



## Facilitating the Teaching Materials Development for Islamic Education for Children: Community Service at Al-Barkah Mosque Sindangsari Village

Mohamad Faiz Nafisa Ihsan<sup>1✉</sup>, Adinda Sinta Maharani<sup>2</sup>, Agnia Khoerunnisa<sup>3</sup>, Kirana Salsabila<sup>4</sup>, Neng Dea Lutfia Sari<sup>5</sup> & Dindin Nasrudin<sup>6</sup>

<sup>1✉</sup>UIN Sunan Gunung Djati Bandung, mohamadfaiznafisaihsan@gmail.com, Orcid ID: [0009-0006-8727-8807](https://orcid.org/0009-0006-8727-8807)

<sup>2</sup>UIN Sunan Gunung Djati Bandung, adindasintamaharani09@gmail.com, Orcid ID: [0009-0005-1661-0246](https://orcid.org/0009-0005-1661-0246)

<sup>3</sup>UIN Sunan Gunung Djati Bandung, agniakhoerun@gmail.com, Orcid ID: [0009-0003-8272-3092](https://orcid.org/0009-0003-8272-3092)

<sup>4</sup>UIN Sunan Gunung Djati Bandung, kiranasalsa08@gmail.com, Orcid ID: [0009-0006-1525-0290](https://orcid.org/0009-0006-1525-0290)

<sup>5</sup>UIN Sunan Gunung Djati Bandung, nengdea2323@gmail.com, Orcid ID: [0009-0003-0285-3795](https://orcid.org/0009-0003-0285-3795)

<sup>6</sup>UIN Sunan Gunung Djati Bandung, dindin.nasrudin@uinsgd.ac.id, Orcid ID: [0000-0002-9977-1790](https://orcid.org/0000-0002-9977-1790)

### Article Info

#### History Article

Received:  
Sep 2025  
Accepted:  
Nov 2025  
Published:  
Feb 2026

### Abstract

Religious education for children in rural areas continues to face challenges, including limited teaching capacity and conventional learning methods that limit engagement and understanding. This situation underscores the urgency of implementing innovative, community-based empowerment approaches. This community service project, conducted at Al-Barkah Mosque in Sindangsari Village, aimed to enhance Qur'an literacy and strengthen the mosque's function as a sustainable centre of Islamic education through participatory social engineering. Employing the Participatory Action Research (PAR) approach, the program was implemented through iterative stages—to know, to understand, to plan, to action, and to reflection—in collaboration with local teachers and students. The integrative learning model combined *Talaqqi*, *Sorogan*, *Makharijul Huruf*, and *Nadhoman* to improve reading fluency, pronunciation accuracy, and memorisation of daily prayers and rituals. Results indicate not only a significant improvement in students' religious competence but also strengthened collaboration among educators and community members. This initiative demonstrates that creative, participatory learning strategies effectively empower communities to build independent, sustainable religious education systems in rural environments.

### Keywords:

Community Service, Islamic Education for Children, Qur'an Literacy

### How to Cite:

Ihsan, M. F. N., Maharani, A. S., Khoerunnisa, A., Salsabila, K., Sari, N. D. L., & Nasrudin, D. (2026). Facilitating the Teaching Materials Development for Islamic Education for Children: Community Service at Al-Barkah Mosque Sindangsari Village. *Jurnal Pengabdian Masyarakat PGSD*, 6(1), 38-47.

---

## Artikel Info

### Riwayat Artikel

Dikirim:

Sep 2025

Diterima:

Nov 2025

Diterbitkan:

Feb 2026

## Abstrak

Pendidikan agama anak di wilayah pedesaan masih menghadapi tantangan berupa keterbatasan tenaga pengajar dan metode pembelajaran konvensional yang kurang menarik serta kurang efektif dalam meningkatkan pemahaman. Kondisi ini menunjukkan urgensi penerapan pendekatan pemberdayaan masyarakat yang inovatif dan partisipatif. Program pengabdian masyarakat di Masjid Al-Barkah Desa Sindangsari ini bertujuan meningkatkan literasi Al-Qur'an anak-anak serta memperkuat peran masjid sebagai pusat pendidikan Islam yang berkelanjutan melalui rekayasa sosial partisipatif. Dengan menggunakan pendekatan *Participatory Action Research* (PAR), kegiatan dilaksanakan melalui tahapan *to know, to understand, to plan, to action*, dan *to reflection* bersama guru dan santri. Model pembelajaran integratif yang mengombinasikan metode *Talaqqi, Sorogan, Makharijul Huruf*, dan *Nadhoman* terbukti meningkatkan kelancaran membaca, ketepatan pelafalan, serta hafalan doa dan bacaan ibadah anak-anak. Selain menghasilkan peningkatan kompetensi religius, program ini juga memperkuat kolaborasi antara pengajar dan masyarakat dalam mengelola pembelajaran berkelanjutan. Inovasi pembelajaran yang kreatif dan partisipatif ini menunjukkan efektivitasnya sebagai bentuk pemberdayaan masyarakat menuju sistem pendidikan Islam yang mandiri dan kontekstual di lingkungan pedesaan.

---

## Kata Kunci:

Pengabdian Masyarakat, Pendidikan Islam untuk Anak, Literasi Al-Quran

## Cara mensitasi:

Ihsan, M. F. N., Maharani, A. S., Khoerunnisa, A., Salsabila, K., Sari, N. D. L., & Nasrudin, D. (2026). Facilitating the Teaching Materials Development for Islamic Education for Children: Community Service at Al-Barkah Mosque Sindangsari Village. *Jurnal Pengabdian Masyarakat PGSD*, 6(1), 38-47.

## INTRODUCTION

The spiritual aspect in child development is a primary need for character and identity formation. Spiritual education, such as introducing values of divinity, kindness, and empathy, becomes the foundation for children to distinguish right from wrong and build resilience (Syakhrani, 2025). The fast-paced modern era often has unfavourable effects, such as the erosion of moral and religious values due to the instant flow of information and popular culture (Uzma & Masyithoh, 2024). Therefore, society needs to continue to maintain and strengthen the deeply rooted tradition of religious education. This strengthening can be realised through the active role of families, schools, and religious communities in creating an environment that consistently supports children's spiritual growth.

It is the duty of every Muslim to continue to deepen their religious knowledge, as commanded in Q.S. At-Taubah verse 122. This verse emphasises the importance of seeking religious knowledge in the lives of Muslims. Allah SWT explains that not all believers must fight; some must instead focus on deepening their religious knowledge to teach it to the community (Abnisa, 2024). This division of roles shows that, in addition to physical jihad, there is also intellectual-spiritual jihad, which has strategic value in maintaining the purity of Islamic teachings. The meaning of "*li yatafaqqahu fi ad-din*," or deepening one's knowledge of religion, is not merely an individual obligation, but also a communal mandate to be disseminated. People who study religious knowledge serve as guardians of scholarly traditions and moral guides for their communities. Those who have acquired religious knowledge are obliged to teach it so that the community is protected from misguidance. Thus, a chain of knowledge is formed that maintains the continuity of religious understanding from one generation to the next. Through this mechanism, Islamic teachings can be preserved and practised correctly in everyday life.

The practice of reciting the Qur'an has become deeply rooted in Indonesian Muslim communities, especially among children. More than just a routine, this activity is seen as a blessed means of building a spiritual foundation from an early age (Maulidiyah et al., 2021) (Brata et al., 2024). Through methods such as spelling the Hijaiyah letters and reading the Iqro', children are not only introduced to the Qur'an, but also instilled with Islamic values and discipline in worship (Pelangi, 2022). Thus, reciting the Qur'an plays a dual role: strengthening social bonds and preserving religious heritage for future generations.

Children in the digital age exhibit distinct characteristics, including a tendency to perform multiple activities simultaneously and a strong interest in visual stimuli. This situation requires updates in Quran recitation learning in the mosque environment. The problems faced are not only related to how to teach children but also concern the mosque's ability to build a well-managed, sustainable Quran education system. A number of practices across regions show that consistently applied learning innovations can strengthen the role of mosques as centres of religious education. In Palembang, the application of the storytelling method through the stories of the Prophet, his companions, and scholars has increased students' interest in learning while enriching the variety of teaching methods in mosques. (Nabihasnah et al., 2025). In Kesamben Village, the use of the Iqro' method has been proven to help local teachers organise a more structured, easy-to-apply approach to learning to recite the Qur'an. Meanwhile, in Banyuringin Village, the application of *Tajwid* and *Makharijul Huruf* learning improved local teachers' ability to guide students independently (Kusmaryono et al., 2024). These findings indicate that creative and contextual learning approaches not only improve children's ability to read the Qur'an but also support the establishment of a mosque education system.

Various innovations in Islamic education that have been developed generally still focus on the separate application and evaluation of methods. Meanwhile, efforts to integrate various learning methods into a single, holistic, contextual, and tailored model for rural communities remain relatively limited. This situation highlights the need for a social engineering approach, which is a conscious and systematic effort to improve the patterns, structures, and practices of society through the active involvement of citizens as the main agents of change. In the context of religious education, social engineering is not only understood as the introduction of new methods

but also as a process of strengthening local communities' capacity to manage educational activities independently and sustainably. The differences in geographical and socio-cultural conditions between the previous research location and Sindangsari Village require in-depth adjustments, especially in developing a learning system that is relevant to local needs and involves local potential, including mosque youth. Therefore, this community service activity aims to design and implement an integrated Islamic learning model at the Al-Barkah Mosque in Cibogo Hamlet, Sindangsari Village, which combines learning *Iqro'*, *Makharijul Huruf*, *Tajwid*, and memorisation techniques, with an orientation towards creating an independent mosque education system through the active participation of local youth as agents of change.

## METHODS

The method used in this study is Participatory Action Research (PAR). PAR is a model of community service that seeks to integrate the research process with the process of social change. The social change referred to refers to community empowerment efforts that are realised through three main indicators, namely the creation of a shared commitment with the community, the presence of local leaders in the community, and the formation of new institutions that are built according to the needs of the community (Rahmat & Mirnawati, 2020).

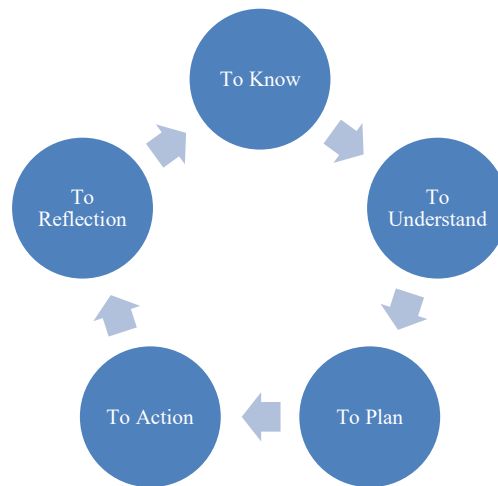


Figure 1. Participatory Action Research Cycle

The activity began with the **to know** stage through social identification and analysis at the Al-Barkah Qur'anic Education Centre in Bojongloa Hamlet. The service team observed the learning process and interacted with teachers and students. It documented the students' initial conditions, including their ability to read the Qur'an, familiarity with the Hijaiyah alphabet, and memorisation of the wudhu prayer and salat recitations. From this analysis, the **to understand** stage identified some obstacles, such as difficulty in reading the Quran and memorising worship materials. Based on these findings, the **to plan** stage was carried out by developing a learning plan that included determining the time, material, and new methods appropriate for overcoming the problems identified. The material and methods were developed through discussion sessions or Focus Group Discussions (FGD) with the Quran teachers. Materials such as *nadhoman* or the *sorogan* method were agreed upon together.

In the **to action** stage, innovative learning methods were applied, including the introduction of *Makharijul Huruf* to improve the accuracy of Hijaiyah pronunciation, as well as Fiqh material to deepen understanding of worship practices. Through this approach, it is hoped that students will become more aware of the need to improve the quality of their daily worship. The final stage, **to reflection**, was carried out by evaluating the entire program to measure the extent to which the learning objectives had been achieved. This reflection serves as the basis for finding sustainable

solutions through more engaging and targeted teaching methods. The success of this program is measured through interviews with Quran teachers and reading tests for students to gauge their improvement.

## RESULTS AND DISCUSSION

### Results of Identification and Social Analysis

This community service activity was carried out at the Al-Barkah Mosque, located in Cibogo Hamlet, RT 04, RW 08, Sindangsari Village, Sukasari District, Sumedang Regency. The Al-Barkah Mosque was chosen as the location for this activity due to its role as a community centre for religious activities, particularly in Islamic education. One of the routine activities at this mosque is children's recitation, held every night after the Maghrib prayer in congregation, until before the Isha call to prayer (Latif et al., 2025).

Based on an analysis of the conditions at Al-Barkah Mosque, two main challenges were identified: first, the imbalance between the large number of students and only two teachers, resulting in an unfavourable teaching load; second, the learning methods are still limited to the *Baghdadiyah* approach, which focuses on repeated recitation of the Hijaiyah letters without variation. The teachers also emphasised the need to develop teaching materials that go beyond simply reading the Qur'an and cover practical aspects such as *Tajwid*, daily prayers, the procedures for wudhu and salat, and the reading of the *Barzanji* book, so that learning is more applicable. However, these young teachers remain hesitant to implement new teaching materials because some senior teachers still focus on the *Baghdadiyah* method of learning.

To address these needs, the volunteers assist teachers in developing teaching materials by designing an integrated learning system that combines the use of the Iqro' and Al-Qur'an books, training in *Makharijul Huruf* and *Tajwid*, and memorisation methods. Unlike conventional approaches, this method emphasises a reading approach through the techniques of *Talaqqi* (direct reading under the guidance of a teacher) and *Sorogan* (individual correction), enabling more interactive, structured learning tailored to students' needs for mastering a range of religious skills in their entirety.

### Implementation of the *Talaqqi* and *Sorogan* Methods in Al-Qur'an Learning

Prior to this intervention, the Al-Qur'an learning process at Al-Barkah Mosque still relied on the conventional *Baghdadiyah* method, in which students learned by spelling the Hijaiyah letters gradually (Marlina & Gamayanti, 2021). To address the need for new learning methods for teachers, through a community service program, a new approach was introduced that integrated the *Talaqqi* and *Sorogan* methods, as shown in Figure 2, in which community service participants assisted with the Qur'an reading method. In this method, students no longer spell out the letters but read the Arabic text directly from the Iqro' book or the Qur'an, while community service participants and teachers actively listen and provide individual guidance. Whenever there are errors in pronunciation, harakat placement, or fluency, the teacher immediately provides direct corrections so the correction process can be done in real time.



Figure 2. Assistance with the *Talaqqi* and *Sorogan* Methods

The *Sorogan* method aims to achieve one page of Iqro in each session for each student. Observations show variations in ability among students: some are already able to read fluently and meet the target, while others still need intensive assistance due to stuttering. However, overall, this approach has succeeded in building students' courage to read directly without fear of making mistakes. One-on-one interaction between teachers and students also fosters emotional closeness and greater self-confidence, which, in turn, accelerates the learning process and strengthens phonetic understanding and basic *Tajwid* rules. Teachers at Al-Barkah Mosque can continue the *Talaqqi* and *Sorogan* methods.

### Teaching *Makharijul Huruf*

In addition to the *Talaqqi* and *Sorogan* methods, the recitation activities at Al-Barkah Mosque also introduce *Makharijul Huruf* material to strengthen children's understanding of the place of articulation of letters. The material is delivered through simple pronunciation exercises, such as:

أ / إي / أو / با / أوأ / أن / أن / من المؤمن / مئينا / أننا

This exercise is first read aloud by the teacher, then repeated in unison by all students, before finally being tested individually using the *Sorogan* method. This learning pattern helps children become accustomed to pronouncing letters according to their correct *makhrāj*, while also improving their application of *Tajwid* rules in reading. Observations show that the children can follow the exercises quite well. They seem enthusiastic about imitating the reading examples, and when tested individually, most can pronounce the letters fluently, as shown in Figure 3.



Figure 3. Teaching *Makharijul Huruf*

### *Nadhoman Fardhu Wudhu*

In addition to learning to read the Qur'an, students at Al-Barkah Mosque are also introduced to learning *Nadhoman Fardhu Wudhu*. This activity is designed so that children not only understand the procedures for wudhu in theory but can also memorise them more engagingly through chanting nadham. *Nadhoman* itself is a series of rhythmic verses, making it easier to read, recite, and listen to. In practice, the teacher recites the *Nadham* first, then the children repeat it in unison as shown in Figure 4. This method makes the learning atmosphere more lively, as the children appear enthusiastic and excited to follow the chanting. In addition, the use of *Nadham* makes the material on the pillars of wudhu easier to remember, as the distinctive rhythm helps children memorise it (Syarifuddin et al., 2025). Although this program does not produce physical products such as written modules, the learning innovations introduced are a form of non-material products that can be directly adopted and developed by teachers at the Al-Barkah Mosque.



Figure 4. *Nadhoman Fardhu Wudhu Assistance*

### Evaluation of Prayer Recitations

In addition to learning the mandatory ablution, the activity also included an evaluation of the children's prayer recitations, starting from the *takbir* to the *salam*. This activity aimed to determine the extent of the students' understanding and memorisation of prayer recitations, which are an important part of daily worship. The results of the observation show that some children can recite the prayers fluently, while others are still interrupted or have not fully memorised them, as shown in Figure 5. However, this activity provides an initial picture of their abilities and a basis for further improvement and guidance. With this evaluation, teachers can focus on the parts of the recitation that are still weak, so that children can gradually improve the accuracy and fluency of their prayer recitations. During the implementation process, senior teachers also emphasised the importance of repeating and memorising the prayer recitations at home and in subsequent meetings, so that the skills they have acquired can be strengthened and sustained.



Figure 5. *Guidance on Evaluating Prayer Recitations*

Overall, the implementation of this integrative method has improved the quality of Islamic education at Al-Barkah Mosque. When applying this learning method, there was no resistance from senior teachers; however, only children in grades one to five participated. Meanwhile, students who were old enough continued to study the *Safinah* book with senior teachers. In addition, based on observations, there was an increase in student activity and understanding of religious practices, with a more stable attendance rate. However, the program's sustainability at the institutional level still faces challenges. The teachers who will continue the activities, Mr Gingin and Haji Komar, remain key actors in the mosque's learning process. Their presence shows that the transfer of learning practices introduced by the volunteers can be continued at a minimum, so that activities do not stop after the program.

However, the process of teacher regeneration has not yet been realised. Field findings indicate limitations in the pool of human resources available to recruit as new teacher candidates. In addition, the Al-Barkah Mosque's location on the village's border has led some older children to choose to study at the Nanggerang Village Quranic Education Centre, which offers more

facilities and teachers. This condition has narrowed the pool of local cadres, as students who already have strong Quran literacy skills are accessing other institutions.

## Discussion

The community service program at Al-Barkah Mosque has successfully improved children's ability to read the Qur'an, their accuracy in pronouncing letters, and their memorisation of daily prayers. This innovative, integrative method has proven effective in improving the quality of Islamic education at the elementary level. The traditional *Baghdadiyah* method used is indeed effective for letter recognition, but it has limitations in building children's courage to read and motivation to learn (Harahap et al., 2024). This is in line with previous research, which revealed that although the *Baghdadiyah* method has been proven effective, its application faces obstacles, such as longer learning durations and greater difficulty maintaining student focus compared to more interactive modern methods.

The application of the *Talaqqi* and *Sorogan* methods provides a personal learning experience in which teachers can provide immediate corrections, increasing children's confidence and courage in reading without a lengthy spelling process (Zulfikar & Azzahro, 2024). In addition, teaching *Makharijul Huruf* through structured articulation exercises has been proven to be the key to improving reading quality (Laily & Maesurah, 2021).

The combination of simultaneous pronunciation exercises with *sorogan* results in more accurate pronunciation and better understanding of *Tajwid*. This is reinforced by research stating that the *Sorogan* method has a positive effect on understanding *Tajwid* and *Makharijul Huruf*. In terms of fiqh, the application of the Sundanese *nadhoman* method in teaching wudhu has shown positive results by facilitating memorisation through rhythm and cultural familiarity. This creative approach rooted in local culture is effective at overcoming boredom with conventional memorisation methods. Evaluation of prayer recitation shows reasonable variations in ability, depending on the children's age and concentration level.

The application of these diverse learning methods is not solely intended to improve children's abilities, but also serves to bridge the needs and aspirations of young teachers without negating the role and authority of senior teachers. This approach allows for gradual, non-confrontational changes in learning practices, thereby aligning with the social structure and the values of respect that prevail in the mosque environment. In the context of social change, communities tend to accept educational innovations that address real community needs, as this reflects the connection between education and the local community's socio-cultural dynamics. Research shows that education plays an important role as an agent of socio-cultural change, responsive to local realities and community needs, in the process of educational transformation (Utama et al., 2025).

The learning method applied is acceptable to the community because it is based on an analysis of the real needs of the mosque teachers, rather than an external intervention that forces change. This aligns with the view that educational innovations developed through dialogue, collaboration, and the involvement of local actors are more likely to be socially adopted because they align with the community's values and norms (Marzulina et al., 2025). Thus, the need to develop teaching methods in collaboration with the teachers can be continued and implemented independently by the mosque. This process reflects participatory social change, where new practices grow through mutual agreement.

Meanwhile, the regeneration process has not been completed due to resource constraints, as stated in the research by Toriq & Hasib (2025), which states that limitations in human and technical resources at the organizational level are often the main obstacles in the implementation of formal regeneration independently, so that organizations still depend on external parties or higher hierarchies to continue their regeneration development. This also occurs in the context of teaching in mosques, where the lack of trained human resources has slowed down and prevented the completion of the regeneration process (cadre development of young teachers).

## CONCLUSION

The community service program at Al-Barkah Mosque, Sindangsari Village, demonstrates that applying a participatory-based Al-Qur'an learning model can improve the quality of Islamic education at the elementary level. Through the Participatory Action Research (PAR) approach, which involves teachers and students at every stage of the activity, a more interactive and contextually relevant learning system is created. The combination of the *Talaqqi*, *Sorogan*, *Makharijul Huruf*, and *Nadhoman* methods has been proven to improve reading fluency, accuracy in pronouncing Hijaiyah letters, and memorisation of prayers and worship recitations. This integrative approach also encourages a spirit of learning, teacher collaboration, and active community participation in supporting the sustainability of activities.

In addition to improving children's religious competence, this activity contributes to strengthening local capacity, particularly by developing the independence of mosque education management. The challenge of limited human resources underscores the need for ongoing mentoring and institutional support to ensure the training of young teachers is sustained. Thus, this service confirms that participatory and community-based learning innovations are a tangible form of community empowerment towards an independent, adaptive, and sustainable Islamic education system.

## REFERENCES

- Abnisa, A. P. (2024). *Tafsir Tarbawi: Tafsir Ayat-Ayat Al-Qur'an terhadap Pendidikan*. Penerbit Adab.
- Brata, H. Z. A., Herawati, Y. W., & Syihab, A. S. (2024). Implementasi metode Iqro'dalam pengajaran mengaji studi kasus Desa Kesamben. *Makkareso: Riset Pengabdian Masyarakat*, 2(2), 8–14. <https://doi.org/10.35905/makkareso.v2i2.9093>
- Harahap, K. L., Hidayat, M., & Munandar, M. (2024). Efektivitas metode Baghdadiyah dalam meningkatkan kemampuan anak dalam membaca Al-Qur'an. *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah*, 9(2), 335–348. <https://doi.org/10.48094/raudhah.v9i2.704>
- Kusmaryono, I., Kinasih, S. R., Setianingrum, W. D., Hasanah, M., Jalil, M. A., Hanum, S. F., Wardani, Y. A. A., Setianingrum, C., Tagalih, T. F. F., ... & Verdiana, A. (2024). Pelatihan belajar membaca al-Quran dengan tajwid di Desa Banyuringin Kecamatan Singorojo Kabupaten Kendal. *Community Empowerment Journal*, 2(1), 8–14. <https://doi.org/10.61251/cej.v2i1.36>
- Laily, F. N., & Maesurah, S. (2021). Strategi peningkatan kemampuan dan pemahaman siswa TPQ atas pelafalan makhorijul huruf dan ilmu tajwid di Desa Baureno, Jatirejo, Mojokerto. *Al-Din: Jurnal Dakwah dan Sosial Keagamaan*, 7(2), 12–26. <https://doi.org/10.35673/ajdsk.v7i2.2365>
- Latif, A., Rodhi, M., Hapsari, N., Rahmadani, Z., Durrotunnisa, D., & Wulandari, E. (2025). Pendampingan belajar untuk meningkatkan kemampuan baca tulis Al-Qur'an di TPQ Nurussalam Dusun Gamol Salatiga. *Jumat Keagamaan: Jurnal Pengabdian Masyarakat*, 5(3), 147–155. <https://doi.org/10.32764/abdimasagama.v5i3.5354>
- Marlina, M., & Gamayanti, W. (2021). Keefektifan metode Baghdadiyah terhadap aktivitas belajar anak dalam bidang baca tulis Qur'an. *Proceedings UIN Sunan Gunung Djati Bandung*, 1(32), 102–112. <https://proceedings.uinsgd.ac.id/index.php/proceedings/article/view/440>

- Marzulina, L., Sofendi, S., & Mirizon, S. (2025). The innovation diffusion, technology adoption, and digital etnopedagogical reading: English lecturer's agency in reinforcing the ability of the younger generation to retain local knowledge. *Indonesian Journal of Educational Development (IJED)*, 6(3), 720–736. <https://doi.org/10.59672/ijed.v6i3.5584>
- Maulidiyah, D., Himmawan, D., Rusydi, I., & Umam, A. K. (2021). Peningkatan nilai spiritual anak melalui mengaji sore di Desa Totoran Kecamatan Pasekan Kabupaten Indramayu. *Journal Islamic Pedagogia*, 1(2), 19–24. <https://doi.org/10.31943/pedagogia.v1i2.37>
- Nabihasnah, H. M., Alhayyu, M., & Gusmaneli, G. (2025). Strategi pembelajaran pendidikan islam melalui pendekatan storytelling untuk membentuk akhlak mulia anak usia dini. *Reflection: Islamic Education Journal*, 2(2), 197–212. <https://doi.org/10.61132/reflection.v2i2.793>
- Pelangi, C. (2022). *Analisis Penerapan Metode Qiro'ati untuk Membentuk Karakter Disiplin Anak Usia Dini di PAUD IT Al-Hasanah Kota Bengkulu*. (Undergraduate Thesis). UIN Fatmawati Sukarno Bengkulu. <http://repository.iainbengkulu.ac.id/9773/>
- Rahmat, A., & Mirnawati, M. (2020). Model Participation Action Research dalam pemberdayaan masyarakat. *Aksara: Jurnal Ilmu Pendidikan Nonformal*, 6(1), 62–71. <https://doi.org/10.37905/aksara.6.1.62-71.2020>.
- Syakhrani, A. W. (2025). Internalisasi nilai-nilai agama dalam pembentukan kepribadian dan moral pada pendidikan dasar. *JUTEQ: Jurnal Teologi & Tafsir*, 2(8), 1374–1385. <https://languar.net/index.php/JUTEQ/article/view/242>
- Syarifuddin, A., Magfiroh, N. D., Nelis, L., & Nugraha, R. (2025). Penguatan pendidikan islam melalui Nadhaman. *Al-Ibanah*, 10(2), 89–104. <https://doi.org/10.54801/2banah.v10i2.387>.
- Toriq, M. Z. S., & Hasib, M. (2025). Pengaruh rendahnya minat pemuda bergabung dalam organisasi Gerakan Pemuda Anshor di Desa Sukodono Kecamatan Karangrejo Kabupaten Tulungagung. *CENDEKIA: Jurnal Penelitian dan Pengkajian Ilmiah*, 2(7), 1284–1292. <https://doi.org/10.62335/cendekia.v2i7.1551>
- Utama, E. S. W., Marfu, A., Fauzi, A., & Supardi, S. (2025). Pendidikan dan perubahan sosial budaya. *Social: Jurnal Inovasi Pendidikan IPS*, 5(2), 723–732. <https://doi.org/10.51878/social.v5i2.5835>
- Uzma, Z., & Masyithoh, S. (2024). Tantangan dan peluang implementasi nilai-nilai akhlak dalam kehidupan masyarakat modern. *Cipulus Edu: Jurnal Pendidikan Islam*, 2(2), 31–38. <https://journal.albadar.ac.id/index.php/JPIcipulus/article/view/156>
- Zulfikar, M. Y., & Azzahro, S. (2024). Penerapan metode Talaqqi dalam program tahfidz anak usia dini di Rumah Tahfidz Desa Beji. *Didaktika: Jurnal Kependidikan*, 13(2), 1755–1766. <https://doi.org/10.58230/27454312.589>