

## **The Dynamics of Implementation, Challenges, and Development Aspirations of the AlQur'an Education Park (TPQ) AnNur**

**Naufal Mukarramah, Muhamad Ikhsan Kamil**

Universitas Muhammadiyah Surabaya

[ibnuyamin2342@gmail.com](mailto:ibnuyamin2342@gmail.com), [Sanmil8686@gmail.com](mailto:Sanmil8686@gmail.com)

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### **Abstract**

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This study aims to analyze the implementation model, internal and external challenges, as well as development aspirations of the AlQur'an Education Park (Taman Pendidikan AlQur'an/TPQ) AnNur. Employing a qualitative case study approach based on primary data obtained through indepth interviews, the findings reveal that TPQ AnNur operates with an informal status, as it has not yet been officially registered with the Ministry of Religious Affairs (Kementerian Agama). Its operational model relies entirely on internal volunteers from the Mosque Prosperity Council (Dewan Kemakmuran Masjid/DKM), with only one actively teaching instructor. The main challenges identified include high fluctuation and a very low number of active students (averaging 1–2 students), alongside the need for adaptive teaching strategies due to the heterogeneity of children's characteristics, such as highly active behavior. Although physical facilities are considered adequate, the absence of student achievement books or certificates constitutes a nonmaterial deficiency that affects student motivation and parental awareness. The primary aspirations of TPQ AnNur are to obtain formal legal recognition from the Ministry of Religious Affairs and to implement systematic promotional efforts (e.g., brochures) to enhance parental involvement and increase student enrollment. This study suggests the necessity of developing a formal administrative structure and standardized promotional strategies to ensure the sustainability and quality of communitybased religious education.

**Keywords:** TPQ management, DKM volunteers, student fluctuation, talaqqi method, Ministry of Religious Affairs registration

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(\*) Corresponding Author: [ibnuyamin2342@gmail.com](mailto:ibnuyamin2342@gmail.com)

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## **INTRODUCTION**

Islamic religious education, particularly Qur'anic learning at an early age, constitutes a crucial foundation for the formation of character and spirituality among the younger generation (Ummah, 2024). The AlQur'an Education Park (Taman Pendidikan AlQur'an/TPQ) plays a strategic role as a community based nonformal educational institution, often centered in mosques or prayer halls (Purnamaningsih Dina, 2021). TPQ AnNur is one such institution that has carried out this educational function for a considerable period, even predating the formal status of the mosque itself, which was initially a prayer hall (mushalla) before being designated as a mosque.

TPQs hold a highly crucial role within Indonesia's nonformal education system (Khamidah & Maunah, 2023). These institutions bear a dual and fundamental mandate. First, TPQs function as primary venues for instilling faith and foundational Islamic values in learners from an early age. Second, they serve as key institutions responsible for developing students' ability to read the Qur'an correctly in accordance with the principles of tajwid (Nasaruddin et al., 2024). Accordingly, TPQs play a strategic role in shaping the spiritual foundation and religious literacy of the younger generation. The longstanding

existence of TPQ AnNur reflects a strong level of local community awareness regarding the importance of Qur'anic literacy.

Nevertheless, the operation of mosquebased TPQs frequently encounters various complexities, ranging from the availability of human resources and funding to administrative issues and fluctuations in student participation. Challenges in the implementation of Qur'anic education programs often stem from two fundamental issues. First, in terms of human resources, there is a shortage of qualified educators capable of applying effective teaching methodologies. Second, from a social perspective, limited community awareness of the importance of Qur'anic literacy often hampers institutional initiatives. This combination of limited educator competence and low external motivation constitutes a tangible obstacle to achieving optimal standards of Qur'anic reading quality (Rahmat, 2025). Based on preliminary findings, TPQ AnNur has not yet obtained formal legal status from the Ministry of Religious Affairs and relies heavily on voluntary contributions from DKM members. These limitations raise concerns regarding the sustainability and quality of the educational services provided.

The phenomena observed at TPQ AnNur include a very low number of active students and challenges in managing the heterogeneity of schoolage children's characteristics. These conditions necessitate adaptive strategies in teaching methods and institutional management. Therefore, this study seeks to investigate in depth the learning implementation model, the main challenges encountered, and the development aspirations of TPQ AnNur, with the aim of providing strategic recommendations for improving the quality of Qur'anic education in mosquebased institutions.

## **METHODS**

This study adopted a qualitative approach using an intrinsic single case study design. The case study method was selected to obtain an indepth and comprehensive understanding of the operational dynamics of TPQ AnNur as a single unit of analysis. Primary data were collected through indepth interviews, which were audiorecorded for accuracy.

The key informant in this study was an active instructor at TPQ AnNur who also serves as a member of the mosque's DKM. The data collected encompassed information related to the institution's history, legal status, curriculum, human resources, facilities, funding, challenges, and development aspirations.

Data analysis procedures involved audio transcription, data reduction to identify information relevant to the research focus, data presentation in narrative form and thematic categorization, and descriptive conclusion drawing. The results of the analysis are systematically presented in the Results and Discussion section.

## **RESULTS & DISCUSSION**

The findings of this study are organized around three primary focal areas: operational implementation, learning challenges, and development needs of TPQ AnNur. TPQ AnNur has been established for a considerable period, even before the mosque attained its formal status, indicating strong historical roots within the community. TPQ AnNur operates informally and has not yet been officially registered with the Ministry of Religious Affairs. The legal recognition of religious educational institutions is a critical issue in ensuring operational quality and sustainability. A significant number of TPQs in Indonesia continue to operate informally without official registration from the Ministry of

Religious Affairs. The absence of formal legal status carries substantial consequences. Official registration not only serves as institutional legitimization but also provides access to essential forms of government support, including operational funding, curriculum development guidance, and official recognition, which directly enhances public trust in the institution (Subahri et al., 2024).

Teaching personnel are drawn from internal DKM members, with only one main instructor actively teaching, as most DKM members are still engaged in university studies or have commitments elsewhere. Studies on the effectiveness of voluntary management models in mosques consistently emphasize the central role of the Mosque Prosperity Council (DKM) as a key actor in community empowerment ecosystems. Voluntary involvement aligns with prior literature affirming that the DKM plays a vital role not only in ritual religious activities but also in the broader functions of the mosque as a center for social, educational, and economic activities. The DKM managed voluntary model ensures that resources time, labor, and expertise are utilized optimally to promote the prosperity of the mosque and its congregation. Consequently, the success of mosque based empowerment programs is positively correlated with the level of activeness, commitment, and autonomy of the DKM in carrying out its responsibilities (Darmawan & Marlin, 2021). Additionally, AnNur Mosque organizes tahsin (Qur'anic recitation improvement) activities guided by a certified instructor specializing in the Ummi method. DKM members are strongly encouraged to participate in these activities to enhance their teaching quality.

TPQ AnNur does not employ a standardized instructional method; instead, teaching is adapted to the textbooks brought by students, such as Iqro, Tilawati, and Ummi, with Iqro being the most commonly used. Learning is conducted using the talaqqi system, whereby the teacher recites and students repeat, and an initial placement test is administered to determine students' proficiency levels. The application of the talaqqi method in Qur'anic learning has been empirically shown to be highly effective, leading to substantial improvements in students' reading quality. Furthermore, talaqqi plays a crucial role in minimizing pronunciation errors, particularly in articulating makharij alhuruf, thereby ensuring accurate recitation in accordance with tajwid principles (Imam Mahdi, 2024).

A critical challenge is the high fluctuation of student attendance and the very low number of active students, averaging only one to two learners. Most children come to the mosque for prayer or play and are then incidentally invited to participate in Qur'anic learning by the instructor. This phenomenon reflects a lack of formal commitment from both students and parents. This issue parallels findings that one of the most significant challenges in sustaining community-based TPQ institutions is participation fluctuation (Pramandhika & Mas'Ud, 2011). Given their heavy reliance on local initiative and resources, TPQs are vulnerable to shifts in community interest and commitment. If unaddressed, such fluctuations may evolve into serious threats to institutional sustainability, ultimately hindering the achievement of Qur'anic educational objectives at the community level.

Instructors experience difficulties in managing the heterogeneity of students' characteristics, such as overly active and talkative behavior, where age does not necessarily correlate with ease of comprehension. The effectiveness of Qur'anic and religious instruction is highly dependent on educators' comprehensive understanding of learners. An understanding of students' psychological and learning characteristics is an essential prerequisite that cannot be overlooked, as it enables instructors to adapt teaching methods and approaches appropriately, ensuring effective delivery and optimal internalization of learning content (Festiawan, 2022). To maintain learning interest, instructors incorporate interactive breaks. Educators must recognize that instructional effectiveness declines significantly when content is delivered rigidly or monotonously. Therefore, teaching strategies should be continuously adapted to create interactive and varied learning

environments, incorporating play, discussion, and practical application to facilitate deep understanding and enhance students' cognitive and emotional engagement (Razak et al., 2023).

Although physical facilities are considered adequate, several critical nonphysical needs remain. Facilities such as desks, Qur'ans, and Iqro books are deemed sufficient. However, the main deficiency lies in the absence of achievement books or certificates that students can take home as motivational tools and as a means of reporting progress to parents. In characterbased education contexts, strategies for strengthening learner motivation play a vital role. The provision of constructive and timely feedback, combined with formal recognition mechanisms such as achievement books, has been identified as an important element in sustaining and reinforcing students' intrinsic motivation to achieve learning targets independently (Wardianto & Hendrati, 2015).

Most parents are unaware that their children participate in Qur'anic learning activities; however, parents who are aware tend to provide support and encourage muraja'ah (revision) at home. The success of Qur'anic education programs for children is strongly influenced by support from the smallest social unit, namely the family. Empirical evidence identifies family support as a dominant factor affecting children's interest in Qur'anic learning, encompassing time provision, emotional encouragement, and the cultivation of religious values at home. Therefore, strategies to enhance children's interest in Qur'anic learning should consistently involve programs aimed at empowering and educating parents (Badiah, 2021).

The longterm aspiration of TPQ AnNur is to obtain official registration with the Ministry of Religious Affairs to secure legitimacy and institutional support. An urgent planned initiative involves the development of structured promotional materials, such as brochures, to enhance public awareness and increase the number of active students. The success of communitybased TPQ programs is highly dependent on strong external support. Accordingly, effective and sustainable communication strategies are required, focusing on educating the wider community about the importance of TPQ functions and mobilizing resources by encouraging parental and community participation. Effective communication ensures that the value proposition of TPQ institutions is clearly conveyed, thereby fostering participatory decisionmaking among external stakeholders (Susanti et al., 2025).

## CONCLUSION

This study concludes that TPQ AnNur is a longestablished religious educational institution that demonstrates a sustained commitment to mosquebased da'wah. The institution employs a financially efficient operational model by relying on volunteer instructors from the DKM.

The most significant challenges faced by TPQ AnNur include high student fluctuation and a very low number of active students, averaging one to two learners. In addition, the heterogeneity of student characteristics necessitates the application of adaptive and personalized teaching strategies. Although physical facilities are adequate, the absence of nonphysical instruments such as achievement books requires immediate attention to enhance student motivation and parental involvement.

Strategic recommendations include efforts to obtain formal legal recognition through registration with the Ministry of Religious Affairs and the implementation of structured promotional initiatives to increase public awareness and active student participation.

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