

OPTIMIZING RELIGIOUS DEVELOPMENT THROUGH THE REVITALIZATION OF RELIGIOUS EDUCATIONAL INSTITUTIONS AND PARENTAL ROLES IN SHAPING A QUR'ANIC GENERATION IN SEMBUNGREJO HAMLET, SUMBERJOKIDUL VILLAGE, BOJONEGORO

Khosip Ikhsan¹, Muhammad Faizin², Banafsa Nur Fatikha³, Izza Diana Manzila⁴, Milnia Ulya Alfi⁵

¹²³⁴⁵ Institut Attanwir Bojonegoro, Indonesia

Khosip Ikhsan, Muhammad Faizin

Attanwir Institute Bojonegoro, East Java, Indonesia.

Email: khosip.ikhsan@gmail.com¹, muhammadfaizin@gmail.com², banafsa.nf@gmail.com³, izzadiana@gmail.com⁴, milniaulyaalfi@gmail.com⁵

Article Info

Received:

Revised:

Accepted:

Online Version:

Abstract

The assets or potential of a region are a blessing that must be appreciated and developed. In this development effort, facilitators or groups are needed to bridge and enhance existing potentials. Religious leaders with a strong commitment to teaching Islamic knowledge, along with the large number of children in Sembungrejo Hamlet, Sumberjokidul Village, represent significant social and religious assets that, if properly developed, hold great potential. This presents a major opportunity to improve human resources and advance religious knowledge in the community of Sumberjokidul Village. The facilitation of this potential optimization is carried out using the ABCD (Asset-Based Community Development) approach, which emphasizes the inventory of community assets that support empowerment activities. Community service initiatives based on the ABCD approach aim to develop village potential or assets through communities that possess the capacity to grow.

One form of enhancing religious life in Sumberjokidul Village is through the optimization of religious activities by revitalizing the role of religious educational institutions and parents in forming a Qur'anic generation. The steps include appreciative inquiry, community mapping, area exploration, Focus Group Discussions (FGD), priority scale formulation, followed by seminars, parental counseling, and ongoing monitoring.

Keywords: Optimization, Role of Religious Education Institutions, Parental Involvement, Creating a Qur'anic Generation



© 2026 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

INTRODUCTION

Community empowerment in religious education has become an increasingly important issue in many Muslim societies, particularly in strengthening children's moral and spiritual development amid rapid social and technological changes. Religious education is not only expected to transmit religious knowledge but also to cultivate values, character, and behaviors that enable children to become responsible members of society. In this context, optimization refers to a systematic process of improving the effectiveness and efficiency of existing resources and programs to achieve predetermined objectives. As stated by Rahmawan (2012), optimization is the achievement of expected outcomes through effective and efficient implementation. Accordingly, optimization in community service programs emphasizes planned interventions that maximize the roles of all stakeholders in achieving sustainable educational outcomes.

Islamic religious educational institutions, such as *Taman Pendidikan Al-Qur'an* (TPQ) and *Madrasah Diniyah* (Madin), play a strategic role in complementing formal education by providing students with additional Islamic knowledge, Qur'anic literacy, and moral guidance. In Indonesia, the legal foundation for these institutions is stipulated in the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 13 of 2014, which states that Islamic religious education prepares learners to master Islamic teachings, become experts in Islamic sciences, and practice Islamic values in daily life. These institutions therefore function not merely as centers for religious instruction but also as community-based educational institutions that contribute to character formation.

Nevertheless, educational institutions alone cannot fully shape children's personalities without active family involvement. According to Joyce L. Epstein (2018), "Parents are children's first teachers, and they continue to influence their children's learning and development during the school years and long afterwards" (p. 18). This statement highlights that parents remain the primary educators whose influence extends beyond formal schooling. Similarly, Urie Bronfenbrenner (1979) emphasized the interaction between children and their surrounding environments by stating, "Development is a function of the interaction between the person and the environment" (p. 16). These perspectives indicate that the effectiveness of religious education depends on continuous collaboration between educational institutions and families.

Parental involvement has consistently been identified as one of the strongest predictors of children's educational success. Kathleen V. Hoover-Dempsey and Howard M. Sandler (1997) explained that "Parent involvement is a process through which parents and schools share responsibility for children's learning and development" (p. 7). Within the context of Islamic education, this partnership becomes even more significant because religious values are primarily cultivated through continuous practice within the family before being reinforced in educational institutions.

The concept of a Qur'anic generation (*Generasi Qur'ani*) refers to individuals who believe in the teachings of the Qur'an, are able to read it correctly, understand its meanings, memorize its verses, and implement its values in everyday life. Developing such a generation requires not only cognitive mastery of Qur'anic knowledge but also the internalization of Islamic values through exemplary behavior, consistent practice, and supportive educational environments. The family serves as the first social institution where these values are introduced, while TPQ and Madrasah Diniyah reinforce and deepen children's religious understanding through structured learning activities.

To strengthen collaboration between educational institutions and families, community empowerment approaches such as family counseling and educational seminars can be employed. Family counseling enables parents and children to communicate more effectively regarding educational and religious responsibilities. According to Lawrence M. Brammer and Everett L. Shostrom (1982), family counseling views the family as an integrated system in which every member contributes to both the emergence and the resolution of problems. Therefore, involving parents directly in counseling activities may strengthen their awareness of their educational responsibilities and improve children's motivation to participate in religious learning.

Educational seminars also serve as an effective medium for increasing public awareness by disseminating knowledge and encouraging community participation. Through seminars, parents are provided with opportunities to understand the importance of Islamic education, exchange experiences, and develop collective commitments to supporting their children's religious development. Combining seminars with home-based counseling creates a more comprehensive community engagement model by addressing both public awareness and individual family circumstances.

This community service program was conducted in Sembungrejo Hamlet, Sumberjokidul Village, Bojonegoro, where several Islamic religious educational institutions, including TPQ and Madrasah Diniyah Al-Mujtaba, actively provide religious education for children. Despite the availability of these institutions and the commitment of local religious leaders, community observations revealed that not all children regularly attended TPQ or Madrasah Diniyah. Moreover, teachers reported that many students who attended religious classes demonstrated low learning discipline, disruptive behavior, and limited motivation during learning activities. Preliminary observations further indicated that these conditions were closely associated with limited parental encouragement and insufficient awareness regarding the importance of consistent Qur'anic education at home.

Based on these community needs, this community service program aimed to optimize religious development by revitalizing the roles of Islamic religious educational institutions and parents through an integrated intervention consisting of Islamic educational seminars and door-to-door family counseling. This collaborative approach was designed to increase parents' awareness, strengthen institutional capacity, improve children's motivation to participate in Qur'anic learning, and ultimately contribute to the formation of a Qur'anic generation in Sembungrejo Hamlet, Sumberjokidul Village, Bojonegoro.

RESEARCH METHOD

This community service program was conducted as part of the implementation of the Tri Dharma of Higher Education, particularly in fulfilling the university's commitment to community engagement through collaborative partnerships. The program was carried out by a multidisciplinary team of lecturers and undergraduate students from Institut Attanwir Bojonegoro, who worked closely with religious leaders, local educational institutions, parents, and community members in Sembungrejo Hamlet, Sumberjokidul Village, Sukosewu District, Bojonegoro Regency, Indonesia. The activities were implemented from 1 to 31 August 2023.

The program adopted the Asset-Based Community Development (ABCD) approach, which emphasizes identifying and strengthening the existing capacities and resources within the community rather than focusing on its deficiencies. According to John P. Kretzmann and John L. McKnight (1993), "Every single person has capacities, abilities and gifts" (p. 13). This perspective underlines that sustainable community development begins by recognizing local assets and empowering community members to become active agents of change.

To encourage active participation throughout the program, the ABCD approach was integrated with the principles of participatory community engagement, where community members were involved in identifying problems, designing interventions, implementing activities, and evaluating outcomes. As emphasized by Paulo Freire (1970), "No one educates anyone else, nor do we educate ourselves alone; we educate one another in communion." This principle guided the collaborative relationship between the university team and the local community throughout the implementation process.

The implementation of the community service program consisted of five sequential stages.

1. Appreciative Inquiry

The first stage focused on identifying the strengths and successful experiences already existing within the community using the Appreciative Inquiry (AI) framework. Rather than concentrating on problems, this stage explored the positive capacities of local religious institutions, community leaders, parents, and children's learning experiences. The Appreciative Inquiry process followed the well-established 4-D cycle, consisting of:

- a. Discovery, identifying successful experiences and existing community strengths related to Islamic education;
- b. Dream, encouraging stakeholders to envision an ideal future for developing a Qur'anic generation;
- c. Design, collaboratively developing strategies and action plans based on available community assets; and
- d. Destiny, implementing and sustaining the agreed community initiatives.

This stage provided the foundation for designing intervention programs that reflected local needs and community aspirations.

2. Community Asset Mapping

The second stage involved mapping the educational and social assets available in Sembungrejo Hamlet. The mapping process identified religious educational institutions, local religious leaders, parents, community organizations, learning facilities, and other supporting resources that could contribute to strengthening children's religious education.

Rather than viewing the community through its limitations, asset mapping emphasized existing strengths that could be mobilized to support sustainable community empowerment.

3. Community Observation (Transect Walk)

A participatory transect walk was conducted to observe the physical and social characteristics of the community. Members of the community service team visited religious educational institutions, public facilities, and residential areas while interacting directly with local residents.

This observation enabled the team to gain a comprehensive understanding of community conditions, identify educational challenges, and verify information obtained during the previous stages.

4. Focus Group Discussion (FGD)

Focus Group Discussions (FGDs) were organized to explore community perceptions regarding children's participation in Islamic religious education and the role of parents in supporting Qur'anic learning. Participants included religious leaders, TPQ and Madrasah Diniyah teachers, parents, village officials, youth representatives, and members of the community.

The discussions generated qualitative information regarding the primary obstacles affecting children's motivation to attend religious education, including limited parental involvement, inconsistent learning supervision at home, and the influence of digital entertainment.

The findings from the FGDs became the basis for designing intervention programs that addressed community priorities.

5. Determining Community Priorities (Low-Hanging Fruit)

The final planning stage involved identifying priority actions that could be implemented immediately using available local resources. Following the ABCD principle, the selected interventions were designed to maximize existing community assets without creating dependence on external assistance.

Based on the results of the previous stages, two priority programs were identified:

- a. An Islamic education seminar aimed at increasing parents' awareness of their responsibilities in nurturing children's religious education; and
- b. Door-to-door family counseling, conducted through home visits to students' families to provide personalized guidance, strengthen communication between parents and children, and encourage regular participation in TPQ and Madrasah Diniyah learning activities.

Both programs were implemented collaboratively by lecturers and students from Institut Attanwir Bojonegoro together with local religious leaders and teachers. This collaborative model promoted community ownership and increased the sustainability of the program beyond the completion of the community service activities.

RESULTS AND DISCUSSION

1. Community Profile and Asset Identification

The initial stage of this community service program focused on understanding the socio-religious characteristics of Sembungrejo Hamlet, Sumberjokidul Village, Sukosewu District, Bojonegoro Regency. This stage was conducted through direct observation, informal interviews, participatory discussions, and field documentation involving religious leaders, parents, Qur'anic teachers, and community members. Identifying community assets before designing interventions is consistent with the principles of the Asset-Based Community Development (ABCD) approach, which emphasizes the strengths and capacities that already exist within a community rather than focusing solely on its problems.

According to John P. Kretzmann and John L. McKnight (1993), "Every single person has capacities, abilities and gifts" (p. 13). This statement highlights that sustainable community development begins by recognizing local strengths that can be mobilized collectively to solve community problems. Instead of treating rural communities as passive beneficiaries, the ABCD approach positions them as active partners who possess valuable social, cultural, and religious resources.

Community Characteristics

Field observations revealed that Sembungrejo Hamlet is a relatively small rural settlement consisting of approximately 88 households. The hamlet is geographically separated from neighboring settlements and is surrounded predominantly by agricultural land. Although its physical

location limits access to educational facilities in nearby villages, the community demonstrates strong social cohesion and maintains religious traditions through regular congregational worship and Qur'anic learning activities.

One of the most influential figures in the community is Kyai Subari, locally known as *Mbah Bari*, who serves simultaneously as the imam of the neighborhood prayer hall (*musholla*), Qur'anic teacher, and respected religious advisor. During interviews, Kyai Subari explained that Islamic education has long been regarded as an essential part of children's moral development. However, he also expressed concern regarding the declining enthusiasm of some children to attend TPQ and Madrasah Diniyah regularly, particularly when parental encouragement is lacking.

The central role of Kyai Subari reflects the importance of religious leadership within rural Indonesian Muslim communities. Religious leaders not only transmit Islamic knowledge but also function as cultural mediators who influence community attitudes toward education, family values, and religious participation. Their social legitimacy therefore constitutes a valuable community asset that can facilitate sustainable empowerment programs.

Religious Educational Assets

Despite its relatively small population, Sembungrejo possesses several religious educational resources that constitute significant community assets. The hamlet has one mosque (*Masjid Baitul Muttaqin*), two neighborhood prayer halls (*musholla*), one Qur'anic Learning Center (TPQ), and one Madrasah Diniyah (Madin Al-Mujtaba). These institutions provide non-formal Islamic education for children every afternoon and evening.

Children generally attend TPQ at approximately 3:00 p.m., where they learn to read the *Iqra'* method, improve Qur'anic recitation, memorize selected chapters (*surah*), and study basic Islamic practices. After the Maghrib prayer, many children continue their learning at Madrasah Diniyah, where they receive instruction in Arabic, Islamic jurisprudence (*fiqh*), theology (*aqidah*), ethics (*akhlaq*), and Qur'anic studies.

The learning process is supported by nine volunteer teachers, consisting of five TPQ instructors and four Madrasah Diniyah teachers. Although these educators demonstrate strong commitment to religious education, they perform their duties voluntarily with limited teaching resources and minimal institutional support.

The existence of these educational institutions indicates that Sembungrejo already possesses substantial educational capital. From an ABCD perspective, these institutions should not merely be viewed as service providers but as strategic community assets capable of generating broader social transformation.

Social and Human Assets

Beyond physical facilities, the community possesses important social capital that supports collective action. Local residents maintain close interpersonal relationships characterized by mutual cooperation (*gotong royong*), regular religious gatherings, and strong respect for religious authorities. Such social cohesion creates favorable conditions for implementing collaborative community service initiatives.

These findings correspond with the perspective of Robert D. Putnam (2000), who argues that social networks, trust, and norms of reciprocity constitute valuable forms of social capital that improve collective action and community development. In Sembungrejo, trust between religious leaders, parents, and educational institutions became an essential foundation for implementing the community service program.

Furthermore, parents demonstrated positive attitudes toward religious education despite varying levels of involvement. Most parents acknowledged the importance of Qur'anic education for their children but reported limitations related to time, educational background, and parenting practices. Rather than interpreting these limitations as deficiencies, the ABCD framework recognizes parents as valuable assets whose capacities can be strengthened through empowerment and education.

Existing Challenges

Although Sembungrejo possesses considerable religious assets, field observations also revealed several challenges that limit their optimal utilization. The most prominent issue concerns children's inconsistent attendance at TPQ and Madrasah Diniyah. According to interviews with Qur'anic teachers, many children attend irregularly, while others demonstrate disruptive classroom behavior and limited motivation during learning sessions.

Another challenge concerns classroom management. Because of limited learning space and the absence of systematic class grouping based on students' learning abilities, children with different levels of Qur'anic competence study together in the same classroom. This condition frequently creates classroom disruptions and reduces instructional effectiveness.

More importantly, both teachers and religious leaders consistently identified limited parental involvement as one of the primary factors influencing children's participation. Many parents tended to assume that religious education was entirely the responsibility of TPQ teachers without providing continuous encouragement at home.

These findings are consistent with the ecological theory proposed by Urie Bronfenbrenner (1979), who stated that "Development is a function of the interaction between the person and the environment" (p. 16). Children's learning behavior cannot be separated from the influence of family, educational institutions, and the wider community environment. Consequently, strengthening only the educational institution without improving family engagement would produce limited outcomes.

Similarly, Joyce L. Epstein (2018) emphasized that "Parents are children's first teachers, and they continue to influence their children's learning and development during the school years and long afterwards" (p. 18). This theoretical perspective strongly supports the need to revitalize parental involvement as an integral component of community-based religious education.

Community Assets Identified

The asset identification process generated the following community asset profile.

Table 1. Community Assets Identified in Sembungrejo Hamlet

Asset Category	Existing Assets	Potential Contribution
Religious Leadership	1 respected Kyai (Kyai Subari)	Religious guidance, community mobilization, moral leadership
Religious Institutions	1 TPQ and 1 Madrasah Diniyah	Qur'anic learning and Islamic education
Places of Worship	1 mosque and 2 prayer halls	Learning venues, religious gatherings, community meetings
Human Resources	9 volunteer teachers	Religious instruction and mentoring
Family Resources	Approximately 88 households	Children's educational supervision and motivation
Social Capital	Strong community solidarity (<i>gotong royong</i>)	Collective participation and sustainability
Cultural Assets	Regular congregational worship and Qur'anic traditions	Reinforcement of Islamic values

Analysis of Community Assets

The findings demonstrate that the principal challenge in Sembungrejo is not the absence of educational facilities but the underutilization of existing community assets. The hamlet already possesses competent religious leaders, educational institutions, committed teachers, supportive social relationships, and adequate places of worship. However, these assets have not yet been integrated into a coordinated community empowerment system involving parents, educational institutions, and local religious leaders.

This observation reinforces the fundamental principle of ABCD that community development should begin by mobilizing existing strengths rather than importing external

solutions. As Kretzmann and McKnight (1993) argued, sustainable development emerges when communities recognize and utilize their own capacities before relying on outside assistance.

Therefore, the subsequent stages of this community service program focused on strengthening collaboration among religious institutions, parents, and community leaders through participatory seminars, family counseling, and institutional revitalization. By transforming isolated assets into interconnected community resources, the program sought to establish a sustainable model for developing a Qur'anic generation in Sembungrejo Hamlet.

2. Community Needs Assessment

The community needs assessment identified several interrelated challenges affecting the effectiveness of Islamic religious education in Sembungrejo Hamlet. Although the hamlet possesses adequate religious assets, including a mosque, two prayer halls, TPQ, Madrasah Diniyah, committed teachers, and respected religious leaders, these resources have not yet been optimally integrated into a collaborative educational system.

The first challenge was limited parental involvement in children's religious learning. Interviews with religious teachers and parents revealed that many parents considered Qur'anic education solely the responsibility of TPQ and Madrasah Diniyah, resulting in minimal supervision and encouragement at home. This finding supports the framework proposed by Joyce L. Epstein (2018), who stated, "Parents are children's first teachers, and they continue to influence their children's learning and development during the school years and long afterwards" (p. 18). Similarly, Kathleen V. Hoover-Dempsey and Howard M. Sandler (1997) argued that "Parent involvement is a process through which parents and schools share responsibility for children's learning and development" (p. 7), emphasizing that educational success depends on a strong partnership between families and educational institutions.

The second issue concerned low student motivation, reflected in irregular attendance, disruptive classroom behavior, and inconsistent participation in Qur'anic learning. Teachers reported that many children were more attracted to digital entertainment than to religious study. This phenomenon can be explained through Urie Bronfenbrenner's ecological systems theory, which asserts that "Development is a function of the interaction between the person and the environment" (Bronfenbrenner, 1979, p. 16). Children's motivation is therefore shaped not only by schools but also by family support and the surrounding social environment.

Additional observations identified teacher-centered instructional methods, limited learning media, mixed-ability classrooms, and inadequate classroom management as factors reducing learning effectiveness. Furthermore, the absence of structured collaboration among parents, teachers, and community leaders weakened the continuity of religious education. These findings indicated that optimizing religious education required not only pedagogical improvements but also the revitalization of family engagement and community participation through an integrated empowerment approach.

Table 2. Community Needs Assessment Findings

Identified Issue	Evidence from Field Observation	Theoretical Perspective	Proposed Intervention
Limited parental involvement	Parents rarely supervised children's Qur'anic learning at home; limited communication with teachers	Joyce L. Epstein (2018); Kathleen V. Hoover-Dempsey & Howard M. Sandler (1997)	Parenting seminar and door-to-door family counseling
Low student motivation	Irregular attendance, low concentration, disruptive classroom behavior	Urie Bronfenbrenner (1979)	Family engagement and motivational support
Conventional teaching methods	Predominantly repetitive recitation and memorization	Student-centered learning theory	Teacher capacity building and

Identified Issue	Evidence from Field Observation	Theoretical Perspective	Proposed Intervention
			instructional innovation
Weak classroom management	Mixed learning levels, classroom noise, limited learning space	Classroom management principles	Ability-based class grouping and structured learning schedules
Social environmental influences	Digital distractions and peer influence	Bronfenbrenner's Ecological Systems Theory	Community-based religious education reinforcement

3. Implementation of the Community Service Program

The implementation of this community service program was designed as a participatory intervention that integrated the principles of Asset-Based Community Development (ABCD) with community empowerment and family engagement. Rather than introducing externally designed solutions, the program sought to strengthen the existing capacities of religious leaders, Qur'anic teachers, parents, and local educational institutions through collaborative activities. This participatory strategy reflects the educational philosophy of Paulo Freire (1970), who asserted that "No one educates anyone else, nor do we educate ourselves alone; we educate one another in communion." Accordingly, lecturers and students from Institut Attanwir Bojonegoro worked alongside community members as facilitators rather than external experts.

The implementation process consisted of six interrelated stages that progressively transformed identified community assets into collaborative actions aimed at strengthening religious education and fostering a Qur'anic generation.

Appreciative Inquiry: Discovering Community Strengths

The program began with an Appreciative Inquiry (AI) process to identify the community's existing strengths before discussing its challenges. This stage involved informal interviews with Kyai Subari, religious teachers, village leaders, and parents, combined with direct observations of TPQ and Madrasah Diniyah learning activities.

The Appreciative Inquiry followed the 4-D cycle:

- **Discovery:** Identifying successful religious education practices and existing community strengths.
- **Dream:** Encouraging stakeholders to envision a more active and collaborative religious learning environment.
- **Design:** Developing strategies to strengthen partnerships among parents, teachers, and religious leaders.
- **Destiny:** Implementing agreed-upon programs to ensure sustainable improvement.

The Discovery phase revealed that Sembungrejo already possessed valuable assets, including respected religious leaders, functioning Islamic educational institutions, committed volunteer teachers, and strong traditions of communal worship. These findings reinforced the ABCD principle that development should begin with recognizing community strengths rather than emphasizing limitations.

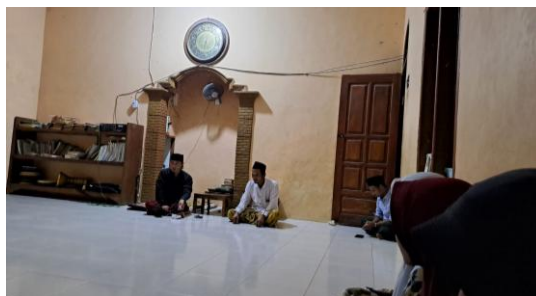


Figure 1. informal interviews with Kyai Subari

Community Mapping

Following Appreciative Inquiry, the community service team conducted community asset mapping to identify educational, social, and religious resources that could support the intervention. Mapping activities were carried out collaboratively with religious leaders, TPQ teachers, village officials, and community members.

The mapping process identified several strategic assets:

- one mosque and two neighborhood prayer halls,
- one TPQ and one Madrasah Diniyah,
- nine volunteer Qur'anic teachers,
- approximately 88 households,
- strong social solidarity (*gotong royong*),
- respected religious leadership,
- active parents willing to participate in educational activities.

Instead of interpreting these resources separately, the team analyzed how they could be integrated into a sustainable educational support system. This approach corresponds with the ABCD perspective proposed by John P. Kretzmann and John L. McKnight (1993), who argued that sustainable development emerges from mobilizing local assets rather than depending on external assistance.

Focus Group Discussion (FGD)

After identifying community assets, the next stage involved conducting a Focus Group Discussion (FGD) at Masjid Baitul Muttaqin on 21 August 2023. Participants included Kyai Subari, Qur'anic teachers, parents, village representatives, youth leaders, lecturers, and students from Institut Attanwir Bojonegoro.

The FGD served three main purposes:

1. validating findings from observations and interviews;
2. identifying priority problems requiring immediate intervention; and
3. formulating collaborative solutions based on community consensus.

Discussions revealed that the greatest challenge was not the availability of educational facilities but the lack of effective collaboration between families and religious educational institutions. Participants also highlighted several operational problems, including inconsistent student attendance, disruptive classroom behavior, limited parental involvement, and the absence of structured classroom grouping.

The participatory nature of the discussion enabled community members to become active decision-makers rather than passive recipients of development programs. This collaborative process reflects Freire's participatory educational philosophy that community transformation should emerge through dialogue and collective reflection.



Figure 2. Focus Group Discussion (FGD) with Religious and Community Leaders

Islamic Education Seminar

Based on recommendations generated during the FGD, the community agreed to organize an Islamic Education Seminar entitled "Revitalizing the Roles of Religious Educational Institutions and Parents in Developing a Qur'anic Generation."

The seminar was conducted on 23 August 2023 at TPQ Sembungrejo and involved 20 participants, including parents, Qur'anic teachers, and community leaders.

The seminar featured two lecturers from Institut Attanwir Bojonegoro:

- Dr. Khosip Ikhsan, M.H.I., who discussed innovative teaching strategies for TPQ and Madrasah Diniyah, institutional revitalization, and practical techniques for assisting children in memorizing the Qur'an.
- Muhammad Faizin, M.Sos., who presented parenting approaches in Islamic education, including permissive, authoritarian, and democratic parenting styles, with emphasis on nurturing children's intrinsic motivation toward Qur'anic learning.

Interactive discussions allowed parents to share educational challenges and seek practical solutions regarding children's behavior, learning motivation, and religious development. The seminar also strengthened communication between parents and Qur'anic teachers, laying the foundation for sustained educational collaboration.



Figure 3. Seminar on Islamic Religious Education and Counseling

Door-to-Door Family Counseling

Recognizing that educational seminars alone were insufficient to change parental behavior, the community service team implemented door-to-door family counseling immediately after the seminar.

Lecturers and students were divided into small groups to visit families of TPQ and Madrasah Diniyah students across Sembungrejo Hamlet.

During these visits, counseling sessions focused on:

- increasing parental awareness regarding their educational responsibilities;
- discussing children's learning progress;
- identifying obstacles affecting Qur'anic learning;
- motivating parents to accompany children's religious learning at home;
- strengthening emotional relationships between parents and children.

The personalized nature of home visits created opportunities for open communication that would have been difficult to achieve through large-group meetings alone. Parents generally welcomed the visits and expressed appreciation for the individualized guidance provided by the community service team.

These findings support the parental involvement framework proposed by Joyce L. Epstein (2018), who emphasized that effective education requires continuous partnerships among schools, families, and communities.



Figure 4. Door-to-Door Counseling Process

Classroom Revitalization

One of the most significant outcomes of the community discussions was the decision to reorganize the learning system within TPQ and Madrasah Diniyah.

Previously, students with varying Qur'anic reading abilities studied together in a single classroom, creating instructional difficulties and classroom disruptions.

Through collaborative planning involving religious teachers and community leaders, the learning system was redesigned by introducing ability-based classroom grouping.

Students were classified according to their Qur'anic reading competencies, enabling teachers to provide instruction that matched learners' developmental levels. This classroom restructuring also improved instructional efficiency, reduced classroom noise, and increased opportunities for individualized learning support.

The revitalization process demonstrates that organizational improvements can significantly enhance educational quality without requiring substantial financial investment.

Monitoring and Program Evaluation

The final stage consisted of continuous monitoring conducted jointly by lecturers, university students, Qur'anic teachers, and community leaders throughout the implementation period.

Monitoring focused on several indicators:

- student attendance;
- classroom participation;
- parental engagement;
- classroom management;
- implementation of the new class grouping system.

Observations indicated noticeable improvements in children's enthusiasm for attending TPQ and Madrasah Diniyah, increased parental communication with teachers, and more organized classroom learning processes.

Community members also expressed their commitment to sustaining the program after the completion of the community service activities, demonstrating increased community ownership of the intervention.

Table 3. Implementation Stages of the Community Service Program

Stage	Activities	Main Participants	Expected Outcomes
Appreciative Inquiry	Interviews, observations, identifying strengths	Religious leaders, lecturers, students	Community asset identification
Community Mapping	Mapping religious, educational, and social resources	Community members	Asset database
Focus Group Discussion	Participatory planning and problem prioritization	Parents, teachers, religious leaders	Collaborative intervention plan
Islamic Education Seminar	Parenting and religious education workshop	Parents and teachers	Increased awareness
Door-to-Door Counseling	Home visits and family counseling	Parents and students	Stronger family engagement
Classroom Revitalization	Ability-based class grouping	TPQ and Madrasah teachers	Improved learning effectiveness
Monitoring	Observation and evaluation	Community service team	Program sustainability

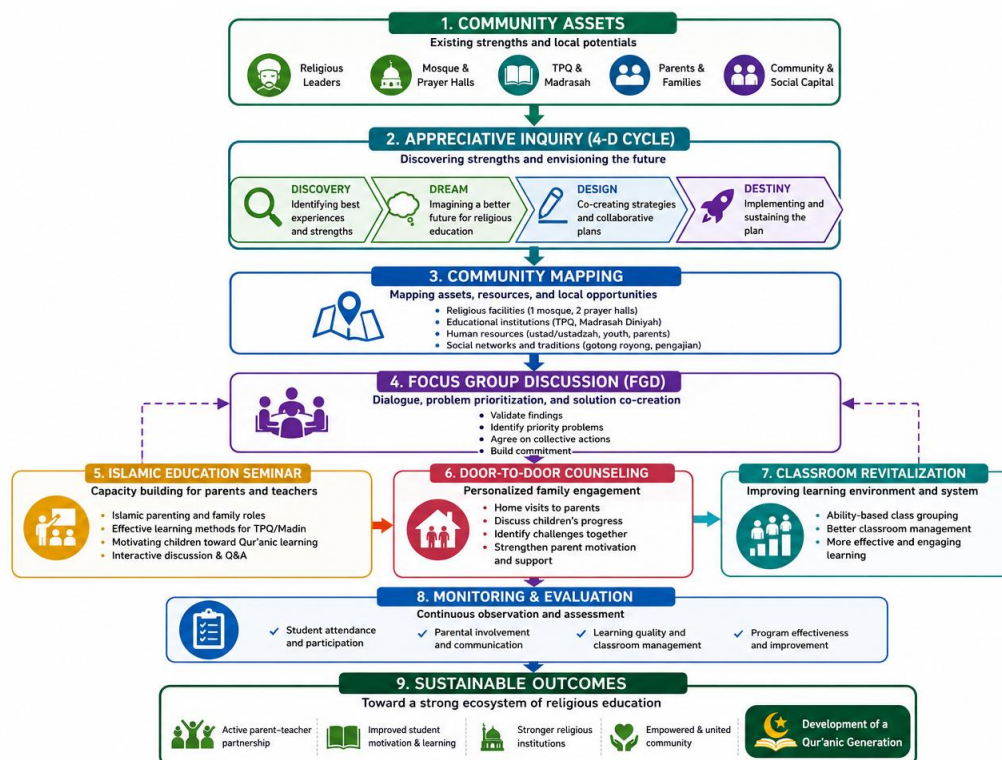


Figure 5. Community Service Implementation Model

Figure 5 illustrates the integrated implementation model of the community service program designed to optimize religious development through the revitalization of Islamic religious educational institutions and parental involvement in Sembungrejo Hamlet. The model adopts the Asset-Based Community Development (ABCD) approach, emphasizing that sustainable community empowerment should begin by recognizing and mobilizing existing local assets rather than focusing on community deficiencies. This principle aligns with John P. Kretzmann and John L. McKnight (1993), who asserted that "Every single person has capacities, abilities and gifts," indicating that every community possesses resources that can be transformed into drivers of development.

The implementation model consists of nine interconnected stages that form a continuous empowerment cycle. The process begins with the identification of community assets, including religious leaders, mosques and prayer halls, TPQ and Madrasah Diniyah institutions, parents, and the community's social capital. These assets constitute the foundation for all subsequent interventions.

The second stage employs Appreciative Inquiry (AI) through the Discovery–Dream–Design–Destiny (4-D) cycle. Rather than concentrating on existing problems, this stage encourages community members to recognize successful experiences, envision an improved future, collaboratively design strategies, and commit to implementing sustainable actions. This participatory process strengthens community ownership and collective responsibility.

The third stage, Community Mapping, systematically documents educational, religious, and social resources within the community. Mapping enables stakeholders to understand how existing assets can be interconnected to create a stronger educational support system.

Subsequently, the Focus Group Discussion (FGD) serves as a collaborative decision-making forum. Community leaders, parents, Qur'anic teachers, lecturers, and students jointly validate field findings, identify priority issues, and formulate intervention strategies. The FGD therefore functions as a bridge between community aspirations and program implementation.

The implementation phase consists of three complementary interventions. The Islamic Education Seminar enhances the knowledge and competencies of parents and Qur'anic teachers regarding Islamic parenting, effective teaching strategies, and the shared responsibility of educating children. Simultaneously, door-to-door family counseling provides personalized guidance through home visits, enabling lecturers and students to understand family conditions, strengthen parent–child

communication, and encourage active parental participation in children's religious learning. The third intervention, Classroom Revitalization, improves the organizational management of TPQ and Madrasah Diniyah by introducing ability-based class grouping and more structured learning arrangements, thereby creating a more conducive educational environment.

Following implementation, Monitoring and Evaluation are conducted continuously to assess program effectiveness. This stage examines student attendance, learning participation, parental involvement, classroom management, and institutional performance. Continuous monitoring allows program adjustments while strengthening community commitment to sustaining the interventions beyond the formal completion of the community service activities.

Ultimately, the model culminates in Sustainable Outcomes, representing the long-term goals of the program. These outcomes include stronger partnerships between parents and religious educational institutions, increased student motivation and participation in Qur'anic learning, improved institutional capacity of TPQ and Madrasah Diniyah, strengthened community solidarity, and the development of a sustainable Qur'anic generation. Rather than portraying community service as a one-time intervention, the model illustrates a continuous cycle of empowerment in which community assets, collaborative participation, institutional strengthening, and ongoing evaluation reinforce one another to create lasting educational and social transformation.

Overall, the model demonstrates that the effectiveness of community service depends not on isolated activities but on the integration of community participation, institutional capacity building, family engagement, and continuous evaluation into a coherent empowerment framework. This integrated approach reflects contemporary theories of community development, which emphasize collaboration, local ownership, and sustainability as essential principles for achieving meaningful and enduring social change.

CONCLUSION

This community service program demonstrated that optimizing religious development in Sembungrejo Hamlet cannot be achieved solely by improving the performance of Islamic religious educational institutions but requires the active collaboration of parents, religious leaders, educational institutions, and the wider community. Using the Asset-Based Community Development (ABCD) approach, the program successfully identified and mobilized existing community assets, including respected religious leaders, TPQ and Madrasah Diniyah institutions, volunteer Qur'anic teachers, parents, places of worship, and strong social cohesion. These assets became the foundation for designing participatory interventions that strengthened community ownership and promoted sustainable religious education.

The implementation of Appreciative Inquiry, community asset mapping, Focus Group Discussions, Islamic education seminars, door-to-door family counseling, classroom revitalization, and continuous monitoring contributed to measurable improvements in community participation. The findings indicated increased parental awareness of their educational responsibilities, stronger collaboration between families and religious educational institutions, improved classroom organization through ability-based grouping, and higher student motivation to participate in Qur'anic learning activities. These outcomes support the theoretical perspectives of Asset-Based Community Development, Ecological Systems Theory, and School–Family–Community Partnership, which emphasize that educational development is most effective when community assets are mobilized through collaborative engagement.

Beyond its immediate impact on religious education, this program offers a practical model for community empowerment that can be replicated in other rural communities facing similar challenges. Rather than relying primarily on external assistance, sustainable educational improvement can be achieved by strengthening local leadership, empowering families, enhancing institutional capacity, and building strong partnerships among all stakeholders. The integrated implementation model developed through this program therefore provides an effective strategy for fostering a sustainable religious education ecosystem and nurturing a Qur'anic generation characterized by strong religious values, positive character, and active community participation.

Despite these positive outcomes, the program was conducted within a relatively short implementation period and involved only one community. Future community service initiatives should incorporate longer-term mentoring, quantitative impact evaluation, and broader collaboration with local

governments and educational authorities to ensure the sustainability and scalability of the program. Such efforts will further strengthen the contribution of Islamic religious educational institutions and families in developing resilient Qur'anic generations capable of responding to contemporary social challenges.

REFERENCES

- Donald A. Schön. (1983). *The reflective practitioner: How professionals think in action*. Basic Books.
- Etienne Wenger. (1998). *Communities of practice: Learning, meaning, and identity*. Cambridge University Press.
- Etienne Wenger., Richard McDermott., & William M. Snyder. (2002). *Cultivating communities of practice*. Harvard Business School Press.
- Huda, Zainol. *Pendidikan Agama Kolaboratif*. 2023. Yogyakarta: Samudra biru
- John Hattie. (2009). *Visible learning: A synthesis of over 800 meta-analyses relating to achievement*. Routledge.
- John P. Kretzmann., & John L. McKnight. (1993). *Building communities from the inside out: A path toward finding and mobilizing a community's assets*. ACTA Publications.
- John W. Creswell., & J. David Creswell. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). SAGE Publications.
- Joyce L. Epstein. (2018). *School, family, and community partnerships: Preparing educators and improving schools* (3rd ed.). Routledge.
- Kathleen V. Hoover-Dempsey., & Howard M. Sandler. (1997). Why do parents become involved in their children's education? *Review of Educational Research*, 67(1), 3–42.
<https://doi.org/10.3102/00346543067001003>
- Maulana, Unsa. Dkk. *Pembinaan Kemampuan Berbicara Bahasa Indonesia*. 2021. Bandung: Tata Akbar
- Paulo Freire. (1970). *Pedagogy of the oppressed*. Continuum.
- Peraturan Menteri Agama RI No. 13 Tahun 2014 tentang Pendidikan keagamaan islam
- Rahmawan. (2012). *Optimalisasi kinerja organisasi melalui efektivitas dan efisiensi kerja*. Jakarta: [Lengkapi sesuai penerbit asli].
- Robert D. Putnam. (2000). *Bowling alone: The collapse and revival of American community*. Simon & Schuster.
- Saherimiko, dan Nahot Tua Perlindungan Sihalolo. 2018. *Optimalisasi Fungsi Dewan Perwakilan Daerah (DPRD) dalam Penyelenggaraan Otonomi Daerah*. Surabaya: Scopindo Media Pustaka
- Saidah. *Bimbingan dan Konseling Keluarga*. 2022. Sulawesi: IAIN Parepare Nuasantara Press
- UNESCO. (2021). *Reimagining our futures together: A new social contract for education*. UNESCO Publishing.
- Urie Bronfenbrenner. (1979). *The ecology of human development: Experiments by nature and design*. Harvard University Press.
- Wijayanti, Putri. DKK. *45 Hari Merajut Kisah di Karangtengah*. 2022. Semarang: Guepedia

First Publication Right :

© Inggih: Indonesian Journal of Community Engagement

This article is under:

