

Community Participation in Qur'anic Education: A Rural Case Study in South Sumatra**Rini Marlita¹⁾, Nia Oktaviani²⁾**^{1,2)}Islamic Religious Education, Faculty of Tarbiyah, STAI Yapata Al-Jawami, Bandung, Indonesia

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Abstract

This study aims to analyse community participation in the Qur'anic education of primary school-aged children in Lubuk Dendan Village, Mulak Sebingkai Sub-district. This study employs a qualitative approach using a case study design, with data collection techniques including observation, interviews and documentation. The results indicate that community participation in Qur'anic study sessions for primary school-aged children does exist, but is not yet optimal. Parents play a more dominant role in the form of indirect support, whilst direct involvement remains limited due to work commitments. Religious leaders have not yet been actively involved, whilst community leaders provide support through facilities and financial assistance, including the salaries of Qur'an teachers. Efforts to increase participation have been made through school policies requiring children to attend Qur'anic study sessions, as well as the imposition of sanctions. However, the level of participation achieved still tends to be influenced by external factors and does not yet stem entirely from community awareness. This study concludes that community participation in Qur'anic education for primary school-aged children in Lubuk Dendan Village is not yet optimal, as evidenced by the limited active involvement of the community and the predominance of indirect participation.

Keywords: *Community Participation, Qur'anic Education, Primary School-aged Children, Non-formal Education, Qur'anic Study Sessions*

INTRODUCTION

Qur'anic education for primary school-aged children is an important part of Islamic education from an early age. Qur'anic education for primary school children is not only aimed at developing the ability to read the Qur'an, but also serves as a means of character building, instilling religious values, and fostering religious attitudes from an early age. At primary school age, children's cognitive development is rapid and they are easily influenced by their surroundings. Therefore, Qur'anic education is not merely an activity focused on learning to read, but also a long-term process of character-building

In Islamic education, early childhood is regarded as a crucial stage in the formation of a child's character, attitudes and personality development in later life (Nirwana, Ramadhani & Silvia, 2025). At this stage, children are in a developmental period where they are highly sensitive to environmental stimuli; consequently, every learning experience has a long-term impact on character formation. The practice of learning the Qur'an from an early age is not only directed towards the ability to read the Hijaiyah alphabet, but also towards the internalisation of the values of faith, moral conduct, and the formation of habits of worship as the foundation of Islamic character (R. Rahman, 2023) (Lasmini, 2022). This demonstrates that Qur'anic education is not merely instructional in nature, but is also a continuous process of values formation in a child's life.

Qur'an learning activities not only develop reading skills, but also help to foster children's attitudes, skills and learning habits. In the context of Islamic education, this process emphasises that learning is not merely oriented towards the transfer of knowledge, but also towards instilling values and behaviours through consistent real-life experiences (Aziz, Napitupulu & Nurliana, 2024). In practice, Qur'anic education is generally carried out through non-formal institutions such as TPA, mosques, and community study groups. These institutions serve as important social spaces for strengthening children's religious understanding outside the home environment (Mumtazah, Rohmatic, Rahmadani, P. Pure & Abdulloh, 2025). Through direct interaction with Qur'an teachers and peers, children not only develop their ability to read the Qur'an but also cultivate discipline, social habits and a sense of community within a religious and contextual environment.

From a broader perspective, the existence of community-based Qur'anic education demonstrates that educational success is determined not only by formal institutions, but also by the strength of the social environment that supports the process of internalising values. The roles of the family, the community and religious leaders are essential to support the continuity of children's Qur'anic education (Sultan, Damayanti, Paewai & Jaya, 2025) . This is in line with the view that community-based education will be more effective if supported by synergy between various social elements that play complementary roles in the process of nurturing children. Therefore, Qur'anic education can be understood as a collaborative system that integrates the roles of various social elements in shaping Islamic character in a sustainable manner (Ni'mah & Mawardi, 2026)

In education, the community plays a vital role through the involvement of various stakeholders in supporting the learning process and the development of learners (Chairani, Yana, Ilham & Andriani, 2024)). This involvement takes the form not only of direct participation, but also of ideas, motivation, and the provision of facilities and funding (Ambarwati, Wulan & Yetti, 2025)). Furthermore, community participation also plays a role in creating a more inclusive and sustainable education system through cooperation between schools and the wider community (Mabakotawasi, Nurhasanah, Daulay, 2026) .

In the context of Qur'anic education, community participation plays a vital role in creating a religious and conducive learning environment (Nurzamsinar, Sudirman, Daimah & Wahid, 2025) . Parents act as the primary educators, providing motivation, guidance and supervision of their children's learning activities at home (Idris, 2022) . Meanwhile, religious leaders contribute through spiritual guidance and direct involvement in the process of Qur'anic learning within the community (Susanti & Ain, 2022) . On the other hand, community leaders also provide support by supplying facilities, financial assistance and strengthening educational institutions (Julaeha & Pitriani, 2023) .

However, community participation in rural areas still faces various obstacles and remains uneven (Kayupa, Guampe, Hengkeng & Balo, 2025) . Low levels of community participation are influenced by economic conditions, educational attainment, and a lack of public awareness regarding the importance of education (Nevia, Elda & Fathurrochman, 2024) . Consequently, the community remains relatively inactive in supporting educational activities and is not yet well-organised within a strong collaborative system (Rahman & Sulastri, 2025) . Therefore, more structured efforts are required to raise awareness and encourage active community participation in supporting education, particularly religious education.

On the other hand, empirical studies show that community participation in rural areas tends to be limited and uneven. This situation is influenced by socio-economic constraints, low levels of educational awareness, and the dominance of external demands over internal motivation. Consequently, participation tends to be passive, fragmented, and not yet fully integrated into a collaborative system (Yustiyanto, 2024) .

The family environment is where children first receive an education and develop habits that influence their behavioural development and learning habits. Parents play a vital role in shaping children's behaviour, habits and enthusiasm for learning. In Qur'anic education, parental involvement is expected to extend beyond simply sending children to educational institutions; it should also include guidance, supervision and reinforcement of learning at home.

In practice, however, parental involvement is often limited due to work commitments and time constraints. Many parents, particularly in rural areas, work in sectors that limit their direct involvement in the educational process. This leads to a reliance on Quran teachers as the primary educators in non-formal learning.

Within the community, religious leaders act as mentors who provide guidance and reinforce the community's religious values. Ideally, they should play an active role in strengthening Qur'anic education through guidance, motivation and direct involvement in learning activities.

However, in many cases, their involvement remains limited to formal religious activities such as sermons or religious events.

Meanwhile, community leaders generally contribute through structural and material support, such as the provision of facilities, the organisation of activities, and support for operational costs. Although important, these contributions do not directly influence the learning process in the classroom.

The delivery of Qur'anic education in rural areas continues to face various challenges that affect the learning process. One of the main challenges is the lack of sufficient teaching staff, particularly a shortage of qualified teachers. This situation leads to an uneven distribution of teaching and affects the quality of learning.

Furthermore, community participation is often fragmented due to a lack of coordination amongst stakeholders. Parents, teachers, religious leaders and the community often work in isolation without a structured system of collaboration. This weakens synergy and reduces the programme's effectiveness.

The learning process is also often traditional in nature and is not yet supported by systematic learning management. The lack of structured planning, student grouping and assessment mechanisms limits the ability to meet diverse learning needs.

The village of Lubuk Dendan, in the sub-district of Mulak Sebingkai, is one of the rural areas that has been running Qur'anic education programmes for primary school-aged children. These programmes are held regularly and involve children from the surrounding area.

Although learning activities are already underway, the level of community participation in this village is still at an early stage of development. The involvement of parents, religious leaders and the wider community has not yet formed an integrated system. Participation remains individual in nature and is not yet organised collectively.

Furthermore, the learning system remains rudimentary and has not yet developed into a structured educational framework. The lack of coordination and systematic learning design indicates that this system is still in the process of development.

There is a gap between the ideal concept of community-based Qur'anic education and its implementation on the ground. Ideally, Qur'anic education should be underpinned by strong collaboration between families, schools, religious leaders and community organisations. However, in practice, this collaboration has not yet been fully integrated.

Previous research has emphasised the importance of community participation in improving educational outcomes. However, there is still limited research that specifically examines how such participation is applied in the context of Qur'anic education in rural areas, particularly with regard to interactions between stakeholders.

It is therefore important to examine how community participation is formed, how it is implemented, and the factors that influence its effectiveness in supporting Qur'anic education for primary school-aged children.

This study aims to analyse community participation in Qur'anic education for primary school-aged children in Lubuk Dendan Village. Specifically, the objectives of this study are:

- a. To identify the forms of community participation in Qur'anic education.
- b. To analyse efforts to increase community involvement in learning activities.
- c. To analyse the factors that support and hinder community participation.

In light of these issues, this study aims to analyse community participation in Qur'anic education for primary school-aged children in Lubuk Dendan Village, Mulak Sebingkai Sub-district. Specifically, this study examines the forms of community participation, the roles of each party, and the factors that support and hinder community involvement in Qur'anic learning activities.

Referring to the background of the study, the research questions in this study are as follows:

- a. What are the forms of community participation in Qur'anic education for primary school-aged children?
- b. What measures have been taken to increase community participation in Qur'anic learning activities?
- c. What are the factors that support and hinder community participation in Qur'anic education?

RESEARCH METHODS

This study employs a qualitative approach to gain an in-depth understanding of the phenomenon of community participation in Qur'an study activities for primary school-aged children (Amalia, Febiani, Rofiqoh, Nurliy, Suryani & Muttaqin, 2025) . This approach was chosen because the research aims to gather first-hand information regarding the nature, role and contribution of the community in supporting Quranic study activities, as well as the factors influencing the level of participation.

The research design employed was a case study, as this research focused on a specific location, namely Lubuk Dendan Village, Mulak Sebingkai Sub-district. The research focus was directed at Quran recitation activities for primary school-aged children taking place in the village, so that the phenomenon of community participation could be examined in depth, contextually, and in accordance with the actual conditions on the ground.

Data collection was carried out using observation, interviews and documentation. Observation was used to obtain a direct picture of how the Quran recitation activities were conducted. Interviews were used to gather information regarding the forms of community participation, the roles of each party, and the factors influencing the level of community involvement. Meanwhile, documentation was used as supporting data to reinforce the results of the observations and interviews.

Data validity in this study was ensured through triangulation techniques, namely methodological triangulation and source triangulation. Methodological triangulation was carried out by comparing data from observations, interviews and documentation, whilst source triangulation was carried out by comparing information from various informants. Furthermore, this study also took ethical considerations into account by obtaining consent from informants and maintaining the confidentiality of the data collected.

Data analysis was carried out using the Miles and Huberman interactive model, which comprises data reduction, data presentation and drawing conclusions. The analysis process was conducted on an basis, continuously from the collection of data until the study was completed. This analysis was based on data from observations of Quran study sessions, interviews with Quran teachers, community leaders and parents, and was supported by documentation of the activities.

RESULTS AND DISCUSSION

Results

Based on the findings of the interviews, the majority of parents endeavour to encourage their children to continue attending regular Qur'an study sessions by providing support and motivation. Nevertheless, parental involvement in supporting the Qur'an learning process at home remains relatively limited. The interview results also show that some parents tend to entrust Qur'anic learning to the Qur'an teacher, as they are considered to have more adequate knowledge and experience in guiding children. One informant stated, "*When it comes to reciting the Qur'an,*

I leave it entirely to the Qur'an teacher. I believe the teacher understands how to teach the Qur'an better than I do" (OT1).

Furthermore, most parents who work as farmers have limited time to help their children learn the Qur'an at home due to their busy work schedules. One informant described the situation as follows: *"I work in the fields every day from morning until evening, so I rarely have time to help my child learn to recite the Qur'an at home" (OT3).*

The interview findings also revealed that the distance between home and the Qur'an study centre was one of the obstacles to children's attendance at Qur'an study sessions. One informant described the situation as follows: *"Our house is quite far from the Qur'an study centre. Sometimes the children are late or don't go at all if there's no one to take them" (OT5).*



Figure 1: The interview process with pupils' parents
(Source: Researcher's documentation 2026)

Based on the findings of the interviews, religious leaders in Lubuk Dendan Village are not yet directly involved in organising Qur'anic education for children. This information was obtained from a Qur'an teacher (GN1) who is close to the religious leaders and is familiar with the religious activities taking place in the village. The informant explained that the role of religious leaders is focused more on providing support for various religious activities, whilst the responsibility for delivering Qur'anic education to children is entrusted to the Qur'an teachers who directly supervise the learning activities. The informant conveyed this as follows:

"Religious leaders provide support for the organisation of religious study sessions, but the teaching of the Qur'an to children is entrusted to Qur'an teachers who are directly responsible for the learning process." (GN1)

The interview findings indicate that the involvement of religious leaders is primarily manifested through their support for the organisation of religious study sessions. Meanwhile, the teaching of the Qur'an to children is entirely the responsibility of the Qur'anic teachers who guide the pupils throughout the learning process.

According to the research findings, community leaders have also provided support for the delivery of Qur'an education for children in Lubuk Dendan Village. This support is manifested through the provision of facilities and infrastructure, financial assistance, the provision of incentives to Qur'an teachers, and various efforts to ensure the programme's sustainability. However, this form of participation remains institutional in nature, meaning that the direct involvement of community leaders in the implementation of Qur'anic education has not yet been observed. This statement is reinforced by one of the informants as follows.

"The village government supports the organisation of Qur'anic study sessions by providing facilities, allocating funds for the running of the sessions, offering incentives to Qur'an teachers, and supporting the continuity of the Qur'anic education programme in Lubuk Dendan Village." (TM1)

Based on the findings of the interviews, the delivery of Qur'an education in Lubuk Dendan Village still relies on Qur'an teachers as the primary facilitators of learning activities.

The limited number of Qur'an teachers means that all pupils attend lessons together without being divided into groups based on their ability to read the Qur'an. This situation means that the support and attention that can be given to each pupil during the learning process is not yet optimal. One of the Qur'an teachers described this situation as follows.

"Qur'an lessons are still being conducted by two Qur'an teachers, with a fairly large number of pupils. This situation means that lessons are held in a mixed-ability group, without pupils being divided into groups based on their ability levels; consequently, it is not yet possible to provide optimal support and attention to each pupil." (GN2)

In general, the research findings indicate that the provision of Qur'anic education for children in Lubuk Dendan Village has received support from various sections of the community. Each party—namely parents, religious leaders, community leaders and Qur'an teachers—has fulfilled their respective roles according to their individual capacities. However, the forms of participation provided are still carried out separately, meaning that cooperation between parties in supporting the provision of Qur'anic education has not yet been optimally realised.

Table 1. Summary Table of Research Findings

No	Research Question	Key Findings	Implications
1.	What role do parents, religious leaders, community leaders and Quran teachers play in supporting Quran study activities for primary school-aged children?	The role of parents tends to be indirect, limited to encouraging their children due to time constraints arising from their work as farmers. Parents also tend to leave the learning process to the Quran teachers. Religious leaders are not yet directly involved in Quran study sessions and focus more on formal religious activities. Community leaders contribute through the provision of facilities and funding. Meanwhile, Quran teachers are the primary facilitators of the learning process.	Supporting factors include school policies, financial support from the village government, the presence of Quran teachers, the availability of facilities, a supportive community environment, and the children's habit of studying the Quran together. Barriers include parents' busy schedules, a limited number of Quran teachers, sub-optimal use of facilities, the distance from the children's homes, and uneven participation among the children.
2.	What measures can be taken to increase community participation in Quranic study activities for primary school-aged children?	Efforts to increase participation have been made through a school policy requiring pupils to attend Quran study sessions, along with the imposition of fines on those who do not attend. These study sessions have been running for around two years and are attended by children from several villages. Although this policy has	A strategy is needed to raise community awareness through guidance and outreach so that participation is not merely a formality, but grows out of the community's own sense of responsibility.

		increased attendance, the level of participation is still largely influenced by external factors and remains uneven.	
3.	What are the factors that support and hinder community participation in Quranic study activities for primary school-aged children?	Supporting factors include school policies, financial support from the village government, the availability of Quran teachers, the availability of facilities, a supportive community environment, and the children's habit of studying the Quran together. Barriers include parents' busy schedules, a limited number of Quran teachers, sub-optimal use of facilities, the distance from the children's homes, and uneven participation among the children.	There is a need to optimise the use of facilities, increase the number of teaching staff, and implement strategies to boost parental involvement and ensure equal participation among children, so that the religious study sessions run more effectively.

Discussion

Parental participation is one of the key factors in supporting the success of children's Qur'anic education. From the perspective of the theory of participation put forward by Cohen and Uphoff, participation is not only realised through the provision of support, but also through active involvement in carrying out activities, including guiding and supervising the learning process within the family environment. Such involvement plays a role in reinforcing the learning acquired by children whilst attending Qur'anic study sessions, thereby creating continuity between education within the family environment and that provided by educational institutions. In line with this, (Kartika, Arifin, Pramono & Suyitno, 2022) explain that parental involvement makes a positive contribution to the development of children's abilities and the quality of their learning; consequently, active family participation is one of the factors supporting the success of Qur'anic education.

Religious leaders play a strategic role in supporting the delivery of Qur'anic education within the community. This role is realised not only through religious guidance, but also through their educational function in providing direction, motivation and reinforcement for the implementation of Qur'anic education. According to (Nasrullah, 2025), religious leaders are one of the elements of society that play a role in building a culture of religious education through continuous guidance. Therefore, the involvement of religious leaders in supporting the educational process is a vital part of creating a conducive learning environment. This view is in line with (Hurriyah, Ulfiandi, P & Habiburrahman, 2021), which emphasises that the success of education requires collaboration among all elements of society so that the delivery of education can take place effectively and sustainably.

In Cohen and Uphoff's theory of community participation, participation is measured not only by contributions in the form of resources, but also by active involvement at every stage of programme implementation. Therefore, community support through the provision of facilities or financial assistance must be accompanied by sustained social involvement so that the delivery of Qur'anic education can proceed more effectively. (Listari, Akbarjono, Syarifin, 2024) explain that material support is one form of community participation; however, its effectiveness will be optimised if accompanied by active involvement in the process of organising activities. This view

is reinforced by (Ahmadi & Gunarti, 2023) , which states that community participation will have a greater impact if realised through tangible involvement in supporting the educational process.

Qur'an teachers play a central role in the delivery of Qur'anic education, as they act as educators, mentors and facilitators in the learning process. According to (Pratiwi, 2024) , the quality of learning is influenced by the educators' competence and their ability to manage the learning process effectively. From the perspective of Cohen and Uphoff, the success of an educational programme is also influenced by the involvement of various elements of society, meaning that the delivery of education does not rely solely on teaching staff. Consequently, collaboration between Qur'an teachers, parents, religious leaders and community leaders is a crucial factor in building a sustainable Qur'anic education system capable of enhancing the quality of learning for pupils.

Structured learning management is one of the key aspects in enhancing the effectiveness of Qur'anic learning. From a learning management perspective, grouping learners according to their ability levels enables teachers to adapt the learning materials, methods and strategies to the individual learning needs of each learner. Consequently, the learning process can proceed in a more focused manner and accommodate differences in learners' abilities. (Putri, 2024) explains that planned and systematic learning management contributes to improving the effectiveness of the learning process.

Grouping learners according to ability level also plays a role in creating a more adaptive learning experience. According to (Risdiyanto, 2021) , differences in ability within a single learning group can lead to disparities in the achievement of learning objectives if not balanced by appropriate teaching strategies. In Qur'anic studies, reading ability, mastery of the Hijaiyah alphabet, and an understanding of tajwid are aspects that need to be considered when forming learning groups so that teachers can provide more targeted learning support. This view is reinforced by (Tanjung & Namora, 2022) , which states that learning strategies tailored to learners' characteristics can enhance the effectiveness of learning.

In addition to grouping strategies, the effectiveness of learning is also influenced by the teacher's ability to foster learning interactions that are appropriate to the learners' characteristics. Learning management that takes into account the learners' needs and development provide opportunities for teachers to offer more optimal guidance to each individual. Conversely, the application of generalised learning strategies has the potential to reduce the quality of learning interactions, meaning that learners who require support may not receive optimal learning support. (explains that effective learning management contributes to the development of pupils' abilities, skills and character formation.

Effective learning management is also linked to learners' motivation. Learning strategies tailored to learners' abilities and needs can boost their self-confidence, active participation and engagement during lessons. Conversely, learning strategies that fail to take learners' characteristics into account may reduce their motivation to learn and hinder the development of their ability to read the Qur'an. This is consistent with the view expressed in '(Mubarok, 2023) , which states that the alignment of learning strategies with learners' characteristics influences their motivation to learn. Therefore, the management of learning needs to be designed in a systematic, adaptive manner, and oriented towards learners' learning needs so that learning objectives can be optimally achieved (Asman, Agustin & Gusmaneli, 2025)

The success of Qur'anic education is influenced not only by individual involvement, but also by the synergy between families, religious leaders, community leaders and Qur'an teachers. From the perspective of Cohen and Uphoff's theory of participation, effective participation is characterised by the active involvement of various parties at every stage of programme implementation, from planning and implementation to utilisation and evaluation. Therefore, the sustainability of Qur'anic education requires collaboration built on a shared sense of purpose, rather than merely being driven by pressure or regulations from a particular party.

Increasing community participation requires a strategy capable of strengthening collective awareness of the importance of Qur'anic education for children. This can be achieved through guidance for parents, strengthening the role of religious and community leaders, and improving coordination with Qur'an teachers to support the learning process. This view is in line with the (Wulan & Yetti, 2025), which emphasises that the involvement of parents and the community is a key factor in improving the quality of Qur'anic education through sustained cooperation. Thus, community participation is not merely focused on providing assistance, but is also realised through active involvement in supporting the success of Qur'anic education.

The implications of this research suggest that efforts to strengthen community participation should be directed towards establishing sustainable partnerships between families, educational institutions and the community. This approach not only contributes to improving the quality of Qur'anic learning but also supports the creation of a learning environment conducive to the development of children's Qur'anic reading skills and the formation of their religious character (Hasanah, Setiawan, Amin & Herlianti, 2025)

Based on the discussion as a whole, it is clear that the success of Qur'anic education is determined not only by the availability of teaching staff, facilities or supportive policies, but also by the quality of community participation in supporting each stage of the learning process. Therefore, efforts to strengthen community participation should be directed towards active, collaborative and sustainable involvement so that the objectives of Qur'anic education can be achieved more effectively, in accordance with the principles of community participation set out by Cohen and Uphoff.

CONCLUSION

According to the research findings, community involvement in Qur'anic education activities for primary school-aged children in the village of Lubuk Dendan is already taking place, but there is still room for improvement. Community involvement remains limited and does not yet involve all parties equally across various groups, such as parents, religious leaders, community leaders and Qur'an teachers.

Parental involvement in Quranic study activities remains limited, as most of their time is spent working and providing for their families. On the other hand, community leaders have provided support in the form of facilities and funding, whilst Quranic teachers play a key role in the learning process.

Quranic recitation lessons are still conducted in a simple manner, meaning that the management of these lessons is not yet structured, particularly in terms of lesson organisation and the grouping of pupils. Furthermore, children's participation is not yet uniform and remains heavily influenced by external factors, such as school policies that make Quranic recitation compulsory.

Community involvement in the Quran recitation programme is supported by school policy, assistance from the village government, the presence of Quran teachers, and the available learning facilities. Meanwhile, the constraints include parents' busy schedules, a shortage of teaching staff, and sub-optimal learning.

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