

## The Implication of Al-Qur'an Education Park (TPQ) on Increasing the Religious Values of Children in Sukolilan Village, Patebon District, Kendal Regency

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**Abstract.** Religious education is the basic education that children need and has a direct impact on children's behavior and development. Religious education in children is the beginning of identity formation. Children who receive information about the Quran from a young age will grow up to be good and religious people. Learning to read and write the Quran as a foundation for learning the Quran from an early age will create good habits and instill a sense of love in children, their hearts and minds. This research uses field studies with descriptive qualitative methods with data collection techniques in the form of direct observation in the field. The results of this study indicate that the Al-Qur'an Education Park (TPQ) has implications for increasing the Religious Values of Children.

**Keywords:** Children, Religiosity, Tpq.

**Abstrak.** Pendidikan agama merupakan pendidikan dasar yang sangat dibutuhkan anak dan berdampak langsung terhadap perilaku dan perkembangan anak. Pendidikan agama pada anak merupakan awal pembentukan jati diri. Anak yang menerima informasi tentang Alquran sejak kecil akan tumbuh menjadi orang yang baik dan taat beragama. Pembelajaran membaca dan menulis Al-Quran sebagai landasan belajar Al-Quran sejak dini akan menciptakan kebiasaan yang baik dan menanamkan rasa cinta pada diri anak, hati dan pikirannya. Penelitian ini menggunakan studi lapangan dengan metode kualitatif deskriptif dengan teknik pengumpulan data berupa observasi terjun langsung ke lapangan. Hasil dari penelitian ini menunjukkan bahwa Taman Pendidikan Al-Qur'an (TPQ) berimplikasi dalam peningkatan Nilai-Nilai Religiusitas Anak-Anak.

**Kata kunci:** Anak-Anak , Religiusitas, Tpq.

### BACKGROUND

Religion is one of the most important things in life. The hallmark of a developing religion is the belief that God exists and governs everything in life. This belief is reflected in one's behavior in accordance with the teachings of his religion. Religion can also be interpreted as a relationship between a person and his God by instilling religious teachings in a person so that it is reflected in daily habits and practices.

Pendidikan agama merupakan pendidikan dasar yang sangat dibutuhkan oleh anak, yang memiliki pengaruh yang sangat besar terhadap perilaku dan perkembangannya. Religious education for children is the beginning of the formation of children's character. Whether a child is good or bad depends on his parents and the environment in which he

grows and develops. Therefore, we as parents have the responsibility to educate and guide our children. Because of the importance of religious education, parents must have the knowledge to teach basic religious education to their children in the family and society (Zuhaidah et al., 2024).

One of the biggest problems in Islamic education is that children are not taught the Qur'an (Syarifuddin, 2004). Because every Muslim considers it obligatory to learn the Qur'an, parents often ask children aged 4-6 years to learn the Qur'an with a teacher (Nursahid, 2015). When the child is able to read and memorize, children who make word mistakes are asked to read and memorize separately so that they can be analyzed and corrected. In this way, the Qur'ān is learned in an organized, focused manner, then studied individually, then reviewed for those who are able to interpret and interpret it correctly (Sah Abdullah, 2008).

The existence of places of Qur'anic education in the form of TPQ/TPA is increasingly widespread in the regions. The establishment of this training place for reading and writing the Qur'an has a special mission to provide basic education in an introductory format, which is then followed by activities aimed at instilling noble Qur'anic values from an early age. Taman Pendidikan Al-Qur'an (TPQ) is a place that organizes informal education based on Islamic faith. The purpose of this training is to instill the teachings of the Qur'an and teach basic concepts of understanding Islam to children from an early age.

## **METHODS**

This community service research uses a participatory approach in Sukolilan Village, Patebon District, Kendal Regency. Researchers chose a participatory approach because the issues to be studied are sustainable at the initiative of the researcher (Rahman et al., 2021). This research uses descriptive analysis method, the research results are presented and explained based on the data obtained and field information available during the TPQ research project in Sukolilan Village, Patebon District, Kendal Regency.

## **RESULTS AND DISCUSSION**

### **Religiosity**

Glock and Stark explain that religion is a systematic system of symbols, beliefs, values, and behaviors, all of which focus on what is considered meaningful (Khairudin & Mukhlis, 2019). Meanwhile, according to Fraser Watts and Mark, religiosity is experience and knowledge, or worship, which brings a person closer to the Creator (Widiandari, 2023). This religiosity is the transmission of religious values related to faith. This belief is reflected in daily practice. Everyone's religious values affect the whole of human life. A person who has high religious values can refrain from doing things that are prohibited by religion. Conversely, people who have low religious values will more easily do things that are prohibited by religion (Nafisa & Savira, 2021).

The word religion comes from the Latin *religio* which means to bind. Religion is belief, but religiosity is closely related to a person's belief in God's attitude and vision (Jalaludin, 2002). According to Stark and Glock (Mustaris, 2014), religion has five criteria, namely: (1) religious belief, (2) worship, (3) religious knowledge, (4) religious appreciation, and (5) dimensions of experience or effect. Religion as manifested in life cannot be separated from the unity of its interconnected parts.

### **Correlation between Religious Knowledge and Children's Character**

Children who have direct knowledge of the Koran will grow up to be good and pious children (Tahyudin et al., 2020). Learning to read and write the Quran as a foundation in learning the Quran from an early age will foster good habits and instill a sense of love in the hearts and minds of children. When children learn to read and write the Quran, they will recognize the Hijaiyah letters, memorize the sounds of the letters, and read words and sentences in Arabic. Religious education is religious education provided by parents to prepare children for their social life in the future. Especially in today's difficult life, religious education is considered very important.

Every parent wants their children to live in a good society. Various things can be done by parents to instill religious values to children from an early age. Every parent would want their child to be a good child in life and become a child in accordance with parental expectations. This will also prevent children from bad behavior. Especially in modern times like today, teaching religious practices to children is very important as early as possible. This is emphasized by Daradjat (2014) who argues that religious preference

is acceptable and not something natural. Religious preferences arise from direct experiences that occur in the physical and social environment such as a peaceful home, friends, parents, and society.

Islamic education contributes greatly to the development of religious attitudes in children. Practices based on certain beliefs are called religious views. The way a person thinks and acts based on their beliefs reflects their religious background (Isbadrianingtyas et al., 2016). By involving children in all educational programs, they can be encouraged to strengthen their character education. Character development is an interrelated habit of mind, heart and behavior. Character education is an effort to encourage students to think critically, follow ethical values in life, and dare to make moral decisions on various issues. Character education is the teaching or cultivation of positive values to children so that they have positive characters that are in line with the religious, cultural, and philosophical values of their country. Thus, character education is the process of cultivating the values of life in a person and embedding these values in his personality, so that they are integrated into his actions throughout his life.

### **Implications of the Sukolilan Village Al-Qur'an Education Park (TPQ) for Increasing Children's Religious Values**

According to Septoyodi (2021), the factors that influence the value of religiosity are internal and external. Internally, this motivation is an inner desire that includes a person's knowledge and desire to expand their religious understanding. Also called motivation, is the conscious performance of an activity. If the external influence is exogenous, namely motivation arising from environmental influences, then imitation of the environment occurs with the help of one's own thinking model. The environment has a great influence on the religiosity of a teenager, along with changes in thinking and the example of the younger generation and their friends. automatically This is in line with the findings based on the theory of social interaction motivation, namely the existence of signals that affect a person's heartbeat, which affects the emotions that arise in perception, whatever the cause.

TPQ teaching conducted by the KKN Posko 137 group in Sukolilan Village, Patebon District, Kendal Regency is carried out 4 days a week. Teaching is done in the afternoon at 17.00 WIB until 18.00 WIB. The learning material taught by KKN students

themselves starts from learning to recite, memorization, to learning tawhid. Learning to read and write the Koran taught can help children learn and understand the basic form of the Hijaiyah letters.

Children can also read the rhythm and memorize the Qur'an according to the applicable rules guided by the teacher so as to minimize errors in reading. When children can read and write correctly and precisely, then they learn to understand the meaning and content of the Qur'an, which they then apply in their daily lives. The purpose of learning the Qur'an can be achieved by learning the basics of the Qur'an, namely reading and writing the Qur'an. Learning the Qur'an in addition to affecting the religious aspects of children also affects the quality of thinking, the ability to see, understand and interpret meaning so that the children of Sukolilan Village can easily face the flow of modernization and continue to instill their religiosity in society.

Reading ability is usually influenced by many factors, both reading initiation and reading comprehension (Nur et al., 2022). According to Lamb and Arnold, physical factors, intellectual factors, environmental factors and psychological factors are factors that influence reading at an early age. Teaching at TPQ is not just about educating children intellectually. However, it can improve emotional intelligence because in TPQ teaching children can interact with teachers and peers so that indirectly TPQ teaching also presents an environment that supports children's emotional growth and development as social beings. TPQ teaching which is carried out in the afternoon makes children productive, so there is less time to play with meaningless things. With positive routines such as TPQ teaching in Sukolilan Village, it will certainly increase children's sense of religiosity so that it can be their provision in facing modern times that are increasingly affected by global currents.

The following is the increase in religiosity values that occurred in Sukolilan Village Children:

1. Religious beliefs

In this religiosity value, children believe in the supernatural things taught by their religion such as belief in angels, jinn and demons. Furthermore, in this criterion, children believe in the pillars of faith and are well implemented in TPQ.

2. Worship

This religiosity value criterion makes children do what their religion commands, such as reading the Qur'an and praying 5 times. In fact, after the existence of TPQ, children do voluntary prayers such as Dhuha..

3. Religious knowledge

This religiosity value criterion requires children to have a minimum of religious knowledge such as memorizing the Koran, hadiths, and sunnah books.

4. Religious appreciation

This religiosity value criterion is based on the expectations of religious adherents, namely children in TPQ expect to go to heaven if they study the Koran and Hadith, and practice what their religion tells them to do.

1. Experience or effect

This criterion implies that children in TPQ implement what they receive from teachers in their daily lives so that the character arising from TPQ children will be more positive. This can certainly be reflected in, for example, their good manners..

## **CONCLUSIONS**

Sukolilan Village, which holds TPQ lessons every afternoon, can certainly increase the religiosity of the children living in the village, which will certainly be the basic foundation for children in instilling a sense of religion that is considered positive. From the existence of TPQ in Sukolilan Village, of course there are several religiosity values that increase such as:

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