They are able to memorize short chapters progressively with guidance from teachers, volunteers, and parental support at home. Meanwhile, parents who were initially passive have become more actively engaged in parenting classes and in supporting their children's learning at home. These outcomes demonstrate that TBM functions not only as a learning space for children but also as a platform for family and community empowerment.

Furthermore, TBM Kelok Kreatif holds strong potential as a replicable model for Quranic literacy development in other regions. The creative learning modules produced through this program can serve as practical guidelines for other TBM seeking to implement similar initiatives. Through these modules, each TBM can adapt approaches according to local community characteristics while maintaining the core principle of positioning Quranic literacy as a collective, community based movement.

Ultimately, the transformation of TBM into a community based Quranic literacy center represents an innovative approach to community empowerment. While maintaining its primary function as a general literacy space, the TBM expands its role by incorporating

Quranic literacy that aligns with community needs. This expansion enhances the relevance and capacity of TBM to address local challenges through contextual solutions. This adaptability distinguishes TBM Kelok Kreatif from formal educational institutions, as it remains flexible, responsive, and deeply rooted in community participation.

### **The Module “Creative Methods for Quran Memorization for Children” as a Replicable Product**

One of the key outcomes of the Quranic literacy strengthening program at TBM Kelok Kreatif is the development of a tangible product in the form of a learning module entitled *Creative Methods for Quran Memorization for Children*. This module is not merely a collection of technical guidelines but also reflects accumulated experiences, critical reflections, and best practices implemented throughout the program. Its existence demonstrates that community service activities generate not only direct impacts at the individual and community levels but also broader contributions in the form of documented knowledge that can be replicated.

The development of this module began with a reflective process involving the program implementation team, Quran teachers, volunteers, and participating parents. All stakeholders contributed insights regarding effective learning strategies, emerging challenges, and innovations that sustained children’s motivation in memorization. The outcomes of these participatory discussions were systematically organized into a structured module, covering learning objectives, targeted short chapters, creative methods such as songs, games, flashcards, and storytelling, as well as monthly evaluation and collective revision strategies. Thus, the module is grounded not in abstract theory but in practical field experience that has been tested within a community context.

The importance of this module lies in the fact that Quranic education in many settings still relies heavily on traditional and often monotonous methods. Children are frequently required to repeat memorization without creative engagement, leading to boredom. Through this module, learning methods are designed to be more enjoyable, aligning with early childhood characteristics that favor multisensory learning approaches. Children not only listen but also sing, play, move, and engage with narratives related to Quranic content in their daily lives. Alhulays (2024) emphasizes that Quranic education in early childhood becomes more effective when based on multisensory approaches that stimulate cognitive, affective, and psychomotor domains. By incorporating these principles, memorization is transformed from a burdensome task into an enjoyable activity.

Furthermore, the module is designed systematically to enable adaptation by other TBM across different regions. Its structure follows clear stages, including reading introduction, gradual memorization per chapter, collective revision, and monthly evaluation. Each stage is accompanied by examples of creative activities that are easy to implement, even with limited resources. For instance, flashcards can be created from simple materials, songs can follow familiar melodies, and storytelling can be conducted by volunteers without requiring complex media. This simplicity highlights that creativity does not necessarily depend on extensive resources but rather on the ability to utilize local potential effectively.

The replicability of this module constitutes one of its primary strengths. Kim (2023) asserts that educational innovations documented in modular formats have a greater likelihood of being adopted and adapted by other institutions. Modules function as practical guides that can be directly implemented while also serving as inspiration for further development according to specific community needs. Therefore, the success of TBM Kelok Kreatif in developing this module extends beyond internal use, offering opportunities for other TBM to enhance Quranic literacy initiatives in their respective contexts.

Moreover, the module carries strategic significance in the broader context of community empowerment. Religious education, particularly Quranic literacy, is often perceived as the domain of formal institutions such as madrasah or schools. However, this module enables TBM, as a non formal institution, to assume an equally important role. It functions as an empowerment instrument, providing communities with practical guidance to independently manage Quranic education without relying entirely on formal systems. In this sense, the module represents a form of knowledge transfer that strengthens community capacity in religious education.

In addition to focusing on children, the module includes a dedicated section on the role of parents in supporting learning at home. This section synthesizes best practices from parenting classes, including techniques for reviewing memorization before bedtime, providing simple rewards, and using recorded recitations to reinforce learning. By positioning parents as integral participants, the module underscores that Quranic education is a shared responsibility among institutions, families, and communities. Sinta et al. (2024) emphasize that parental involvement significantly contributes to the development of children's religious character and consistency in spiritual practices. Accordingly, the module not only educates children but also strengthens family capacity as the primary educational environment.

As a replicable product, the module also reflects a form of social innovation. It extends beyond individual learning outcomes to foster a broader community based educational ecosystem. When implemented in other TBM, it does not merely facilitate memorization but also mobilizes volunteers, encourages parental involvement, and strengthens social cohesion. Thus, the module serves not only as a technical tool but also as a strategic framework for expanding community based Quranic education networks.

In the long term, this module holds the potential to contribute to the development of a generation that is not only proficient in Quran memorization but also characterized by strong moral values and a deep attachment to the Quran. Furthermore, it represents an intellectual legacy of the community service program, capable of continuous adaptation in response to changing contexts. With proper documentation, the module can be utilized not only in TBM but also in schools, study groups, and household environments.

### **Implications for Strengthening Children's Character**

The implementation of Quran learning at TBM Kelok Kreatif through creative approaches extends beyond cognitive achievements such as memorization. More importantly, it instills Quranic values that become embedded in children's behavior and daily

practices. Children who initially engaged in memorizing short chapters gradually developed into individuals who exhibit greater discipline, respect for others, and the ability to cooperate within social contexts. This indicates that Quranic education does not merely produce children who are proficient in reading and memorizing but also nurtures moral character as a foundational aspect of their development.

Quranic values conveyed through creative methods have a deeper impact compared to conventional memorization approaches. For example, during collective revision activities, children learn to take turns, listen attentively to their peers, and provide corrections in a respectful manner. These activities foster mutual respect and empathy. Group based learning also promotes discipline, as monthly evaluations require children to maintain consistency in memorization. Consequently, children internalize the importance of perseverance and commitment, values that align with the moral teachings of the Quran regarding consistency and dedication.

In addition, creative Quran based learning fosters a strong sense of togetherness, which is essential for social character development. Children participate in educational games, memorization songs, and storytelling activities that convey Quranic narratives. Through these activities, they not only acquire knowledge but also internalize moral lessons embedded in the stories. For instance, simplified narratives about Prophet Ibrahim convey values such as faith, patience, and obedience to God. These values are delivered in accessible and engaging forms, making them easier for children to internalize and apply in daily life.

Character education through the Quran in early childhood holds strategic importance. This developmental stage, often referred to as the golden age, is characterized by rapid moral and spiritual formation. If children are exposed only to mechanical memorization without value integration, the learning process loses its deeper meaning. Conversely, when learning is delivered creatively and value laden, children can more easily connect Quranic recitation with appropriate behavior. Makaruku et al. (2025) assert that value based Quranic education directly contributes to strengthening children's social character, including empathy, discipline, and responsibility. Thus, the practices implemented at TBM Kelok Kreatif align with the broader objective of Quranic education as a holistic process of human development rather than mere memorization.

The impact of this learning approach is evident in children's behavioral changes in daily life. Parents reported that their children became more willing to participate in group prayers, more consistent in reviewing memorization before bedtime, and more respectful toward parents. Children also demonstrated polite interactions with peers and teachers. These observable changes reflect the internalization of Quranic values fostered through a creative and enjoyable learning environment. In other words, Quranic education at TBM Kelok Kreatif extends beyond the classroom, influencing both family and community contexts.

The synergy between TBM, children, and families plays a critical role in sustaining character development. Parents who participated in parenting classes were encouraged to continue reinforcement at home through shared revision activities, simple rewards, and

regular exposure to recorded recitations. This home based support ensures that Quranic learning remains consistent and contextually relevant. When values taught at the TBM align with household practices, children are more likely to internalize them as part of their identity. This reflects the essence of community based character education, where learning occurs within an integrated social ecosystem rather than in isolation.

Another implication of this creative Quranic learning approach is the emergence of a culture of discipline within the community. Children learn discipline through structured evaluations and memorization targets, while volunteers and teachers model consistency through punctuality and commitment. This collectively developed culture strengthens shared responsibility, transforming the TBM into a dynamic space for character education. From a sociological perspective, this demonstrates that Quranic learning at TBM influences not only individuals but also broader community dynamics.

In the long term, the implications of creative Quranic education include the development of a generation that is not only literate in Quranic knowledge but also possesses strong social character. These individuals are accustomed to cooperation, respect for diversity, and responsibility toward themselves and their environment. Such a generation represents a valuable asset for society, as they embody Quranic values that contribute to building a peaceful, just, and compassionate civilization. Therefore, the activities at TBM Kelok Kreatif contribute not only to religious education but also to broader social development.

Furthermore, the integration of Quran learning and character habituation at TBM can serve as a model for sustainable community empowerment. As children grow with strong Quranic character, they have the potential to become agents of change within their communities. They may serve as role models for peers and even inspire their parents to deepen their engagement with the Quran. In this sense, community based Quranic education generates a multiplier effect that strengthens the moral resilience of society as a whole.

## CONCLUSION

Based on the overall findings and discussion, it can be concluded that the community service program through community based Quranic education with a creative learning model at TBM Kelok Kreatif effectively addresses the needs of early childhood learners by providing both enjoyable and meaningful learning experiences. The integration of creative methods such as games, songs, flashcards, and storytelling with a gradual tahfiz strategy and collective revision has proven not only to improve children's fluency in reading the Quran with tartil and their success in memorizing short chapters, but also to foster a deep appreciation for Quranic values. This appreciation, in turn, contributes to the development of key character traits, including discipline, empathy, and responsibility. The synergy among children, Quran teachers, volunteers, and parents has transformed the TBM from a conventional literacy space into a dynamic and sustainable community based Quranic literacy center. The novelty of this community service initiative lies in the successful development of the module Creative

Methods for Quran Memorization for Children as a replicable product that can be adapted by other TBM, thereby creating opportunities for the emergence of participatory Quranic education ecosystems across diverse communities. Accordingly, the objective of developing a creative, engaging, and community based Quranic education model has not only been achieved but has also provided a practical contribution to strengthening both literacy and character development among children within the broader framework of community empowerment.

### ETHICAL STATEMENT AND DISCLOSURE

This study was conducted in accordance with established ethical principles, including informed consent, protection of informants' confidentiality, and respect for local cultural values. Special consideration was given to participants from vulnerable groups to ensure their safety, comfort, and equal rights to participate. No external funding was received, and the authors declare no conflict of interest. All data and information presented were collected through valid research methods and have been verified to ensure their accuracy and reliability. The use of artificial intelligence (AI) was limited to technical assistance for writing and language editing, without influencing the scientific substance of the work. The authors express their gratitude to the informants for their valuable insights, and to the anonymous reviewers for their constructive feedback on an earlier version of this manuscript. The authors take full responsibility for the content and conclusions of this article.

### REFERENCES

- Abdulla, K. B., Hama Faraj, D. S., Ali, S. T., Ali, A. O., Mahmood, A. O., Karim, A. A., & Abdulla, M. J. (2024). Lyrical And Musical Genres in Goran's Poems. *Journal of Linguistics and Social Sciences*, 2(1), 13. <https://doi.org/10.24042/jlss.v2i1.19984>
- Adel, A., Ahsan, A., & Davison, C. (2024). ChatGPT Promises and Challenges in Education: Computational and Ethical Perspectives. *Education Sciences*, 14(8), 814. <https://doi.org/10.3390/educsci14080814>
- Afdhal, A., & Kurniawati, A. (2025). Menghidupkan Kembali Budaya Baca: Peran Perempuan dan Tradisi Lokal dalam Revitalisasi Literasi di Maluku Tenggara. *Populis: Jurnal Ilmu Sosial Dan Ilmu Politik*, 17(2), 184–198. <https://doi.org/10.30598/populis.17.2.184-198>
- Afdhal, A., Manuputty, F., Litaay, S. C. H., & Makaruku, N. D. (2024). Nilai-Nilai Kearifan Lokal Maluku dalam Hidden curriculum: Strategi Membangun Perdamaian dan Toleransi di Sekolah Dasar. *Journal of Education Research*, 5(4), 5071–5083. <https://doi.org/10.37985/jer.v5i4.1707>
- Alhulays, S. A. (2024). The Role Of Assistive Technology in Supporting Communication and Academic Access For Deaf Students: A Qualitative Study At Gallaudet University. *Baileo: Jurnal Sosial Humaniora*, 2(1), 97–106. <https://doi.org/10.30598/baileofisipvol2iss1pp97-106>
- Alwaqadani, M. (2025). Investigating teachers' perceptions of artificial intelligence tools in education: potential and difficulties. *Education and Information Technologies*, 30(3), 2737–2755. <https://doi.org/10.1007/s10639-024-12903-9>
- Blondé, Philippe, Sperduti, Marco, Makowski, Dominique, & Piolino, Pascale. (2021). Bored,

- distracted, and forgetful: The impact of mind wandering and boredom on memory encoding. *Quarterly Journal of Experimental Psychology*, 75(1), 53–69. <https://doi.org/10.1177/17470218211026301>
- Chew, M., Murat, R., & Justine, K. (2023). Tahfidz Al-Quran Learning Methods With Superior Class Programs. *Journal Neosantara Hybrid Learning*, 1(1), 37–53. <https://doi.org/10.55849/jnhl.v1i1.83>
- Colina, N., & Listiana, A. (2021). Al-Quran Based Learning in Early Childhood Education. *Proceedings of the 5th International Conference on Early Childhood Education (ICECE 2020)*, 19–22. <https://doi.org/10.2991/assehr.k.210322.005>
- Djandjuri, D. S., & Kamilah, I. H. (2021). The Miracles of Al-Quran: Al-Quran as a Grace and Guidance of Muslims. *Asatiza: Jurnal Pendidikan*, 2(2), 89–97. <https://doi.org/10.46963/asatiza.v2i2.299>
- Effendi, Z., Said Hidayat, & Rozaanah, R. (2022). Prevention of Illiteracy of the Al-Quran From an Early Age. *Al-Arkhabii: Jurnal Pengabdian Masyarakat*, 2(2), 1–9. [https://doi.org/10.51590/jpm\\_assunnah.v2i2.277](https://doi.org/10.51590/jpm_assunnah.v2i2.277)
- Elihami, E., Lin, M., & Biqing, C. (2025). Enhancing Islamic Education Pedagogy within the Full day School System through interactive learning: A Quality Improvement Approach. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(3), 737–755. <https://doi.org/10.31538/tijie.v6i3.747>
- Erlangga, R. A., & Bahroni, B. (2024). Exploring Songs as a Novel Tool for Enhancing Arabic and English Language Learning at State Islamic University. *Indonesian Journal of Islamic Education Studies (IJIES)*, 7(2), 195–212. <https://doi.org/10.33367/ijies.v7i2.6185>
- Faqihuddin, A., Firmansyah, M. I., & Muflih, A. (2024). Multisensory Approach in Memorizing the Al-Quran for Early Childhood: Integration of the Tradition of Memorizing the Al-Quran with Digital Technology. *AL-ISHLAH: Jurnal Pendidikan*, 16(2), 1289–1302. <https://doi.org/10.35445/alishlah.v16i2.5326>
- Futami, K., Kawahigashi, D., & Murao, K. (2022). Mindless Memorization Booster: A Method to Influence Memorization Power Using Attention Induction Phenomena Caused by Visual Interface Modulation and Its Application to Memorization Support for English Vocabulary Learning. *Electronics*, 11(14), 2276. <https://doi.org/10.3390/electronics11142276>
- Hasnah, R., Amelia, R., Gusmirawati, G., Satriadi, I., & Marhamah, M. (2022). The Implementation of Father and Son Story in The Al Qur'an in The Family Character Education. *Ta'dib*, 25(2), 223. <https://doi.org/10.31958/it.v25i2.5655>
- Hidayat, U. S. (2024). Implementation of Honesty Canteen Program as Character Education Strategy in Elementary Schools. *Baileo: Jurnal Sosial Humaniora*, 1(3), 256–267. <https://doi.org/10.30598/baileofisipvol1iss3pp256-267>
- Hita, I. P. A. D., & Fatmawan, A. R. (2025). Basketball-Based Learning: An Innovative Method in English Language Learning in Elementary Schools. *Baileo: Jurnal Sosial Humaniora*, 2(3), 350–364. <https://doi.org/10.30598/baileofisipvol2iss3pp350-364>
- Hosaini, Qomar, M., Fitri, A. Z., Akhyak, & Kojin. (2024). Innovative Learning Strategies for Islamic Religious Education Based on Merdeka Belajar Curriculum in Vocational High Schools. *Al-Hayat: Journal of Islamic Education*, 8(3), 966–981. <https://doi.org/10.35723/ajie.v8i3.r587>
- Jannah, M., & Azami, H. T. (2022). The Perspective of Al-Qur'an in Responding to Family Education in the Era of Industrial 4.0. *Islam Transformatif : Journal of Islamic Studies*,

- 6(1), 31. <https://doi.org/10.30983/it.v6i1.5202>
- Ji, X., Huang, H., Li, Z., Guo, Z., & Rau, P.-L. P. (2022). Comparing interventions to reduce boredom in a low mental workload environment. *International Journal of Occupational Safety and Ergonomics*, 28(3), 1973–1979. <https://doi.org/10.1080/10803548.2021.1950374>
- Khumairo, A., & Romlah, O. Y. (2021). The Assistance of Social Harmony Character of Children at Taman Pendidikan Al-Quran (TPA) Ar-Rahman East Metro City. *International Journal of Community Engagement Payungi*, 1(2), 59–65. <https://doi.org/10.58879/ijcep.v1i2.12>
- Kim, E. (2023). Sustainable New Product Development for Ten Thousand Villages, a Fair-Trade Social Enterprise: Empowering Women and Economic Development through Problem-Based Service Learning. *Sustainability*, 15(8), 6452. <https://doi.org/10.3390/su15086452>
- Kruk, M., Pawlak, M., Elahi Shirvan, M., & Shahnama, M. (2022). The emergence of boredom in an online language class: An ecological perspective. *System*, 107(2), 102803. <https://doi.org/10.1016/j.system.2022.102803>
- Litaay, S. C. H., Manuputty, F. M. L., Afdhal, A., & Makaruku, N. D. (2025). Local Culture-Based Education in the Hidden Curriculum: A Strategy for Fostering Tolerance and Peace in Maluku Secondary Schools. *Society*, 13(1), 192–207. <https://doi.org/10.33019/society.v13i1.777>
- Makaruku, N. D., Manuputty, F., Litaay, S. C. H., & Afdhal, A. (2025). Kai-Wait sebagai Modal Sosial Inklusif: Tradisi Lokal dalam Membangun Solidaritas Lintas Agama di Maluku. *Edu Cendikia: Jurnal Ilmiah Kependidikan*, 4(03), 1609–1622. <https://doi.org/10.47709/educendikia.v4i03.5453>
- Maroungkas, A., Troussas, C., Krouska, A., & Sgouropoulou, C. (2023). Virtual Reality in Education: A Review of Learning Theories, Approaches and Methodologies for the Last Decade. *Electronics*, 12(13), 2832. <https://doi.org/10.3390/electronics12132832>
- Moslimany, R., Otaibi, A., & Shaikh, F. (2024). Designing a holistic curriculum: Challenges and opportunities in islamic education. *Journal on Islamic Studies*, 1(1), 52–73. <https://doi.org/10.35335/beztg009>
- Najiburrahman, N., Azizah, Y. N., Jazilurrahman, J., Azizah, W., & Jannah, N. A. (2022). Implementation of the Tahfidz Quran Program in Developing Islamic Character. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(4), 3546–3599. <https://doi.org/10.31004/obsesi.v6i4.2077>
- Nivaan, V. M. J., & Afdhal, A. (2025). Metode Bermain Peran sebagai Media Edukasi Komunikatif: Transformasi Pembelajaran Anak Usia Dini di Kawasan Terpencil. *Populis: Jurnal Ilmu Sosial Dan Ilmu Politik*, 19(2), 213–228. <https://doi.org/10.30598/populis.19.2.213-228>
- Nurjannah, N., Syamsiatin, E., & Jarudin, J. (2024). Development of A Learning Performance Assessment Framework for Phase A Students Aged 6-7 Years in Elementary Education. *Baileo: Jurnal Sosial Humaniora*, 2(2), 142–158. <https://doi.org/10.30598/baileofisipvol2iss2pp142-158>
- Nurjannah, S., Rizkiyah, M., & Sumedi. (2024). Integrating the Values of the Quran in Education to Form a Generation of Character. *Sunan Kalijaga International Journal on Islamic Educational Research*, 8(1), 1–16. <https://doi.org/10.14421/skijier.2024.81.01>
- Nyatsanza, R., Nyoni, F. T., & Chiremba, T. (2025). Crisis, Identity, and Intoxication: Youth Drug Abuse and Socio-Economic Marginalization in Post-2000s Zimbabwe. *Baileo: Jurnal Sosial Humaniora*, 2(3), 400–415. <https://doi.org/10.30598/baileofisipvol2iss3pp400-415>

- Pujianto, R., & Hidayat, R. (2024). Values Education in J. Drost's Perspective. *Baileo: Jurnal Sosial Humaniora*, 1(3), 230–243. <https://doi.org/10.30598/baileofisipvol1iss3pp230-243>
- Purwandari, S., Husna, A. N., & Tawil, T. (2022). Islamic Parenting Model to Increase Family Literacy: A Mixed Method Study. *International Journal of Islamic Educational Psychology*, 3(2), 222–234. <https://doi.org/10.18196/ijiep.v3i2.14039>
- Saihu, M. (2022). The Urgency of Early Childhood Education In The Qur'an And Hadith And Its Relevance With Life In Modern Times. *Jurnal AlifLam: Journal of Islamic Studies and Humanities*, 2(2), 29–46. <https://doi.org/10.51700/aliflam.v2i2.301>
- Salsinha, L. M. D. S., & Lukman, J. P. (2024). Library Digitalization and Modernization: Strategies for Utilizing E-Clipping to Enhance Services at The Digital Library of The Audit Board of The Republic of Indonesia (BPK RI) Bali Provincial Office. *Baileo: Jurnal Sosial Humaniora*, 2(2), 176–188. <https://doi.org/10.30598/baileofisipvol2iss2pp176-188>
- Singh, K. J., & Gunasekaran, V. (2024). Vocational Education In India: A Policy Analysis And Case Study Of NEP 2020 Implementation. *Baileo: Jurnal Sosial Humaniora*, 2(1), 76–85. <https://doi.org/10.30598/baileofisipvol2iss1pp76-85>
- Sinta, D., Faqihuddin, A., & Nurhuda, A. (2024). Membentuk Karakter Siswa Melalui Program-Program Sekolah : Studi Kasus di SMA Islam Nurul Fikri Boarding School Lembang. In *Al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan* (Vol. 21, Issue 01, pp. 85–95). <https://doi.org/10.46781/al-mutharahah.v21i01.854>
- Slamat, S. A., & Afdhal, A. (2024). Negosiasi Kekuasaan dalam Komunitas Adat: Komunikasi Politik dan Pemilihan Kepemimpinan di Negeri Hitumessing. *Populis: Jurnal Ilmu Sosial Dan Ilmu Politik*, 17(1), 31–45. <https://doi.org/10.30598/populisvol17iss1pp31-45>
- Sutapa, P., Pratama, K. W., Rosly, M. M., Ali, S. K. S., & Karakauki, M. (2021). Improving Motor Skills in Early Childhood through Goal-Oriented Play Activity. *Children*, 8(11), 994. <https://doi.org/10.3390/children8110994>
- Tarmilia, T., Fadjaritha, F., Istiqomah, I. W., Purwandari, E., & Hutagalung, F. D. (2022). Learning and Memory of Early Childhood Tahfiz Quran: A Systematic Review. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(6), 5913–5922. <https://doi.org/10.31004/obsesi.v6i6.1707>
- Wagana, P. (2024). Strengthening Family Bonds and Promoting Rural Development: The Impact of Universal Social Pensions in Tanzania. *Baileo: Jurnal Sosial Humaniora*, 1(3), 302–316. <https://doi.org/10.30598/baileofisipvol1iss3pp302-316>
- Wahid, A., Mahmud, N. B., Asnawiyah, A., & Nazaryani, N. (2023). Study on The Nurul Quran Method at The Syakirin Center of Al-Qur'an Education. *Jurnal Ilmiah Al-Mu'ashirah*, 20(2), 369. <https://doi.org/10.22373/jim.v20i2.19861>
- Wali, B., & Afdhal, A. (2024). Transformasi Pariwisata Berbasis Ekosistem Lintas Sektor: Model Pengembangan dan Penilaian Daya Tarik Ekosistem Pariwisata di Pantai Kairatu, Maluku. *Populis: Jurnal Ilmu Sosial Dan Ilmu Politik*, 18(2), 164–184. <https://doi.org/10.30598/populisvol18iss2pp164-184>
- Yang, A. C. M., Flanagan, B., & Ogata, H. (2022). Adaptive formative assessment system based on computerized adaptive testing and the learning memory cycle for personalized learning. *Computers and Education: Artificial Intelligence*, 3(2), 100104. <https://doi.org/10.1016/j.caeai.2022.100104>