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## The Role of the Al-Qur'an Education Park (TPA) in Building the Basis of Children's Islamic Education and Its Implications for Learning in Madrasah

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### Abstract

*Strengthening the basis of Islamic education in children from an early age is an important aspect in the formation of religious character, where the Al-Qur'an Education Park (TPA) plays the role of a non-formal Islamic educational institution. This study aims to analyze the role of TPA in building the foundation of children's Islamic education and its implications for the learning of Islamic Religious Education (PAI) in madrasahs. This study uses a qualitative approach with a descriptive method which was carried out in Taroada Village, Turikale District, Maros Regency. The research subjects include recitation teachers, ustaz and ustazah TPA, as well as PAI teachers at Madrasah Ibtidaiyah Negeri (MIN) Maros. Data was collected through observation, interviews, and documentation, then analyzed using the Miles and Huberman model which includes data reduction, data presentation, and conclusion drawn. The results of the study show that TPA has a significant role in building the foundation of children's Islamic education, especially in the ability to read the Qur'an, basic worship understanding, and the formation of moral and religious attitudes. Children who participate in TPA activities show better academic and spiritual readiness in learning PAI in madrasahs. In addition, this study found that the learning experience at TPA contributes positively to the effectiveness of PAI learning in madrasahs. However, the relationship between TPA and madrasah is still informal and has not been systematically integrated. Therefore, this study offers a conceptual idea of the importance of the TPA-Madrasah integration model based on collaboration between educational institutions and parents to strengthen the continuity of children's Islamic education.*

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## Introduction

Islamic education in Indonesia has a rich and dynamic history throughout time. Since the beginning of its spread, this education has been highly integrated with the religious practices of the community, such as teaching in mosques, suraus, langgar, and pesantren (Ramadan 2024). Along with the development of social needs and the progress of the times, the form of Islamic education has undergone a significant transformation to become more structured and modern, one of which is the emergence of madrasas. This development demonstrates the efforts of the Muslim community to align traditional principles with the needs of formal education that are more systematic and in line with the demands of today.

Non-formal Islamic educational institutions such as the Al-Qur'an Education Park (TPA) have a strategic role in introducing Islamic values to children from an early age. Through Qur'anic learning activities, worship habits, and moral education, TPA serves as a starting space for the formation of children's religious character in Muslim society (Rohma 2025). A number of studies show that educational activities at TPQ not only improve the ability to read the Qur'an, but also shape children's spiritual, moral, and disciplined attitudes in daily life (Hidayat and Khasanah 2025).

Islamic education plays an important role in shaping the morals, character, and religious identity of students from an early age. In the context of Islamic education in Indonesia, the implementation of education is not only carried out by formal institutions such as madrasas, but also through non-formal educational institutions such as the Al-Qur'an Education Park (TPA). The TPA institution is seen as an initial foundation for children to know the Qur'an, understand the basics of faith and worship, and instill Islamic moral values. Recent research shows that the existence of TPA contributes significantly to the formation of discipline, spiritual attitudes, and religious behavior of children from an early age (Sari, et.al, 2025).

In the development of contemporary Islamic education, the integration between formal and non-formal education is an important issue in building a more comprehensive Islamic education system. Several studies emphasize that synergy between community education institutions such as TPA and formal educational institutions such as madrasas can strengthen the continuity of children's religious development processes. This integration allows for continuity between community-based religious learning and the Islamic education curriculum in formal schools (Azzami et al. 2024).

The religious readiness of students is an important factor in supporting the success of Islamic Religious Education learning in madrasas. Some studies have shown that the religious learning experiences students gain outside of school, such as in TPA or TPQ, can improve students' spiritual readiness and basic understanding of Islam when participating in PAI learning in formal schools. This has an impact on the ability to read the Qur'an, understand worship, and students' religious attitudes in daily life (Syamsidar, et al. 2024).

Based on the results of observation of social developments that have occurred in recent years, it shows that there are difficulties in maximizing the role of landfills in various locations, including Taroad Village, Turikale District, Maros Regency. There are still

adolescent behaviors that do not reflect Islamic values, such as free association, the use of abusive language, lack of discipline during worship, and the emergence of various forms of juvenile delinquency. Maros Regency has various religious practices and traditions that are not only ceremonial, but also contain Islamic educational values that are substantive and relevant to sharia teachings, especially through non-formal educational institutions (Rizal, Tang, et al. 2025).

This can be seen from brawls between students, teenagers who commit juvenile delinquency, and so on. This shows that our nation has lost its character and identity (Amalia et al. 2025). This situation illustrates that Islamic education provided in childhood, especially through TPA, has not been fully embedded in the lives of the younger generation. This may be due to several factors, such as the lack of continuity of education between TPA and madrasah, low environmental supervision, and weak social example and control in religious aspects.

Madrasah as a formal Islamic educational institution should ideally be a continuation of the process of religious development at TPA. However, there is still a difference in academic and spiritual readiness between students who have participated in TPA and those who have not. Many madrasah teachers complain that there are students who are not able to read the Qur'an well or do not have a basic understanding of worship, even though ideally these skills should have been mastered before entering the formal education level (Ratna et al. 2025). This condition confirms that the relationship between TPA and madrasah has not been fully harmonious and functional.

Although various studies have examined the role of the Qur'an Education Park (TPA) in improving the ability to read the Qur'an, the formation of religious character, and the inculcation of Islamic values in children, most of the research still focuses on the learning process that takes place in the TPA environment internally. In addition, studies on the contribution of TPA to the readiness of students to participate in Islamic Religious Education (PAI) learning in formal educational institutions are still relatively limited, especially those that examine the relationship between the learning experience at TPA and the quality of learning in madrasahs in certain local contexts. Therefore, this study is here to fill this gap by comprehensively analyzing the role of TPA in building the basis of children's Islamic education and its implications for PAI learning in madrasahs. The novelty of this research lies in an integrative study that connects non-formal Islamic education (TPA) and formal Islamic education (madrasah), as well as offering conceptual ideas about the TPA-madrasah integration model as an effort to strengthen the continuity of fostering cognitive, spiritual, and religious character aspects of students.

Based on the problems and gaps in the research, this study aims to analyze the role of the Qur'an Education Park (TPA) in building the basis of Islamic education for children, including aspects of the ability to read the Qur'an, basic understanding of faith and worship, and the formation of religious character. In addition, this study aims to examine the implications of the learning experience at TPA on the learning of Islamic Religious Education (PAI) in madrasahs, especially in shaping religious readiness, religious academic ability, and spiritual attitude of students. Through this study, this study also seeks to formulate the concept of integration between TPA and madrasah as an effort to strengthen

the continuity of holistic and sustainable Islamic education in supporting children's cognitive, affective, and spiritual development.

## Method

This study uses a qualitative approach with a descriptive research type that aims to deeply understand the role of the Qur'an Education Park (TPA) in building the basis of children's Islamic education and its implications for learning in madrasas. The case study design was chosen because the research focuses on a phenomenon that occurs in a specific context, namely the relationship between non-formal Islamic education through TPA and formal Islamic education in madrasas. The research was carried out in Taroad Village, Turikale District, Maros Regency, South Sulawesi, from October to December 2025.

The research informants totaled 18 people who were selected using purposive sampling techniques based on their involvement and understanding of children's Islamic education activities. The informants consisted of 1 village recitation teacher, 3 ustaz and ustazah TPA, 2 Islamic Religious Education teachers, and 12 classroom teachers at Madrasah Ibtidaiyah Negeri (MIN) Maros. The selection of informants is based on the consideration that they have experience and information relevant to the focus of the research.

Data were collected through semi-structured interviews, observations, and documentation. Interviews were conducted directly with all informants with a duration of between 30-60 minutes to obtain information about the role of TPA in the formation of the basis of children's Islamic education and its influence on learning in madrasas. Observations were made on learning activities and religious habits that took place in the TPA and madrasah environment. Meanwhile, documentation is used to complete the research data, including institutional profiles, student data, activity schedules, and other documents related to the implementation of Islamic education.

The data analysis in this study uses an interactive analysis model proposed by Miles et al (2014)) which includes data condensation, data presentation, and conclusion drawn. At the data condensation stage, the researcher selects, focuses, and simplifies the data obtained from interviews, observations, and documentation according to the focus of the research. Furthermore, the data that has been sorted is presented in the form of a narrative description to facilitate understanding of the patterns and relationships between findings. The final stage is carried out by drawing and verifying conclusions continuously during the research process so that valid and accountable findings are obtained. To ensure the credibility of the data, this study applies source triangulation by comparing information from various informant groups as well as triangulation techniques through the use of interviews, observations, and documentation.

## Results and Discussion

### Results

As a non-formal educational institution, TPA is the initial means for religious learning that connects community-based education with formal Islamic education in madrasas. Through the process of learning to read and understand the Qur'an, the introduction of

daily prayers, and the cultivation of moral values, TPA contributes to building the religious and spiritual character of children. Based on the results of interviews, observations, and documentation, the landfill in Taroda Village, Turikale District, Maros Regency plays a role in building the foundation of children's Islamic education from an early age. TPA functions as a non-formal educational institution that serves as a link between community-based religious education and formal Islamic education in madrasas.

Based on the results of direct observation, TPA functions to prepare children to read the Qur'an through learning hijaiyah letters, iqra methods, and tahsin which are carried out sequentially and organized. Children are instructed to be able to read the Qur'an in accordance with the basic rules of tajweed, so that they obtain a sufficient foundation before entering formal Islamic education. In addition, TPA also strengthens the aspect of worship through the habit of performing ablution and prayer, as well as memorizing daily prayers and short letters as part of the development of religious character from an early age.

According to Ustadz TPA or the founder of TPA (Baso. 2025), who stated:

*"We start from scratch for children who come to recite at this TPA, from hijaiyah letters until they can read the Qur'an and tajweed in the reading of the Qur'an".  
In addition, they are also accustomed to praying and memorizing daily prayers so that since childhood they have been accustomed to the teachings of Islam."*

In the aspect of worship habits, activities include the practice of ablution, prayer, and memorization of daily prayers and short letters that are carried out regularly. Meanwhile, in the aspect of character building, TPA instills moral values such as discipline, responsibility, and respect through habituation and example. Children who actively participate in TPA tend to show better religious behavior in daily life.

From the aspect of character building, TPA plays a role in instilling Islamic moral values and manners. These values are instilled through habituation methods, ustaz/ustazah examples, and social interaction between students. Field findings show that children who actively participate in TPA tend to have better religious attitudes, such as being used to praying, discipline during worship, and showing more polite behavior in daily interactions. Ustadz TPA or the founder of TPA (Baso. 2025), stated: *"This TPA certainly has an important role in shaping children's character because, here we not only teach them about the reading of the Qur'an but also teach how to have good morals and behavior."*

The existence of TPA has an important role in strengthening religious education at the local level. An adaptive and community-based learning model allows TPA to change the way of teaching according to the social and cultural circumstances of the surrounding community. In this way, TPA not only serves as a location to study the Qur'an, but also as a means of developing children's morals and character as future generations based on Islamic values.

Children's learning experience at TPA has positive implications for the learning process of Islamic religious education in madrasas. Madrasah teachers revealed that students who have an educational background at TPA are generally more prepared academically and spiritually in participating in PAI learning. Revealed by PAI teacher Mdrasah (Wahyuni. 2025):



*"The most visible difference between students who take part in TPA learning and those who do not is in the ability to recognize hijaiyah letters. Students who have taken part in TPA before entering madrasas generally know hijaiyah letters well, while those who have not taken part in TPA still need more intensive guidance, the character of these children is also different from those who have participated in TPA learning and those who do not take TPA learning."*

These implications can be seen from better reading of the Qur'an, mastery of basic materials such as the pillars of faith, the pillars of Islam, and an initial understanding of worship. Students who have participated in TPA tend to be more active in learning, easily understand PAI material, and show more consistent religious attitudes than students who do not have experience learning at TPA. On the other hand, students who do not or do not follow TPA education generally have difficulty in reading the Qur'an and understanding basic worship practices. This condition causes PAI teachers to have to repeat the basic material that should have been mastered before entering the madrasah, so that the learning process becomes less effective and requires additional time for adjustment.

## Discussion

### *The Role of TPA in Building the Basis of Children's Islamic Education*

The results of the study show that the Al-Qur'an Education Park (TPA) has an important role in building the foundation of children's Islamic education from an early age. TPA is not only a place to learn to read the Qur'an, but also a means of habituating worship and forming children's religious character. The learning process starting from the introduction of hijaiyah letters, the iqra' method, tahsin, to the application of tajweed shows that TPA provides a systematic initial foundation for children in understanding Islamic teachings. These findings can be analyzed using B.F. Skinner's behavioristic theory which emphasizes the importance of habituation through stimulus and response. In the context of TPA, the habit of reading the Qur'an, prayers, and daily prayers is carried out repeatedly so as to form children's religious behavior (Islamati et al. 2024).

Habituation of religious activities through the repetition of actions in accordance with religious teachings helps individuals internalize religious values and make them a part of daily life (Aziz et al. 2023). In line with what happens in TPA, the habit of ablution, prayer, memorization of daily prayers, and short letters are important parts in the formation of children's religious and spiritual character. Islamic education has the ability to change the way of thinking and improve the quality of human life in order to become leaders who follow the guidance of life blessed by Allah SWT (Sadarela et al. 2025).

TPA has an important role in shaping children's religious, independent, and communicative character through learning the Qur'an and habituating worship (Faridah et al. 2023). From the aspect of character formation, TPA plays a role in instilling Islamic moral values and manners, such as manners, discipline, responsibility, and respect for teachers and parents. The cultivation of these values is carried out through habituation methods, examples given by ustaz and ustazah, and social interaction built between fellow students in the TPA environment. Field findings show that children who actively participate in TPA activities tend to have better religious attitudes, which is reflected in prayer habits, discipline in carrying out worship, and more polite behavior in daily

associations. The novelty of this research lies in the finding that TPA not only functions as a place to learn the Qur'an and build character, but also as a link between community-based education and formal education in madrasas. This shows the integrative function of TPA in building the basis of children's Islamic education.

#### *Implications of Learning Experience at TPA on the Learning Process of Islamic Education in Madrasah*

The learning experience at TPA has positive implications for the learning process of Islamic Religious Education (PAI) in madrasas. Children who have learning experience at TPA tend to be more academically and spiritually prepared to participate in PAI learning. This can be seen from the ability to recognize hijaiyah letters, read the Qur'an, understand the basics of Islamic teachings, and have better worship habits. This finding can be explained through Jean Piaget's theory of constructivism which explains that knowledge is built on previous experience. The learning experience at TPA is the initial basis (*prior knowledge*) for students to understand PAI material in madrasas (Mandar and Sihono 2025). In addition, Lev Vygotsky's theory of proximal developmental zones is also relevant because the experience of learning in landfills becomes *scaffolding* Early for children's learning development (Setiasih and Suryadi 2025).

Religious learning from an early age plays a very important role in the formation of a child's character. Religious education given in childhood can develop children's personalities that have a strong stance, so that they are not easily influenced by various temptations or negative actions that are contrary to moral values and religious teachings (Afida et al. 2022). Children's learning experience at the Al-Qur'an Education Park (TPA) has positive implications for the learning process of Islamic Religious Education (PAI) in madrasas. Madrasah teachers revealed that students who have an educational background at TPA are generally more prepared academically and spiritually in participating in PAI learning, especially in the ability to read the Qur'an, basic understanding of worship, and religious attitudes that support the learning process in the classroom.

TPA helps students understand the Qur'an, carry out worship, and build religious character that has an impact on formal learning readiness (Suyitno 2018). Students who have learning experience at TPA tend to be more active in the learning process, easier to understand Religious Education material, and show more consistent religious attitudes compared to students who do not have an educational background at TPA. These implications are reflected in the ability to read the Qur'an better, mastery of basic Islamic materials such as the pillars of faith and the pillars of Islam, and an initial understanding of worship practices.

Qur'an education can be an effective tool to form a generation that is faithful, intelligent, and has good morals, as well as a real action to support the progress of society based on Islamic values (Hadi et al. 2025). The basic provisions obtained through TPA allow the learning process in madrasas to take place more optimally and are oriented towards deepening the material, not just the introduction of basic concepts. In addition, the formation of children's character in madrasah education also shows a significant difference between students who have learning experience at TPA and students who do

not follow it, especially in the aspects of religious attitudes, discipline, and the practice of Islamic values in daily life.

The integration of culture-based learning and local wisdom in the curriculum of Madrasah Ibtidaiyah is a strategic method that not only improves the relationship between the content of the lesson and the daily situation of students, but also serves as an effort to maintain the noble values of the nation's culture (Afifah et al. 2025). The integration that is considered the most effective is integration based on institutional collaboration, namely by harmonizing the vision, educational goals, basic materials, and character development patterns between the Al-Qur'an Education Park (TPA) and the madrasah. This integration can be realized through the equalization of basic religious competency standards, especially in the ability to read the Qur'an, memorize daily prayers, basic understanding of faith and morals, and the practice of compulsory worship before students enter the madrasah education level. With harmonized standards, madrasahs no longer focus on the repetition of basic learning, but can direct the learning process to deepen the material and strengthen Islamic values more optimally and sustainably.

The integration between the Al-Qur'an Education Park (TPA) and the madrasah can be realized through active coordination between the ustaz and ustazah of the TPA with the Islamic Religious Education (PAI) teachers in the madrasah. This form of coordination includes regular communication, exchange of information about academic development, behavior, and character of students, as well as the preparation of joint religious development programs. Integrative activities that can be developed include tadarus and congregational prayers, moral development, Islamic studies for adolescents, and special mentoring programs for children and adolescents who have difficulty in practicing the teachings of Islam consistently.

The role of parents has a very high level of importance and influence, as they are the main key to the future development of children. It would be a significant mistake if parents did not use their role in educating and guiding children, which is their responsibility, especially in the aspect of moral development (Puspitasari et al. 2023). Furthermore, the integration between the Al-Qur'an Education Park (TPA) and the madrasah also needs to involve the active role of parents and the community as the main environment in the formation of children's character. Parents play the role of controllers as well as role models in daily life, while society functions as a reinforcer of social and religious values that have been instilled through educational institutions.

With efficient and structured curriculum management, the educational process can develop students' potential comprehensively, both intellectually, spiritually, and socially, in accordance with the needs of students and the demands of the times (Rizal, et al. 2025). With the synergistic involvement of all parties, Islamic education is not only oriented to the cognitive aspects and ability to read the Qur'an, but develops comprehensively including character building, moral strengthening, and continuous internalization of religious values. Thus, the integration of TPA and madrasah is expected to be a strategic solution in fostering a generation of children and adolescents who have faith, noble character, and moral resilience in facing various social challenges in their environment. The novelty of this research lies in its focus which highlights the direct relationship



between the learning experience at TPA and the effectiveness of Islamic Religious Education learning in madrasas, both from the aspect of academic readiness and the formation of students' religious character.

## Conclusion

Based on the results of the research, it can be concluded that the Al-Qur'an Education Park (TPA) functions as an important foundation in the formation of the basis of children's Islamic education through strengthening the ability to read the Qur'an, worship habits, and instilling religious values that support the development of students' character. The findings of the study show that the learning experience at TPA contributes to the religious readiness of students in participating in Islamic Religious Education learning in madrasas, so that TPA not only plays a role as a complementary non-formal educational institution, but also becomes an important part of the continuity of children's Islamic education. The results of this study reinforce the perspective that the success of Islamic education is not only determined by formal institutions, but also by the synergy between non-formal and formal education that takes place on a sustainable basis.

Theoretically, this research contributes to the development of Islamic education studies by emphasizing the relationship between religious learning experiences in TPA and students' readiness to participate in learning in madrasas. These findings broaden our understanding of the strategic function of TPA as a bridge of transition between community-based Islamic education and formal Islamic education. In addition, this study offers conceptual ideas about the importance of the TPA-madrasah integration model as an effort to build the continuity of Islamic education that includes cognitive, spiritual, and religious character formation aspects of students.

Based on the findings of the research, it is recommended that TPA managers and madrasas build more structured cooperation through the alignment of basic religious materials, worship habits, and mentoring programs for students who do not have experience learning at TPA. Madrasah also needs to map students' basic religious abilities at the beginning of the school year to identify different coaching needs. In addition, further research is suggested to examine the TPA-madrasah integration model in more depth by involving a wider area and level of education so that a more comprehensive and applicable model of Islamic education development is obtained.

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