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**Synergy of Islamic Education Institutions and Communities:
Formulation of Effective Qur'an Learning Strategies at MIQ Bustanul
Ulum Jombang**

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ABSTRACT :

The phenomenon in society still shows that many adults do not read the Qur'an correctly according to the proper tajwid rules, as observed during khatam events and Taraweeh activities in Ramadan. This issue is critical because correct recitation is essential for the validity of the Qur'anic reading. This study aims to create a community that is not only proficient in reading the Qur'an but also loves and applies it in daily life. The research adopts a qualitative approach with a case study design. Data collection techniques include observation, in-depth interviews, and documentation. Triangulation analysis is used to ensure validity and accuracy of the findings. The study's results reveal that: a) The Tahfidz program plays a significant role in not only memorizing Qur'anic verses but also in ensuring correct recitation; b) The Tadarus Keliling and Majlis Al-Qur'an Lansia programs help improve Qur'anic learning in the community, especially among adults and the elderly; c) The Cerdas Berdua program involves both students and parents in Qur'anic education; d) The synergy between Islamic educational institutions and the community is key to creating effective and sustainable Qur'anic learning.

Key words: *Islamic Education Institutions; Communities; Qur'an Learning Strategies.*

INTRODUCTION

Qur'anic education in Indonesia, particularly in rural areas, plays a crucial role in shaping the character and morality of the community. The Qur'an is not only considered a guide for life but also the primary source of spiritual values that provides direction and guidance in daily life. Although many Islamic educational institutions in rural areas have qualified teachers and adequate facilities, there remains a significant gap between the community's ability to read the Qur'an and the quality of available education. One of the main issues faced is the limited understanding of proper Qur'anic recitation, especially in terms of conformity with correct tajwid rules. Although most rural communities are able to read the Qur'an, they often struggle with reading it correctly according to the appropriate tajwid rules.

This situation presents a challenge for Islamic educational institutions. Although Qur'anic teachers in madrasahs and Islamic-based schools are generally well-trained in teaching methods, the main challenge is ensuring that the Qur'an is recited correctly, according to tajwid rules, and with proper attention to the articulation of the letters (makhraj). Furthermore, although many people are able to read the Qur'an, the majority have not fully mastered reading with correct tajwid. A phenomenon that can still be observed in society is that many adults still struggle with reading the Qur'an accurately according to the correct rules, as seen during khatam (completion) events in

people's homes using microphones and during taraweeh activities in Ramadan.¹ In fact, this is an important condition so that the reading of the Qur'an is valid and in accordance with the guidelines.

In addition, the lack of a community-based approach in Qur'anic education is also one of the factors hindering effective reading instruction. In many cases, the phenomenon observed in society regarding the ability to read the Qur'an shows two opposing sides. On one hand, the community is aware of the importance of learning to read the Qur'an, while on the other hand, some still neglect it². However, Qur'anic education should not only take place within the classroom but also through everyday social interactions, which allow individuals to practice correct recitation in activities such as mobile Qur'anic reading sessions (tadarus keliling) or Qur'anic gatherings for the elderly (majlis al-Qur'an lansia).

In response to this challenge, several Islamic educational institutions, including MIQ Bustanul Ulum Jombang, have started to innovate by involving the community more actively in Qur'anic education. One of the steps taken is the creation of the mobile Qur'anic reading program (tadarus keliling) and the establishment of Qur'anic gatherings for the elderly (majlis al-Qur'an lansia), designed to encourage the community to read the Qur'an together outside the classroom. This program not only focuses on reading the Qur'an but also places special emphasis on correct recitation according to tajwid rules and the proper guidelines for valid Qur'anic recitation, as well as the study of classical Islamic texts, particularly fiqh. The mobile Qur'anic reading sessions allow the community to practice reading correctly while also enhancing their understanding of how proper recitation can be applied in daily life.

The mobile Qur'anic reading sessions (tadarus keliling) have become an effective tool because they provide an opportunity for the community to motivate each other in improving their recitation. Through this activity, participants not only learn from the teacher or instructor but can also correct and assist one another in improving their reading. As part of a supportive community, they feel more motivated to enhance their Qur'anic reading skills. In this context, the role of the Qur'anic teacher as a facilitator and guide is crucial. The teacher is not only an instructor but also a motivator, ensuring that the community reads the Qur'an correctly according to the established tajwid rules.

However, despite the positive contributions of the mobile Qur'anic reading sessions (tadarus keliling) and Qur'anic gatherings for the elderly (majlis al-Qur'an lansia) to the improvement of Qur'anic reading, there are still several challenges that need to be addressed. One of the challenges is the limited time available for rural communities to participate in Qur'anic learning activities. Many of them are busy with daily work, making it difficult to set aside time for more intensive learning activities. Therefore, it is important for educational institutions to provide flexible schedules and integrate Qur'anic learning activities with their social activities. The mobile Qur'anic reading sessions are held on weekends or Sundays, with the location rotating based on demand. These sessions also involve teachers and students from MIQ Bustanul Ulum Jombang to foster harmony between the educational institution and the surrounding community.

¹ Lusi Kurnia Wijayanti, "Penerapan Metode Ummi Dalam Pembelajaran Al-Qur'an Pada Orang Dewasa Untuk Meningkatkan Kemampuan Membaca Al-Qur'an Di Lembaga Majelis Qur'an (Mq) Madiun" (2016).

² Rama Joni, Abdul Rahman, and Eka Yanuarti, "Strategi Guru Agama Desa Dalam Meningkatkan Kemampuan Membaca Al-Qur'a Warga Desa," *Journal of Education and Instruction (JOEAI)* 3, no. 1 (2020): 59–74, <https://doi.org/10.31539/joeai.v3i1.1289>.

Thus, Qur'anic education that focuses more on correct recitation according to tajwid will create a society or community that is not only proficient in reading the Qur'an but also loves and applies its recitation in their daily lives. Through a community-based approach and synergy between educational institutions and the community, it is hoped that the quality of Qur'anic recitation will continue to improve and have a positive impact on the spiritual and social development of rural communities.

Methods

This study employs a qualitative approach with a case study design. The aim of this research is to create a community that is not only proficient in reading the Qur'an but also loves and practices its recitation through the *Majlis Al-Qur'an Lansia* (Senior Qur'anic Gathering) and *Tadarus Keliling* (Mobile Qur'anic Reading) programs involving teachers, students, and the local community of Losari Gudo, Jombang. Data collection techniques include observation, in-depth interviews, and documentation. Data analysis utilizes triangulation to ensure the validity and accuracy of the information gathered.

Result

Tahfidz's Flagship Program as a Support for Learning to Read Correctly

The Qur'anic memorization program (Tahfidz) is a method that not only focuses on memorizing Qur'anic verses but also plays an important role in teaching correct recitation, particularly in the application of proper tajwid rules. MIQ Bustanul Ulum Jombang has an outstanding Tahfidz program that implements the *Baghdadiyah* method in the process of Qur'anic recitation learning.

One of the main strengths of the Tahfidz program is its integration of memorization and tajwid, where students are not only focused on their ability to memorize but also on reciting the Qur'an correctly. Each student participating in the Tahfidz program receives special attention to ensure that their recitation follows the correct tajwid rules.

Innovation of Mobile Tadarus Program and Al-Qur'an Ceremony for the Elderly

One of the innovations that can be implemented to improve the quality of Qur'anic education in rural communities is the *Mobile Qur'anic Reading Program* (*Tadarus Keliling*) and the *Qur'anic Gathering for the Elderly* (*Majlis Al-Qur'an Lansia*). These two programs not only strengthen Qur'anic education among the adult community, but also create opportunities to involve various age groups, including the elderly, in learning and practicing correct Qur'anic recitation.

The *Mobile Qur'anic Reading Program* is an innovation designed to bring Qur'anic education directly into the community, outside of formal classroom settings. In this program, the *tadarus* (group Qur'anic reading) is conducted in different locations throughout the village, such as residents' homes, prayer rooms (*musholla*), or other public spaces. The main goal of this program is to ensure that Qur'anic education reaches more people, without being limited by distance or formal classroom time at the *madrasah*. During the mobile reading sessions, the community can learn together in small groups, correct each other's recitations, and be guided by qualified teachers or facilitators. Through this community-based approach, the program strengthens social bonds among villagers and fosters a positive religious atmosphere in the village.

The *Qur'anic Gathering for the Elderly* (*Majlis Al-Qur'an Lansia*) is another innovation aimed at engaging the elderly more actively in Qur'anic education and practice. In this gathering, the elderly are guided by a teacher or facilitator who helps them read the Qur'an with proper tajwid. The teaching is more relaxed and flexible, with special attention given to difficulties the elderly may face, such as declining vision or challenges in pronouncing letters correctly.

Although these two programs have slightly different focuses, they complement each other and strengthen the effectiveness of Qur'anic education. The Mobile Qur'anic Reading Program provides an opportunity for various age groups to learn correct Qur'anic recitation in a social and inclusive environment, while the Qur'anic Gathering for the Elderly offers more tailored attention to the elderly, who may need a gentler and more attentive approach.

On the other hand, both programs also allow for intergenerational learning, which not only helps improve the quality of Qur'anic recitation but also strengthens relationships across generations. The rural community will feel more connected and supportive in preserving and practicing the teachings of the Qur'an, and deepen their connection with the Qur'an as a guiding principle in life.

Smart Program for Two

The Cerdas Berdua Program is an educational innovation that involves not only students but also their parents in the process of learning religion and the Qur'an. While children attend lessons at the madrasah, their parents are also given the opportunity to learn about religion and the Qur'an. In this way, parents can study alongside their children, not just drop them off at school and engage in casual conversations, but actively learn about religious values and the teachings of the Qur'an, and implement these teachings in their daily lives.

For example, when children attend classes, their parents participate in religious study sessions led by the head of the Bustanul Ulum Foundation in Jombang. These sessions are held on weekdays and start simultaneously with the children's lessons. The topics provided to parents focus on fiqh (Islamic jurisprudence) and ubudiyah (acts of worship). This program does not only focus on improving religious understanding, but also introduces parents to broader Islamic teachings such as akhlak (morality), ibadah (worship), and the important role of parents in the religious education of their children.

Often, parents feel burdened by daily responsibilities and may not have the time or opportunity to deepen their own religious understanding. The Cerdas Berdua Program gives parents the chance to enhance their religious knowledge in a more practical and applicable way. This program not only provides theoretical religious lessons, but also teaches how to practice Islamic teachings in daily life.

Furthermore, the Cerdas Berdua Program can help improve the quality of religious education at the community level. With this program, not only do children receive better religious education, but parents also have the opportunity to learn and grow. As more families in rural or community areas participate, the overall level of religious understanding in the community will improve. This can create a more harmonious society, with more individuals who understand and implement religious values in their lives.

Synergy between Islamic Educational Institutions and the Community

Islamic educational institutions, such as madrasahs, pesantren (Islamic boarding schools), and Islamic-based schools, play a crucial role in the process of religious education within communities. However, education in these institutions is often limited to formal class hours and does not fully involve community participation. Therefore, a strong synergy between Islamic educational institutions and the community must be established, with the aim of making religious education—especially Qur'anic learning—an integral part of daily social and cultural routines.

The synergy between Islamic educational institutions and the community is key to creating effective and sustainable Qur'anic education. Through various programs such as tadarus keliling (mobile Qur'an reading), study circles (pengajian), and tahfidz programs, religious education can be conducted in a more inclusive, community-based manner. This synergy not only enhances the understanding of the Qur'an among the community but also fosters a more religious, harmonious, and supportive environment. By involving all layers of society, including parents, children, and

elderly residents, Qur'anic education can become an integral part of daily life, providing long-term benefits for the entire community.

One way to achieve this is by involving the community in religious education activities conducted by Islamic educational institutions. Programs such as *tadarus keliling*, religious study sessions (*kajian agama*), elderly study circles (*majlis lansia*), and the *Cerdas Berdua* program can serve as effective platforms for creating an inclusive learning atmosphere. In this context, Islamic educational institutions do not only function as educators but also as facilitators, connecting the community with the religious values contained in the Qur'an.

Discussion

Tahfidz's Flagship Program as a Support for Learning to Read Correctly

The tahfidz program in Islamic educational institutions has become an important solution to improve the quality of Qur'anic learning, especially in terms of correct recitation according to the rules of *tajwid*. This program not only focuses on memorization but also emphasizes proper pronunciation, ensuring that each participant can memorize correctly in terms of pronunciation, *tajwid*, and articulation of letters (*makhraj*).

In the context of tahfidz, participants not only memorize the verses of the Qur'an but also train themselves to read correctly according to *tajwid*. With strict supervision and guidance from teachers, participants are given the opportunity to continually improve their recitation. This intensive practice not only strengthens their memorization but also enhances the quality of their recitation, making Qur'anic learning more effective. Reinforcement of the Qur'anic material, which is then practiced through a hands-on learning approach, further improves the students' mastery³.

Similarly, in practice, the use of e-modules as a learning medium for the Qur'an, combined with poetry reading practices and the application of understanding the "ghorib" (uncommon or difficult words) in recitation, has been well received by students. This approach allows students to gain two insights at once: knowledge of literature and the science of the Qur'an (specifically, the reading of "ghorib" words).⁴

In Yunus' 2022 study, the first methodology for Qur'anic learning is the classical "baca simak" (listening and reading) approach, which is suitable for tahfidz learning. Teacher demonstrations and direct practice provide additional insights for students, enabling them to correct each other's recitation errors. Furthermore, those whose recitation is corrected strive to read even better.⁵

Innovation of Mobile Tadarus Program and Al-Qur'an Ceremony for the Elderly

The *Tadarus Keliling* (Mobile Qur'anic Reading) and *Majlis Al-Qur'an Lansia* (Senior Qur'anic Gathering) programs are innovations implemented in various villages to enhance Qur'anic learning. These programs provide opportunities for the community to gather, read the Qur'an together, and collectively improve their recitation. *Tadarus Keliling* focuses on community-based teaching, where community members support each other in correcting their recitations. Meanwhile, the *Majlis Al-Qur'an Lansia* is designed to reach the older age group, who may not have had the opportunity for intensive Qur'anic education in their youth.

Tadarus Keliling is a Qur'anic reading program held at the homes of students' guardians or in the homes of community members who request it. Every Sunday, the program rotates between

³ Maratush Sholikhah, Syaiful Mudai, and Vilasofia Yustikasari, "Upaya Peningkatan Kualitas Pembelajaran Berbasis Praktik Pada TPQ Dan Madrasah Diniyah Dusun Tinampuh Kecamatan Rejoso Kabupaten Nganjuk," *JANAKA: Jurnal Pengabdian Kepada Masyarakat* 6, no. 2 (2024): 54–63.

⁴ W. E. Maqbul, M., Hamid, A., Solehuddin, M., & Wahyudi, "Pengembangan Media Pembelajaran Al-Quran Hadits Berbasis E-Modul Melalui Sastra Puisi Pada Materi Bacaan Gharib," *POTENSIA: Jurnal Kependidikan Islam* 7, no. 2 (2021): 124–34.

⁵ Yunus and Romelah, "Implementasi Pembelajaran Tahfidz Al-Quran Berbasis Metode UMMI Di SMP Al-Furqan Jember," *Research and Development Journal of Education* 8, no. 1 (2022): 380–85.

different homes in the surrounding community, aiming to foster harmony between the madrasah (Islamic school) and the community, while also boosting students' motivation to learn.⁶ he students' religious activities through the Tadarus Keliling program also have a positive impact on their character, such as fostering polite behavior and increasing their active engagement in reading the Qur'an. Additionally, it helps encourage students to establish communication and socialize with the surrounding community.⁷

The Qur'anic literacy among the elderly is still low, as can be seen from the percentage of elderly individuals who are able to read the Qur'an correctly and properly during Tadarus activities. To address this issue, Qur'anic literacy support for the elderly is being carried out in efforts to eradicate Qur'anic illiteracy. This is done by involving qualified religious teachers who are experts in the Qur'an to provide both theoretical guidance and practical instruction in reading the Qur'an using the sorogan method, a traditional one-on-one teaching approach where the teacher listens to and corrects the student's recitation directly.⁸ Similarly, the Tahsin al-Qur'an (Qur'anic recitation improvement) program for the elderly in Ngeblak village uses the Jibril method, which is designed to enhance the correct pronunciation and tajwid of the Qur'an. Based on the results of pre-tests and post-tests conducted over a three-week period, there was a noticeable improvement in the Qur'anic recitation skills of the elderly participants. This indicates the effectiveness of the method in increasing their ability to read the Qur'an more accurately and with better tajwid.⁹

Smart Program for Two

The Cerdas Berdua program is an innovative approach where parents are actively involved in the learning process while their children are also engaged in learning, particularly in religious education and the Qur'an. In this program, both the students attending the madrasah and their parents participate in the learning process. The aim is for parents to gain knowledge as well, not just the children. Additionally, parents who accompany their children to the madrasah often spend their time sitting idly or gossiping, which is unproductive. Therefore, the program shifts their activities towards something more positive by inviting them to study religion and the Qur'an together.

In a family setting, parents play an important role as role models (uswatun hasanah) for their children during the learning process, especially mothers, who are considered the first "madrasah" (school) for their children.¹⁰

This approach not only improves the quality of children's education but also strengthens religious education at home and fosters closer family relationships. It aligns with the theory of collaborative learning, which reflects social cohesion actions aimed at creating cooperation, mutual dependence, and working together for the common good. By engaging both parents and children in the learning process, the program promotes shared responsibility and support, creating a positive learning environment both within the madrasah and at home.¹¹

⁶ Rizky Chandra Zefta, "Studi Komparasi Implementasi Program Tadarus Tudi Komparasi Implementasi Program Tadarus Keliling Berbasis Pembelajaran Aktif Inovatif Keliling Berbasis Pembelajaran Aktif Inovatif Lingkungan Kreatif Efektif Dan Menarik (Pailkem) Dan Ingkungan Kreatif Efe," 2020, 1–87, http://etheses.iainponorogo.ac.id/9655/1/SKRIPSI_210615175_RIZKY_CHANDRA_ZEFTA.pdf.

⁷ Rahmi Fentina Sari, "Optimalisasi Lembaga Pendidikan Islam Melalui Manajemen Strategik Analisis Swot," *Jurnal MANajemen Pendidikan Dan Keislaman* 6, no. 2 (2017).

⁸ Muh Faruq and Rendhi Fatrisna Yuniar, "Peningkatan Literasi Al-Qur ' an Bagi Warga Lanjut Usia Di Kelurahan Lesanpuro Kedungkandang Kota Malang," *Jurnal Pengabdian Masyarakat Manage* 4, no. 2 (2023): 151–58.

⁹ Asmi Aqidatul Izzah and Amir Muhammad Hidayatulloh, "Pembelajaran Tahsin Al-Qur'an Metode Jibril Dalam Meningkatkan Kemampuan Membaca Pada Lansia Di Desa Nglebak," *Jumat Keagamaan: Jurnal Pengabdian Masyarakat* 3, no. 2 (2022): 65–69, https://doi.org/10.32764/abdimas_agama.v3i2.2885.

¹⁰ Syahrial Mutiara Sabrina, Mutia Hairani, "Pengembangan Model Pembelajaran Kolaboratif Antara Guru Dan Orangtua Dalam Mendukung Kemajuan Belajar Siswa Di Sekolah Dasar Inpres Harekakaec," *Dinamika Pembelajaran : Jurnal Pendidikan Dan Bahasa* 1, no. 2 (2024): 283–88, <https://doi.org/10.62383/katalis.v1i2.638>.

¹¹ Sukardi Abbas, "Lifelong Learning:

In line with the concept of Ki Hajar Dewantara's "Tut Wuri Handayani" (Behind, Giving Encouragement), where teachers and parents are expected to guide and facilitate students as if they were flowers in bloom, both have vital roles in the development of children. The teacher acts as a second parent when the child is at the madrasah, while parents play the role of guiding and accompanying their children in the home environment. Thus, both the teacher and the parent complement each other in supporting the growth and development of the student, creating a holistic educational experience that nurtures the child's academic, moral, and spiritual growth.¹² Parents who engage in religious learning and then construct that knowledge through discussions and joint practices with their children at home contribute to a deeper, more meaningful educational experience. By applying a fun and liberating approach to learning, the essence of this method lies in fostering a spirit of continuous religious knowledge enhancement. This approach not only enriches the parents' understanding but also sets a positive example for their children, creating a dynamic learning environment that promotes both spiritual growth and family bonding.¹³

Synergy between Islamic Educational Institutions and the Community

The synergy between Islamic educational institutions and the community is crucial in creating effective Qur'anic learning. Institutions such as madrasahs and pesantrens play a strategic role in providing formal education, but they also need to engage the community in more informal, community-based Qur'anic learning. Programs such as Tadarus Keliling (Mobile Qur'anic Reading), Majelis Lansia (Senior Qur'anic Gatherings), Wali Murid Classes, and cooperation with parents are examples of synergies that can strengthen Qur'anic education as a whole. Active involvement of the community and parents in the learning process enriches the learning experience and strengthens their commitment to applying the teachings of the Qur'an in daily life. This collaborative approach not only enhances the students' understanding but also fosters a broader, more sustainable culture of Qur'anic practice in the community.¹⁴

The contextual learning theory emphasizes the importance of connecting learning with participants' real-life contexts. In this case, the synergy between Islamic educational institutions and the community can create learning experiences that are more relevant and meaningful for participants. Community-based programs like Tadarus Keliling and Majelis Al-Qur'an Lansia link Qur'anic learning with social activities that occur within the community. Learning is no longer confined to the classroom but takes place in a familiar social context, making participants feel more engaged and motivated. By adopting a contextual approach in religious education at madrasahs, students gain knowledge that encourages them to apply and relate it to their everyday lives, thereby enhancing the practical value of their learning.¹⁵

Qur'anic learning that actively involves the community can become an agent of social change. By inviting the community to engage in the Qur'anic learning process, especially through community-based activities, stronger social values rooted in the teachings of the Qur'an are fostered. This helps strengthen the moral and spiritual values of society, creating positive change

Pembelajaran Kolaboratif Inklusif Untuk Menyiapkan Generasi Digital Yang Humanis," *Jurnal Kajian Perempuan, Gender Dan Agama* 14, no. 1 (2020): 119–38.

¹² Hawwin Muzakki, "Teori Belajar Konstruktivisme Ki Hajar Dewantara Serta Relevansinya Dalam Kurikulum 2013," *Southeast Asian Journal of Islamic Education Management* 2, no. 2 (2021): 261–82, <https://doi.org/10.211154/sajiem.v2i2.64>.

¹³ Moh Khasan Azizi and Alfian Shafirzal, "Merdeka Belajar Dalam Sudut Pandang Teori Belajar Konstruktivisme Dan Pendidikan Agama Islam," *Jurnal Pendidikan Dan Konseling* 4, no. 4 (2022): 796–803, <https://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/5321>.

¹⁴ Latifah Hanum, "Pembelajaran Al-Qur'an Hadis Berbasis Kontekstual Di MTs. Pendidikan Agama Islam Medan (Studi Kasus Pada Pembelajaran Daring)," *Fitrah: Journal of Islamic Education* 2, no. 1 (2021): 66–79, <https://doi.org/10.53802/fitrah.v2i1.62>.

¹⁵ Tia Fajartriani Arsyad, Wahyu Bagja Sulfem, "Penguatan Motivasi Shalat Dan Karakter Peserta Didik Melalui Pendekatan Pembelajaran Kontekstual Pada Mata Pelajaran Pendidikan Agama Islam," *POTENSIA: Jurnal Kependidikan Islam* 6, no. 2 (2020): 185, <https://doi.org/10.54298/tarunaedu.v1i1.138>.

in their social lives. Programs such as Tadarus Keliling (Mobile Qur'anic Reading) and Majlis Al-Qur'an Lansia (Senior Qur'anic Gatherings) not only teach proper recitation but also transform the way the community interacts with the holy text of the Qur'an in their daily lives. Similarly, programs like Tahsin Al-Qur'an (Qur'anic recitation improvement) are essential for communities that wish to learn and improve their Qur'anic reading skills. These programs not only enhance individual knowledge but also contribute to the broader social and spiritual development of the community.¹⁶

Conclusion

Qur'anic education in rural areas faces significant challenges, particularly in ensuring correct recitation according to the rules of tajwid. One effective solution to address this issue is by integrating a tahfidz program that focuses not only on memorizing Qur'anic verses but also on correct recitation. The tahfidz program at MIQ Bustanul Ulum Jombang, which emphasizes mastery of tajwid and proper makhraj (articulation), has successfully improved the quality of recitation among its participants. This program not only prioritizes memorization but also equips students with comprehensive knowledge on how to read the Qur'an correctly.

Innovations such as Tadarus Keliling (Mobile Qur'anic Reading) and Majlis Al-Qur'an Lansia (Senior Qur'anic Gatherings) also have a positive impact on Qur'anic learning at the community level. Tadarus Keliling encourages active community participation in reading the Qur'an together, whether in homes, mushollas, or public spaces. This program enables the community to motivate and correct each other's recitation. Meanwhile, Majlis Al-Qur'an Lansia addresses the elderly, often excluded from formal Qur'anic education, by offering a more flexible approach tailored to their needs.

Additionally, the Cerdas Berdua program, which involves parents in religious learning alongside their children, has proven effective in strengthening religious understanding within families. Parents who participate in educational activities at madrasahs not only accompany their children but also actively develop their own religious knowledge. This creates a supportive atmosphere for children to practice religious values at home, while simultaneously reinforcing family bonds in applying Qur'anic teachings in daily life.

The synergy between Islamic educational institutions and the community is key to creating more inclusive and sustainable Qur'anic learning. Through community-based programs like Tadarus Keliling, Majlis Lansia, and Cerdas Berdua, Qur'anic education is no longer confined to classrooms but becomes part of the social routine, engaging all segments of society. This collaboration not only enhances individual religious understanding but also strengthens religious values at the social level, fostering a more religious and harmonious environment and deepening intergenerational connections within rural communities.

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¹⁶ Uswah Hasanah et al., "Pkm Pembinaan Taman Baca Al Quran Dalam Pembelajaran Tahsin Tilawah Di Kelurahan Sari Rejo Medan Polonia," *Ihsan: Jurnal Pengabdian Masyarakat* 2, no. 1 (2020), <https://doi.org/10.30596/ihsan.v2i1.5155>.

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