



INTEGRATION OF TEACHERS, COMMUNITY, AND VILLAGE GOVERNMENT IN THE DEVELOPMENT OF TAMAN PENDIDIKAN AL-QUR'AN (TPQ) IN EAST LOMBOK

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ABSTRACT

This study aims to examine the collaborative roles of TPQ teachers, the community, and village government in developing non-formal religious education institutions in East Lombok. Using a descriptive qualitative approach, data were collected through interviews, observations, and documentation. The findings reveal that integration among the three actors occurs through: (1) teachers serving as educators, institutional managers, and external relation agents; (2) community participation in financial support, material contributions, and social supervision; and (3) village government functions in administrative services, empowerment, and facility development. This synergy significantly contributes to improving learning quality, providing facilities, and increasing student participation. The scientific contribution of this study is the formulation of the "Community-Based Religious Institutional Integration Model", which emphasizes multi-actor collaboration as the foundation for the sustainability of non-formal Islamic education in rural areas. The practical implication of this model highlights the need for consistent village policies, enhanced teacher capacity, and strengthened community participation to ensure TPQ sustainability and establish quality standards replicable in other regions.

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1. INTRODUCTION

Qur'anic Education Institutions such as *Taman Pendidikan Al-Qur'an* (TPQ) play a significant role in instilling religious values, shaping noble character, Schools that are expected to serve as a foundation for value inculcation have not yet been able to fulfill this function effectively (Umniyati & Ismawati, n.d.:80), and fostering young generations' love for the Qur'an (Kholis, 2021:88) As non-formal institutions, TPQ provide access to religious education, particularly Qur'anic learning, for children and surrounding communities. Within the Indonesian Muslim context, TPQ function not only as centers for recitation and memorization but also as arenas for moral and social internalization. Consequently, TPQ development is crucial to address contemporary educational needs while reinforcing community moral resilience. (Nur Kholis, 2021:88)[1]

Society, as part of the educational environment, plays an important role in the development of education itself, both in urban and rural communities, whether directly or indirectly. This is due to the increasing demands for human resource development over time. Therefore, educational services must be able to keep up with these developments. In addition to family and school, society has its own role in education (Fuady, 2022)

The primary aim of this non-formal educational institution is to teach the Qur'an and instill the foundations of Islamic education from early childhood through the Madrasah Ibtidaiyah level (Robingatun et al., 2024:301). In the context of Indonesian Muslim society, the existence of TPQ is not only a place to learn to read and memorize the Qur'an, but also a means of internalizing the moral and social values needed in community life. Thus, the development of TPQ becomes very important in order to meet the needs of the times while strengthening the moral resilience of society. As stipulated in the Village Law of 2014 Article 18, village authority includes authority in the administration of village government, implementation of village development, fostering of village community, and empowerment of village society based on community initiatives, original rights, and village customs (Dwi Noviani et al., 2023:22)

East Lombok Regency is a region with the highest percentage of Muslim population in West Nusa Tenggara Province (NTB). Based on data from the Central Bureau of Statistics in 2021, more than 1.35 million of its residents adhere to Islam (kementrian dalama negeri (kemendagri), 2021), (BPS East Lombok, 2022)[2] . This condition makes TPQ a strategic institution in shaping a religious generation in the area.

However, the reality in the field shows that most TPQs still face various limitations, such as a lack of facilities and infrastructure, limited teacher competence, and weak external support. So far, TPQ development has tended to rely only on the role of teachers and internal administrators of the institution, while the great potential of the community and the village government has not yet been optimally integrated. In fact, the community has participatory strength in supporting the sustainability of TPQ, and the village government plays an important role through policies and budget support based on village funds.

The phenomenon of increasing demand for Islamic religious education, whether for children, adolescents, or even adults, shows that TPQ can play an important role in shaping a lifelong Islamic educational ecosystem within both urban and rural communities (Dzikrullah & Sabila, 2025:33). In the current digital era, Islamic educational institutions, particularly

Qur'anic Learning Centers (TPQ), have become increasingly aware of the importance of ensuring high-quality education. One of the strategies adopted is the implementation of integrated management information systems across all educational activities, thereby enhancing the effectiveness, efficiency, and accountability of both learning processes and institutional management (Muhammad Ainul Yaqin et al., 2022).

Several previous studies have examined TPQ management from different perspectives. Some highlight the importance of community participation as a key factor in sustaining non-formal religious institutions, others emphasize the role of teachers in motivating students, while another strand of research focuses on the contribution of village governments through policies and facilities. Although these studies provide valuable insights, they tend to analyze each actor in isolation and have not yet offered a comprehensive explanation of how teachers, communities, and village governments can be integrated into a synergistic collaborative model.

On the other hand, research focusing on the local context of East Lombok, particularly on TPQ, is still very limited. In fact, TPQs such as Darul Futuh NW and Darul Huffaz have unique dynamics: Darul Futuh NW develops on the basis of strong community support, while Darul Huffaz emphasizes the quality of teachers and the guidance of Qur'an memorization. This opens up opportunities for research to explore how the integration patterns of the three elements teachers, community, and village government work in practice, the challenges faced, and the strategies undertaken to build TPQ sustainability.

To clarify the position and novelty of this research, the following presents a comparison between previous studies and the focus of this study:

Table 1. Comparison of Previous Studies and This Research

No	Researcher	Year	Research Focus	Gap	Contribution of This Study
1	Hamdan	2024	Community participation in mosque-based TPQ	Did not address teachers and village government	Presents an integration model of community, teachers, and village government
2	Ahmad	2025	Teachers' role in motivating TPQ students	Did not examine community support and village policies	Combines teachers' role with external support from community and village government
3	Noviani	2023	Village government contribution to TPQ facilities	Did not highlight pedagogical aspects and community participation	Explains synergy between village policies, teaching practices, and social participation

This study focuses on institutional integration between teachers, the community, and village government in the development of TPQ in East Lombok. Such research has never been conducted in a holistic and contextual manner, thereby offering a new contribution to the literature on community-based education. Moreover, this study proposes a locally rooted collaborative model that is not only relevant to the East Lombok context but also has the potential to be replicated in other regions. In this way, the study can be compared with previous journals that mostly highlight single aspects, such as the role of teachers or community support, without emphasizing comprehensive institutional synergy.

Based on the above explanation, this study arises from the urgent need to develop a sustainable TPQ model through the integration of teachers, communities, and village governments. Current TPQ management often operates in a fragmented manner, while challenges such as limited infrastructure, low teacher capacity, and insufficient policy support cannot be addressed by a single actor alone. Therefore, this research seeks to fill that gap by presenting the perspectives of these three elements within a single integration framework, which until now has rarely been examined in depth. Thus, this study is expected to provide new insights that can serve as a practical reference for strengthening Qur'an education at the village level and a theoretical contribution to the discourse on non-formal religious education in Indonesia.

The novelty of this study lies in presenting a holistic model of community-based institutional integration, which simultaneously combines the roles of teachers, communities, and village governments. By situating the analysis within the local context of East Lombok, particularly TPQ Darul Futuh NW and Darul Huffaz, this research offers a collaborative framework that has not been previously examined in depth and can be replicated in other rural settings.

2. RESEARCH METHODS

This study employs a descriptive qualitative approach to explore social phenomena related to the development of TPQ in East Lombok. The method was chosen because it allows the researcher to obtain naturalistic data in the form of narratives and observed behaviors, with the researcher serving as the primary instrument in both data collection and analysis (Sutarto, 2022).

The research informants consisted of TPQ teachers, community leaders, parents, and village government officials responsible for education and religious affairs. Fieldwork was conducted over two months (September–October 2025), during which the researcher was assisted by two local facilitators. Their role was limited to supporting communication and access to participants, without involvement in data interpretation or analysis.

Data were collected through three main techniques: in-depth interviews, participatory observation of teaching and social interactions, and documentation of TPQ archives and village policies. Data analysis followed four iterative stages—collection, reduction, presentation, and verification—applied continuously to refine and organize findings in line with the research questions. The results were presented in descriptive

narratives and tables to illustrate patterns of collaboration among teachers, communities, and village governments.

Data validity was ensured through source triangulation, member checking, peer debriefing, and audit trails. These procedures were operationalized in the field, for example by cross-checking information among teachers, community members, and village officials, confirming interview results with participants, and discussing interpretations with peers to minimize bias. This process strengthened the credibility of the findings and ensured that they accurately reflect the realities of institutional integration in TPQ development.

3. RESULTS AND DISCUSSION

The development of TPQ as a non-formal religious education institution cannot be separated from the surrounding social dynamics. Beyond formal education, non-formal education also plays a crucial role in developing a well-rounded personality (Saputri et al., 2022). In East Lombok, TPQ continues to demonstrate vitality despite limited resources, sustained by the involvement of teachers, communities, and village governments. The findings of this study reveal not only the empirical realities but also the integration patterns among these actors that shape the Islamic education ecosystem at the village level.

Data were collected through in-depth interviews with TPQ teachers, community leaders, parents, and village officials, complemented by participatory observation and documentation. Analysis was conducted.

The discussion of this study is directed toward addressing the central research question: how the integration between community, teachers, and village government takes shape in the development of TPQ. In addition, it aims to interpret the meaning of each actor's involvement, connect the findings with relevant theories and policies, and propose the potential development of new concepts in community-based non-formal education.

The discussion is organized into six core sections: the role of the community, the role of teachers, the role of village government, the institutional integration that emerges, the challenges and opportunities in TPQ development, and the theoretical reflection of the overall findings. Each section not only presents empirical data but also provides critical interpretation that emphasizes actor relationships and integration mechanisms, thereby producing a sharper and more contextual synthesis.

A. The Role of the Community in TPQ Development

TPQ merupakan wadah pembinaan santri agar kelak menjadi generasi pemimpin (Ahmad, n.d., 2022:42). (Saparudin, 2022:42)[1] . In East Lombok, particularly at TPQ Darul Futuh NW and TPQ Darul Huffaz, the community plays a central role in sustaining and developing the institution. Their contributions can be categorized into three main forms:

1. Financial Support: including regular donations, infaq, and sadaqah. Interviews with teachers and residents revealed that assistance is provided voluntarily according to individual capacity. For instance, some residents help cover minor expenses such as phone credit or supervise children during Qur'an lessons.
2. Material and Labor Support: contributions of building materials and collective work (*gotong royong*) in constructing TPQ facilities. Documentation of sanitation facility

(MCK) construction at TPQ Darul Huffaz illustrates direct community involvement in physical projects.

3. Supervision and Participation: religious leaders and parents engage in deliberations regarding TPQ establishment and decision-making. As noted by Ustadz Syamsyuri, TPQ planning was carried out jointly with the community and parents to identify the best solutions.

These roles demonstrate that the community contributes not only materially but also through active participation in decision-making, thereby strengthening social integration and ensuring the sustainability of TPQ.

Community participation in TPQ development is not merely symbolic but also structural. The community is directly involved in management, both operationally and in supervision, making TPQ a shared institution that grows out of collective awareness. This finding aligns with the concept of community-based education (Fuady, 2022), where the community acts as both the owner and driver of educational institutions.

In the TPQ context, participation is reinforced by religious values and the tradition of *gotong royong*, leading to the emergence of a theory of social participation rooted in spiritual values. This means that community support for education is motivated not only by academic needs but also by religious and communal commitments.

To clarify the forms of community contribution, Table 1 summarizes the types of roles, concrete examples from the field, and sources of information based on interviews and documentation. The table highlights that the community is not merely a beneficiary but also the primary driver of TPQ sustainability.

Table 2. Forms of Community Roles in TPQ Development

Type of Role	Concrete Examples from the Field	Source of Information
Financial	Donations, <i>infaq</i> , <i>sadaqah</i>	Interview with Mrs. Yhena
Material & Labor	Contribution of building materials, collective work (<i>gotong royong</i>) in construction	Documentation (Figure 1)
Supervision & Social	Deliberations, monitoring of TPQ activities	Interview with Ustadz Syamsyuri

This table illustrates that the community plays a comprehensive role, ranging from economic to social aspects. Their involvement forms an essential foundation in shaping TPQ as a community-based educational institution. One of the key supporting factors for advancing education is the availability of adequate facilities and infrastructure, which enable the teaching and learning process to be carried out optimally, effectively, and sustainably (Hafis et al., 2025:88).

B. The Role of Teachers in TPQ Development

Teachers are the central actors in the educational process at TPQ. Their role extends beyond teaching to include institutional management, character building, and external relations. Character education ought to be introduced at an early age, since early childhood is a decisive period for shaping a child’s capacity to realize their potential (Sudaryanti,

2015:11). Field findings indicate that TPQ teachers in East Lombok perform complex and multidimensional roles, which can be categorized into three main forms:

1. Pedagogical and Social Role

Teachers are responsible for nurturing students' morals, memorization, and discipline in worship. As noted by Ustadz Ramisah from TPQ Darul Huffaz, teachers carry dual responsibilities: educating morals, guiding memorization, maintaining worship discipline, and managing daily administration. This highlights their dual function as educators and character builders.

2. Managerial and Institutional Role

Teachers also manage institutional aspects, including preparing daily and monthly programs, organizing Qur'an study schedules, coordinating student activities, and drafting funding proposals. Evidence from TPQ Darul Futuh NW shows that teachers actively ensure the continuity of programs and facilities, underscoring their managerial involvement.

3. Representative and Relational Role

Beyond internal duties, teachers act as representatives of TPQ in building external relations with social organizations, local government, and donors. According to Ustadz Rumisah, many TPQ facilities are provided by external organizations such as BAZNAS, Rumah Anak Bisa, and Wujud Aksi Nyata. This demonstrates teachers' diplomatic capacity to expand resource access and strengthen TPQ sustainability.

Overall, teachers' roles are not only multidimensional but also integrative, linking pedagogical, institutional, and external aspects. This confirms their position as key drivers in the community-based Qur'anic education ecosystem.

The role of teachers in TPQ extends beyond being educators; they also function as social leaders, institutional managers, and external relation agents. This finding expands upon (Ahmad, n.d., 2021) idea, which emphasized teachers' role in motivating students. Based on the results of this study, the theory of teachers' roles in non-formal education can be modified to position teachers as the main actors in institutional development, social network strengthening, and institutional diplomacy.

Teachers in East Lombok demonstrate that the success of religious education largely depends on their capacity to simultaneously manage internal relations (students, community) and external relations (village government, social organizations, donors). Table 4 summarizes the dimensions of teachers' roles derived from field observations and interviews, highlighting their position as key actors in shaping the quality and resilience of TPQ amid limited resources.

Table 3. Teachers' Roles in TPQ Development

Dimension of Teachers' Role	Concrete Examples from the Field	Source of Information
Pedagogical and Social	Guiding Qur'an memorization, moral education, and discipline in worship	Interview with Ustadz Ramisah

Managerial Institutional	and	Preparing schedules, daily programs, funding proposals, managing TPQ facilities	Interview with Ustadz Ramisah
Representative Relational	and	Building relationships with social organizations, accessing external	Teachers of TPQ Darul Futuh NW

This table demonstrates that TPQ teachers hold complex and strategic roles. They function not only as educators but also as institutional managers and external connectors. These roles are crucial in ensuring the sustainability and development of TPQ in the face of resource limitations.

C. The Role of Village Government in TPQ Development

Villages serve as the leading entities in the overall process of national development, thereby holding a highly strategic role as the foundation for public service delivery and the facilitation of local communities' rights (Agus Ashari et al., 2021:53), Village governments play a strategic role in sustaining TPQ through four main functions:

1. Service Function, such as facilitating operational permits, registering TPQ within the village system, and supporting religious activities. The Secretary of Kuang Paok Village stated that TPQ receives incentives and is officially recognized in village records.
2. Regulatory Function, including the establishment of teacher forums and supervision of activity schedules. The Head of Pengadangan Barat Village explained that coordination is conducted through online forums and reports from neighborhood leaders (RT).
3. Empowerment Function, such as teacher training and motivating parents. The village government actively disseminates information about training opportunities and provides periodic incentives.
4. Development Function, including the allocation of village funds for TPQ renovation and seeking alternative support through social organizations. Village officials noted that although funds are limited, they continue to strive to support TPQ.

Overall, the village government acts as a facilitator and policy director, strengthening TPQ's position as part of the village development system. This finding aligns with the Village Law of 2014, Article 18, which grants villages authority in community development and empowerment. Thus, village government support is not only administrative but also substantive in ensuring TPQ sustainability

Teachers serve as the primary actors in TPQ development. They act as intermediaries between the needs of students (santri), the expectations of the community, and the support of the village government. This dual role demands high capacity and strong commitment. These findings reinforce Ahmad's (2025) argument that teachers hold a central role in fostering student motivation and learning continuity. However, this study shows that teachers' roles extend beyond pedagogy. The theory of teachers' roles in non-formal education can thus be modified to position them as social leaders and community managers,

not merely as educators. Meanwhile, the village government plays a strategic role in supporting TPQ through four main functions. Table 2 below summarizes the concrete forms of support provided by village governments in the two research sites.

Table 4. Functions of Village Government in TPQ Development

Village Government Function	Concrete Forms of Support	Research Site
Service	Operational permits, teacher incentives	Kuang Paok Village
Regulation	Teacher forums, supervision of activity schedules	Pengadangan Barat Village
Empowerment	Teacher training, parental motivation	Both sites
Development	Renovation funds, facilitation of external assistance	Both sites

This table illustrates that although TPQ faces various limitations, collaborative and innovative opportunities remain widely open. It highlights the significant potential to build sustainable TPQ institutions through synergy among actors. In the future, it is expected that parents will become increasingly active in decision-making processes related to TPQ. Their involvement is envisioned not only as moral support but also as a driving force that strengthens the continuity of children's educational activities. With consistent participation, TPQ can grow as a non-formal institution that truly reflects the needs and aspirations of families and the community.(Yusuf et al., 2024)

4. CONCLUSION AND RECOMMENDATIONS

4.1 Conclusion

This study confirms that TPQ development in East Lombok is inseparable from the integration of three key actors: the community, teachers, and village government. Their relationship is causal and interdependent:

1. The community provides financial, material, and social oversight.
2. Teachers manage learning, institutional affairs, and external relations.
3. Village government facilitates policies, administrative services, and resource allocation.

The integration of these actors produces an institutional collaboration model that strengthens TPQ resilience, enhances learning quality, and establishes replicable standards. The theoretical contribution of this study lies in modifying the concept of community-based non-formal education by emphasizing a theory of social participation rooted in spiritual values and recognizing teachers as multidimensional actors in institutional diplomacy.

The practical implication is the need for a systematic conceptual model of TPQ integration, with success indicators such as: (1) program sustainability, (2) increased student participation, (3) consistent community support, and (4) effective village policies. Policy recommendations should focus on strengthening TPQ institutional capacity, enhancing

teacher competence, and consolidating village government support in a more targeted and sustainable manner.

Future research is recommended to empirically test the effectiveness of this integration model across different TPQs, providing comparative evidence of its utility and resilience in diverse contexts. Thus, this study not only offers descriptive findings but also contributes theoretical insights and practical implications to reinforce the ecosystem of community-based Islamic education at the village level.

4.2 Recommendations

A. Practical Actions

1. Village governments should establish specific policies to support the sustainability of TPQ, such as allocating regular funds, providing teacher training, and forming inter-hamlet TPQ forums. This will strengthen the service and empowerment functions already in place.
2. TPQ teachers are advised to enhance their managerial and relational capacities through community leadership training and proposal writing. The ability to build external partnerships has proven to be key in securing facilities and developing programs.
3. Communities should maintain active participation in the form of gotong royong (mutual cooperation), social supervision, and financial support. Regular deliberations and joint Qur'an study sessions can serve as means to reinforce a sense of ownership toward TPQ.

B. Development of New Theory

1. Based on the findings of integration among the three actors, a model of "Institutional Integration Based on Religious Community" can be developed. This approach to managing non-formal education institutions combines social participation, local leadership, and spiritual values as the foundation of sustainability.
2. The role of TPQ teachers as relational actors opens opportunities to expand the theory of leadership in non-formal education—from being merely educators to becoming institutional diplomacy agents who bridge local needs with external resources.

C. Further Research

1. Future studies are recommended to examine the effectiveness of this integration model in other regions using a comparative approach, to determine whether similar patterns can be applied more broadly.
2. Quantitative studies could be conducted to measure the impact of integration on students' learning outcomes, community participation levels, and the efficiency of TPQ management

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