

## The Role of TPQ Muhajirin in Forming Children's Religious Character in Bumi Ayu Village, Selebar District, Bengkulu City

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### ABSTRACT

Al-Qur'an Education Garden (TPQ) is one of the strategic community assets in shaping children's religious character from an early age. This community service research was conducted at TPQ Muhajirin, Bumi Ayu Village, Selebar District, Bengkulu City, which holds great potential but requires strengthening in learning methods and activity management. The objective of this service program is to optimize the role of TPQ Muhajirin as a vehicle for forming children's religious character through the Asset-Based Community Development (ABCD) approach. The method employed comprises four stages: Discovery (asset mapping), Dream (vision exploration), Design (program planning), and Destiny (implementation and sustainability). The program ran for 40 days from May 10 to June 20, 2026, with core activities scheduled every Monday and Tuesday, involving 10 KKN students from UIN Fatmawati Sukarno Bengkulu, 2 permanent teachers, and 30 active students. Results showed significant improvement in Qur'anic literacy skills (average +28.6%), prayer discipline (+26.7%), and noble moral character (+30.0%). The Societal Impact Index analysis from the satisfaction questionnaire indicated a community satisfaction level of 87.3%. This program provided measurable positive impact in strengthening children's religious character education and serves as a local asset-based community service model that can be replicated in other regions.

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## Introduction

Religious character education is the primary foundation in shaping a child's personality to be virtuous and faithful to Allah SWT. In the era of rapidly advancing globalization and digital disruption, challenges to forming the Islamic identity of the younger generation have become increasingly complex. The influence of social media content, cultural value shifts, and the weakening role of families in religious education have made non-formal religious-based educational institutions increasingly strategic. Al-Qur'an Education Garden (TPQ) is an Islamic educational institution of a non-formal nature, functioning as a medium for learning to read and write the Qur'an, as well as a place to build character, morals, and instill Islamic values in children from a young age (Sholichah, 2022).

The formation of religious character cannot occur instantaneously. It requires a consistent process of habituation, a conducive environment, and competent and dedicated educators. Character in the Islamic perspective encompasses the dimensions of faith, morals (akhlak), and worship (ibadah) that mutually support one another. Character values such as honesty, discipline, responsibility, respect for parents and teachers, and love for the Qur'an are fundamental competencies that must be instilled while the child is in the golden age (Hidayah et al., 2019; Anwar, 2021).

Bumi Ayu Village, Selebar District, Bengkulu City, is a developing urban residential area with a heterogeneous community profile. Based on initial observations by the KKN team of UIN Fatmawati Sukarno Bengkulu conducted in early May 2026, this area possesses a number of social assets that have not been fully optimized. One of the most prominent assets is TPQ Muhajirin, which has been established since 2010. This TPQ consistently serves the religious education of children in its community with 30 active students (ages 5-14 years) and 2 experienced permanent teachers, and receives full support from the community and the management of Masjid Muhajirin (Mufarokhah et al., 2020).

Nevertheless, TPQ Muhajirin faces several real challenges in performing its functions optimally. First, the learning method remains conventional (one-way talaqqi) and has not yet integrated varied approaches that could increase student motivation and active engagement. Second, there is no structured and documented character curriculum, so the formation of morals proceeds incidentally without clear achievement targets. Third, limited learning media and minimal teacher training in modern pedagogical methods constitute significant barriers to improving the quality of TPQ educational services (Farid & Purwaka, 2022; Rudiarno & Cheryta, 2023).

The Asset-Based Community Development (ABCD) approach is the appropriate methodological choice for addressing these challenges. The ABCD paradigm places community strengths and potentials – not deficiencies or problems – as the starting point for social change. By identifying and mobilizing existing assets, the community can drive inside-out transformation sustainably without depending on external parties (Widianti, 2023).

The KKN program of UIN Fatmawati Sukarno Bengkulu in Bumi Ayu Village was conducted for 40 days, from May 10 to June 20, 2026. The team consisting of 10 students and 1 Field Supervisor (DPL) designed an intervention program that is participatory, collaborative, and oriented toward long-term sustainability. Core activities at TPQ Muhajirin were scheduled every Monday and Tuesday, a strategic choice that considered community routines and the availability of time for both students and teachers.

The objectives of this community service activity are: (1) to map and mobilize the assets of TPQ Muhajirin as the foundational capital for empowerment; (2) to design and implement a curriculum-based program for systematically strengthening children's religious character formation; (3) to enhance the pedagogical capacity of TPQ teachers in applying innovative learning methods; and (4) to build a program sustainability system so that positive impacts can continue to be felt by the community after the KKN period.

## Methods

This community service activity employs the Asset-Based Community Development (ABCD) approach, a method that focuses on identifying and developing assets, potentials, and resources already existing within the community as the primary capital for achieving sustainable social change. Through this *metroni*, masyarakat ditempatkan sebagai subjek

pembangunan yang aktif berpartisipasi dalam merencanakan, melaksanakan, dan mengembangkan program-program yang sesuai dengan potensi lokal yang ada (Kamelia et al., 2023). The KKN program of UIN Fatmawati Sukarno Bengkulu ran for 40 days (May 10–20 June 2026) involving 10 students and 1 Dosen Pembimbing Lapangan (DPL). Pelaksanaan menempuh empat tahap: Discovery (pemetaan aset komunitas melalui observasi partisipatif, wawancara, dan FGD), Dream (penggalian visi bersama melalui appreciative inquiry), Design (perancangan program kolaboratif dua kluster kegiatan rutin), dan Destiny (implementasi dan komitmen keberlanjutan). Kegiatan inti dilaksanakan setiap hari Monday dan Tuesday, pukul 15.30–17.30 WIB di TPQ Muhajirin (Mufarokhah dkk., 2020; Zulkifli dkk., 2025).

Data collection was conducted through individual Qur'anic reading tests, daily behavioral observation sheets, oral memorization tests of short surahs, and a 5-point Likert scale satisfaction questionnaire (Societal Impact Index/SII) distributed to 37 respondents (parents, teachers, and community leaders) at the end of the program. Student development data were analyzed descriptively and comparatively (pre-post) by 2 permanent teachers and 3 KKN students designated as trained assessors. To ensure post-KKN sustainability, the team compiled a Standard Operating Procedure (SOP) for TPQ activities and a Religious Character Curriculum Module, both of which were handed over to the TPQ (Indra, 2020).

## Results and Discussion

### 1. Profile of TPQ Muhajirin and Asset Mapping Results

TPQ Muhajirin was established in 2023 under the auspices of Masjid Muhajirin, Bumi Ayu Village, Selebar District, Bengkulu City. For more than 3 years, this institution has consistently served Qur'anic education for children in its community. At the time of the KKN implementation (May 10–20 June 2026), TPQ Muhajirin had 30 active students consisting of 18 male and 12 female students ranging in age from 5 to 14 years. Learning was facilitated by 2 permanent teachers qualified in Qur'anic sciences with an average teaching experience of 7 years.

**Table 1. Chronology of KKN Implementation at TPQ Muhajirin (May 10 – June 20, 2026)**

Asset mapping results in the Discovery phase found that TPQ Muhajirin possesses very strong social capital in the form of high community trust built over many years. This is consistent with the statement of Marzuki & Priyanto (2021) that social capital in the form of trust and religious traditions constitutes the strongest foundation for developing TPQ institutions. Table 2 presents a recapitulation of asset mapping results that were successfully identified.

**Table 2. Recapitulation of TPQ Muhajirin Assets from the Discovery Phase Mapping**

Asset Category	Asset Type	Description
Human Assets	Active Students	30 students (18 M, 12 F), ages 5–14, high learning enthusiasm
Human Assets	Teachers	2 permanent teachers, experienced >7 years,

		hafidz/hafidzah
Human Assets	Religious Figures	3 community ustadz/ustadzah ready to support the program
Physical Assets	Classroom	1 classroom with capacity of 40 children, in good condition
Physical Assets	Worship Facilities	Prayer room with capacity of 60 worshippers, used for worship practice
Physical Assets	Learning Media	60 copies of the Qur'an, 40 Iqro' books, whiteboard, markers
Social Assets	Trust	Student attendance rate >85%, parents actively monitoring
Social Assets	Mosque Network	Connected to 3 mosques in the village, potential for collaboration
Spiritual Assets	Tilawah Tradition	Daily tilawah activity before Maghrib already in practice
Spiritual Assets	Memorization	Short surah memorization tradition promoted socially

## 2. Program Implementation and Regular Activity Schedule

Program implementation was carried out consistently every Monday and Tuesday throughout the 40-day KKN period. Within the timeframe of May 10 to June 20, 2026, the program successfully completed 24 sessions (12 Monday sessions and 12 Tuesday sessions), with an average student attendance rate of 88.3%, equivalent to 26–27 students present per session. This high attendance rate reflects students' significantly increased enthusiasm and motivation compared to before the program (Farid & Purwaka, 2022).

The Monday program focused on strengthening Qur'anic literacy through the application of the Tilawati method in classicadual, diperkaya dengan media kartu ayat berwarna dan lembar peraga makharijul huruf. Program Tuesday difokuskan pada pembentukan karakter religius melalui metode tematik berbasis nilai Islam, mencakup materials on daily morals, practical worship jurisprudence, Islamic etiquette (adab), and exemplary stories. Table 3 preteri program mingguan.

**Table 3. Schedule and Materials of TPQ Muhajirin Regular Program**

Day	Time	Segment	Material/Activity	Facilitator
Monday	15.30–15.45	Opening	Group murojaah of short surahs, opening prayer	Teachers TPQ

Monday	15.45–16.30	Tilawati Core	Individual Qur'anic/Iqro' recitation - Tilawati method	KKN Students + Teacher
Monday	16.30–17.30	Memorization	Short surah memorization submission & tajwid evaluation	Teachers TPQ
Tuesday	15.30–15.45	Opening	Islamic ice breaking, group prayer, attendance	KKN Students
Tuesday	15.45–16.30	Character	Morals/fiqh/exemplary stories of the Prophet & Companions	KKN Students
Tuesday	16.30–17.30	Practice	Practice shalat, wudhu, adab Islami, tanya jawab	KKN Students + Teacher

### 3. Student Development Results and Program Impact Analysis

A comprehensive evaluation was conducted at the end of the KKN period to measure student ability development across five main aspects of religious character formation. The instruments used included: individual Qur'anic reading tests, daily behavioral observation sheets, and oral short surah memorization tests. Assessment was carried out by 2 permanent teachers and 3 KKN students designated as trained assessors. Table 4 presents the comparative data of student abilities before and after the program.

**Table 4. Student Ability Development Data of TPQ Muhajirin (n=30)**

Assessment Aspect	Pre (%)	Post (%)	$\Delta$ (%)	Initial Category	Final Category
Qur'anic Reading Fluency	53,3	83,3	+30,0	Fair	Very Good
Tajwid & Makharijul Huruf Accuracy	46,7	76,7	+30,0	Poor	Good
Memorization Surat Pendek (min. 5 surat)	60,0	86,7	+26,7	Fair	Very Good
Congregational Prayer Discipline	56,7	83,3	+26,6	Fair	Very Good

Moral Understanding & Implementation	50,0	80,0	+30,0	Fair	Good
<b>Overall Average</b>	<b>53,3</b>	<b>82,0</b>	<b>+28,7</b>	<b>Fair</b>	<b>Very Good</b>

Table 4 shows that the overall average student ability increased from 53.3% (Fair category) to 82.0% (Very Good category), dengan delta peningkatan sebesar 28,7%. Peningkatan terbesar terjadi pada aspek kelancaran membaca Al-Qur'an dan pemahaman akhlak (masing-masing +30,0%), yang mencerminkan efektivitas metode Tilawati dan pendekatan tematik yang diterapkan (Rosbianti & Fitri, 2024; Azzahra dkk., 2022; Hermawan dkk., 2021).

Of the 30 students who participated in the program, 27 students (90%) showed improvement in all assessment aspects, 2 students (6.7%) showed improvement in some aspects, and 1 student (3.3%) did not experience significant change due to high absenteeism (Anwar, 2021).

The Societal Impact Index (SII) measurement was conducted on the last day of the program (June 9, 2026) by distributing satisfaction questionnaires to 37 respondents consisting of parents/guardians (30 respondents), TPQ teachers (2 respondents), and community leaders/mosque administrators (5 respondents). The questionnaire was designed using a 5-point Likert scale covering 15 statement items across six assessment dimensions. The questionnaire response rate reached 100%. Table 5 presents the recapitulation of SII results.

**Table 5. Recapitulation of Societal Impact Index (SII) Results of KKN Program at TPQ Muhajirin**

Assessment Dimension	Respondents (n)	Average Score (/5)	Index (%)	Category
Overall Satisfaction with the KKN Program	Parents (30)	4,38	87,6	Very Good
Program Relevance to Community Needs	Parents (30)	4,35	87,0	Very Good
Improvement of Children's Qur'anic Ability	Parents (30)	4,42	88,4	Very Good
Changes in Children's Moral Behavior	Parents (30)	4,40	88,0	Very Good
Kualitas Teachersan Mahasiswa KKN	Teachers TPQ (2)	4,40	88,0	Very Good
Impact on TPQ Management	Teachers TPQ (2)	4,30	86,0	Very Good

Improvement				
Social and Religious Impact on the Community	Community Leaders (5)	4,35	87,0	Very Good
<b>Overall SII Average</b>	<b>37 Respondents</b>	<b>4,37</b>	<b>87,3</b>	<b>Very Good</b>

The SII value of 87.3% falls in the 'Very Good' category (>80%), demonstrating that this KKN program successfully delivered highly positive impacts that were felt beneficially by all community members. The highest score was obtained in the 'Improvement of Children's Qur'anic Ability' dimension (88.4%), indicating that parents directly felt and acknowledged the improvement in their children's abilities (Retnasari et al., 2019; Hidayah et al., 2019).

The overall results of this activity prove that the ABCD approach is effective in optimizing the role of TPQ as an agent of children's religious character formation. These findings converge with the research results of Retnasari et al. (2020) which showed significant improvements in the religious character index through similar programs, as well as Rudiarno & Cheryta (2023) who demonstrated the effectiveness of mentoring in strengthening TPQ management and service quality.

The advantage of the ABCD approach in this context lies in the principle of community participatory action. The community is not merely a beneficiary but also a designer and implementer of the program. This produces a high sense of ownership toward the program, which is a prerequisite for long-term sustainability. As Kretzmann & McKnight (1993) noted, programs born from internal community initiatives have a far greater probability of sustainability (Fitriani & Maulida, 2023; Prastowo et al., 2023).

From the perspective of character education, the results of this program demonstrate that effective character formation can be achieved through a combination of understanding moral values, emotional engagement with those values, and their application in daily actions. This process is evident in the various program activities that not only provided religious insight to participants but also developed awareness, commitment, and habits of religious behavior in daily life. Thus, the program run by the KKN team has harmoniously integrated cognitive, affective, and behavioral aspects in shaping participants' character (Rizky et al., 2026; Nia Do et al., 2026; Kurniawan & Mahfud, 2022; Nurhayati et al., 2024).

The limitations of this program must be acknowledged honestly. First, the 40-day duration is relatively short to measure permanent character changes. A longitudinal study of at least 6 months post-KKN is required. Second, the measurement instruments used are still formative in nature and have not been standardized nationally. Third, the limited number of teachers (only 2 for 30 students) remains a structural challenge requiring policy intervention (Farid & Purwaka, 2022; Fahrurrozi, 2021; Kusuma & Soraya, 2023).

## Conclusion

The 40-day ABCD-based KKN program (May 10 – June 20, 2026) at TPQ Muhajirin, Bumi Ayu Village, Bengkulu City was proven effective in forming children's religious character, as demonstrated by an average student ability improvement of 28.7% across five assessment aspects and a Societal Impact Index (SII) score of 87.3% (Very Good

category). The ABCD approach that positions the community as an active subject of change produced a high sense of ownership toward the program, ensuring its sustainability through the handover of the Religious Character Curriculum Module and Activity SOP to the TPQ. This community service model is recommended for replication in other regions and needs to be followed up with longitudinal research to measure its long-term impact.

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