



# I J I S

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## **Implementation of the RBQ Plus Program in Improving Qur'anic Literacy of Bogem Village Residents, Gurah, Kediri**

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### **Abstract**

Qur'anic literacy constitutes a fundamental component of Islamic education, playing a crucial role in shaping religious understanding and moral character. However, Qur'anic literacy among rural communities remains suboptimal, necessitating the development of sustainable, community-based non-formal Islamic education models. This study aims to analyze the implementation of the RBQ Plus Program (Rumah Belajar Qur'an Plus) in enhancing Qur'anic literacy among residents of Bogem Village, Gurah District, Kediri Regency, and to identify supporting and inhibiting factors as well as its impact on the internalization of Qur'anic values. This research employs a qualitative approach with a descriptive phenomenological design. Data were collected through observation, in-depth interviews, and documentation involving program managers, Qur'an instructors, parents, and learners. Data analysis followed the Miles and Huberman interactive model, with triangulation applied to ensure data credibility. The findings reveal that the RBQ Plus Program is implemented systematically through Qur'anic reading instruction, habitual recitation (tilawah), reinforcement of verse comprehension, and the integration of Islamic educational values into daily life. Supporting factors include learners' motivation, educator competence, and strong family and community support, while limited facilities and heterogeneous participant backgrounds emerge as inhibiting factors. The program contributes significantly to improving tajwid-based reading skills, enhancing basic Qur'anic understanding, and strengthening religious character among community members.

**Keywords:** Qur'anic Literacy, Islamic Education, RBQ Plus, Community-Based Education.



## 1. Introduction

Qur'anic literacy constitutes a fundamental foundation in Islamic education, functioning not merely as a technical ability to read the sacred text, but also as a medium for developing religious understanding, internalizing moral values, and strengthening the religious character of Muslims (Saeed, 2016; Nasr, 2016; Huda, 2020). In contemporary Islamic education discourse, Qur'anic literacy is increasingly understood as a multidimensional competence encompassing accurate recitation based on tajwid, basic comprehension of meaning, and the practical embodiment of Qur'anic values in everyday life (Azra, 2019; Abdullah, 2017; Ismail, 2021). Thus, Qur'anic literacy plays a strategic role in shaping both the spiritual and social quality of Muslim communities, particularly within community-based and nonformal educational settings.

Recent studies over the last decade highlight that Qur'anic literacy development remains a significant challenge in rural Muslim communities (Fauzi, 2019; Karim, 2020; Latif, 2021; Anwar, 2021; A Ansorullah et al., 2026). Limited access to structured nonformal religious education, a shortage of qualified Qur'anic instructors, and the lack of sustainable learning environments continue to hinder progress (Sulaiman, 2018; Yusuf, 2017; Ridwan, 2022). More recent findings also emphasize that rural Qur'anic literacy programs often struggle due to weak program management, low community participation, and insufficient integration of value-based learning approaches (Syafii, 2020; Kurniawan, 2023). This creates a persistent gap between expected Qur'anic competencies and the actual abilities of rural Muslim populations.

This issue is evident in Bogem Village, Gurah District, Kediri Regency. Preliminary observations indicate that many children and adolescents are still in the early stages of recognizing hijaiyah letters, while a number of adults have not yet achieved fluency in Qur'anic reading according to proper tajwid rules (Rahmat, 2020; Maulana, 2019). Furthermore, the limited availability of learning facilities and the absence of structured and continuous Qur'anic education programs exacerbate the problem. These conditions underline the urgent need for innovative, community-based Islamic educational interventions that are adaptive, participatory, and sustainable (Ismail, 2021; Ridwan, 2022).

In response to these challenges, the RBQ Plus Program (Rumah Belajar Qur'an Plus) emerges as a community-based Islamic education initiative designed to enhance Qur'anic literacy in a comprehensive manner. Unlike conventional approaches, this program integrates reading skills development, habituation of tilawah, basic understanding of Qur'anic meanings, and the internalization of Qur'anic values within daily social practices (Hidayat, 2022; Zainuddin, 2020; Kurniawan, 2023). This integrative model reflects a holistic educational approach that combines cognitive, affective, and psychomotor domains, aligning with the Islamic educational principles of ta'lim (instruction), tarbiyah (development), and tazkiyah (purification) (Al-Attas, 2018; Halstead, 2016).



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From a theoretical perspective, the implementation of RBQ Plus can be analyzed through the framework of Islamic education, which emphasizes the formation of morally grounded and knowledgeable individuals, as articulated in classical and contemporary scholarship (Ansari, 2017; Al-Attas, 2018). Additionally, modern theories of moral development and value internalization suggest that consistent social interaction, habituation, and role modeling significantly influence the success of value-based education (Lickona, 2015; Nucci, 2016; Berkowitz, 2020; Bandura, 2018). These perspectives are particularly relevant in community-based learning environments where informal interactions play a crucial role.

Although previous studies have shown that Qur'anic literacy programs in formal schools, pesantren, and community settings can improve reading ability and strengthen religious character (Hakim, 2019; Prasetyo, 2021; Nurrohmah et al., 2026), research focusing specifically on structured, community-based Qur'anic literacy programs in rural contexts remains limited. In particular, studies that examine program implementation, managerial aspects, supporting and inhibiting factors, and the impact on value internalization in an integrated manner are still scarce (Ridwan, 2022; Syafii, 2020; Kurniawan, 2023).

## **2. Literature Review**

Qur'anic literacy has become a central theme in contemporary Islamic education discourse, particularly in its role in shaping religious understanding and moral character among Muslim communities. It is not limited to the technical ability to read the Qur'an but extends to comprehension and application of its teachings in daily life (Saeed, 2016; Nasr, 2015). Scholars emphasize that Qur'anic literacy is an essential component in fostering a holistic Islamic personality that integrates faith, knowledge, and practice (Halstead, 2016; Huda, 2020).

In the framework of Islamic education, Qur'anic literacy is closely related to the concepts of ta'lim, tarbiyah, and tazkiyah, which collectively aim at intellectual development, moral nurturing, and spiritual purification (Al-Attas, 2018; Abdullah, 2017). These dimensions indicate that literacy in the Qur'an is not merely cognitive but also affective and behavioral, requiring continuous engagement and guidance within educational settings (Azra, 2019; Ismail, 2021).

Recent studies highlight that effective Qur'anic literacy programs must integrate tajwid mastery, comprehension of meanings, and reflective practices to ensure deeper engagement with the text (Rahman, 2018; Zainuddin, 2020). Without such integration, learners may develop mechanical reading skills without understanding the ethical and spiritual messages embedded in the Qur'an (Fauzi, 2019; Karim, 2020; Af'idah & Jamroji, 2026).

The disparity in Qur'anic literacy between urban and rural communities has been widely documented in recent research. Rural areas often face structural challenges such



as limited access to qualified teachers, inadequate learning facilities, and lower educational awareness (Anwar, 2021; Latif, 2021). These constraints significantly affect the quality and sustainability of Qur'anic education in such contexts (Sulaiman, 2018; Yusuf, 2017).

Community based nonformal education has emerged as an alternative solution to address these challenges. Such models emphasize flexibility, accessibility, and community participation, making them suitable for rural settings (Hidayat, 2022; Ridwan, 2022). These programs often rely on local resources and social cohesion to sustain learning activities and promote religious values (Maulana, 2019; Prasetyo, 2021).

The concept of value internalization plays a crucial role in understanding how Qur'anic literacy contributes to character formation. Internalization involves transforming external teachings into personal beliefs and behaviors through processes such as habituation, imitation, and reflection (Lickona, 2015; Berkowitz, 2020). In Islamic contexts, this process is reinforced through continuous engagement with Qur'anic teachings and role modeling (Nucci, 2016; Bandura, 2018; Masyhuri et al., 2026).

Moral development theories also provide important insights into how individuals acquire and practice ethical values derived from religious texts. These theories suggest that consistent exposure to moral teachings, combined with supportive social environments, enhances moral reasoning and behavior (Berkowitz, 2020; Nucci, 2016). Thus, Qur'anic literacy programs have the potential to significantly influence moral development when implemented effectively (Ansari, 2017).

Previous empirical studies demonstrate that structured Qur'anic learning programs in schools and pesantren have successfully improved students' reading abilities and religious character (Hakim, 2019; Prasetyo, 2021). However, these studies often focus on formal or semi-formal institutions, where learning conditions are relatively controlled and standardized (Syafii, 2020; Ridwan, 2022).

In contrast, research on community-based Qur'anic literacy programs, especially in rural areas, remains relatively limited. Existing studies indicate that such programs face unique challenges, including inconsistent participation, limited funding, and lack of professional management (Kurniawan, 2023; Ismail, 2021). Nevertheless, they also highlight the potential of community engagement as a powerful driver for educational success (Hidayat, 2022).

Based on the reviewed literature, it can be concluded that there is a significant need for innovative and contextually relevant Qur'anic literacy programs in rural communities. A model that integrates educational, social, and spiritual dimensions—such as the RBQ Plus Program offers a promising approach to addressing existing gaps (Zainuddin, 2020; Rahmat, 2020). Therefore, further research is necessary to explore its implementation, effectiveness, and impact on improving Qur'anic literacy and religious character in community settings.



### 3. Research Method

This study employs a qualitative approach with a descriptive phenomenological design. The qualitative approach is chosen to gain an in-depth understanding of the meanings, processes, and dynamics involved in the implementation of the RBQ Plus Program (Rumah Belajar Qur'an Plus) in improving Qur'anic literacy within the community (Creswell, 2016; Merriam & Tisdell, 2016). The phenomenological design is utilized to explore the subjective experiences of both program implementers and participants, allowing the researcher to comprehensively and contextually understand the social realities constructed within community-based Islamic education practices (Moustakas, 2017; Neubauer et al., 2019).

The research was conducted at RBQ Plus in Bogem Village, Gurah District, Kediri Regency. This location was selected purposively on the basis that RBQ Plus represents an active community-based Qur'anic literacy program targeting rural residents with diverse age groups and educational backgrounds (Palinkas et al., 2015). The study was conducted from January to March 2026, while the data analysis and report writing were completed in April 2026. This timeframe allowed the researcher to observe learning processes, social interactions, and the dynamics of program implementation in a sufficiently comprehensive manner (Creswell & Poth, 2018).

Research subjects were determined using purposive sampling techniques, considering the direct involvement and relevance of informants to the implementation of the RBQ Plus Program (Etikan et al., 2016). The subjects included program managers, ustadz and ustadzah as facilitators of Qur'anic learning, parents of participants, and the learners themselves.

The inclusion criteria for participants were: (1) individuals actively involved in the RBQ Plus Program for at least three months, (2) participants aged approximately 7 years and above, covering children, adolescents, and adults, (3) learners who were in the process of improving their Qur'anic reading skills, ranging from basic (recognition of hijaiyah letters) to intermediate levels (reading with basic tajwid), and (4) informants willing to provide in-depth information during the research process.

Meanwhile, the exclusion criteria included: (1) participants who had attended the program for less than one month, (2) individuals not directly involved in the learning process (e.g., occasional visitors), and (3) participants who were unable to participate in interviews due to communication limitations. This classification enabled the researcher to obtain rich, relevant, and credible data regarding program planning, implementation, and impact from multiple perspectives (Patton, 2015).

Data collection techniques consisted of observation, in-depth interviews, and documentation. Observation was used to directly examine the learning processes, interaction patterns between facilitators and participants, and the learning atmosphere formed within RBQ Plus activities (Angrosino, 2016). In-depth interviews were



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conducted in a semi-structured manner to explore the views, experiences, and perceptions of research subjects regarding program implementation, supporting and inhibiting factors, and perceived changes in Qur'anic literacy (Kallio et al., 2016). Documentation served as supporting data, including activity schedules, learning modules, attendance records, and participant achievement archives (Bowen, 2017).

Data analysis was conducted interactively using the model proposed by Miles and Huberman, which includes three stages: data reduction, data display, and conclusion drawing and verification (Miles et al., 2018). In the data reduction phase, the researcher selected and focused on data relevant to the research objectives. Subsequently, data were presented in the form of descriptive narratives and thematic matrices to facilitate understanding of patterns and relationships among findings. The final stage involved drawing conclusions, which were continuously verified throughout the research process to ensure validity and consistency (Saldaña, 2016).

Data validity was ensured through several validation techniques, including source triangulation, technique triangulation, and time triangulation (Flick, 2018). In addition, the researcher conducted member checking to confirm the alignment between data interpretations and informants' experiences, as well as peer debriefing with colleagues to enhance the objectivity and credibility of the research findings (Lincoln & Guba, 2018; Nowell et al., 2017).

## 4. Result

Based on observations conducted during the implementation of the RBQ Plus Program in Bogem Village, it was found that the learning process was carried out in a structured, gradual, and participant-oriented manner. The teaching and learning activities did not merely emphasize the technical ability to read the Qur'an but also fostered a religious atmosphere through the habituation of proper recitation etiquette (*adab*), time discipline, and mutual respect among participants. Facilitators played an active role in guiding participants through a patient and persuasive approach, thereby creating a conducive, participatory, and family-like learning environment. In addition, strong involvement from families and the community contributed significantly to the sustainability of the program.

Interviews with program managers revealed that RBQ Plus was designed as a community-based nonformal Islamic education model aimed not only at improving Qur'anic reading skills but also at strengthening religious character. The learning approach was described as flexible and adaptive, accommodating the diverse age groups and initial abilities of participants. Facilitators (*ustadz* and *ustadzah*) emphasized individualized learning and continuous habituation, enabling participants to progress at their own pace.

Findings from participant interviews indicated a noticeable improvement in Qur'anic reading ability. Qualitatively, participants who initially could only recognize hijaiyah letters



progressed to reading short verses fluently with basic tajwid application. Quantitatively, facilitators reported that:

- Approximately 70–80% of beginner participants progressed from letter recognition to syllable and word-level reading within 2–3 months
- Around 60% of intermediate participants demonstrated improvement in applying basic tajwid rules (e.g., mad, ikhfa, idgham)
- The average reading fluency (measured informally by facilitators through daily assessment) increased from slow and fragmented reading to more continuous and rhythmic recitation

These improvements were reinforced by observational data showing gradual and consistent development in reading performance during the study period.

From the parents’ perspective, positive behavioral changes were evident. Parents reported that their children became more diligent in reading the Qur'an at home, more disciplined in managing time for religious activities, and more respectful in their daily behavior. The program also helped parents who had limited time or ability to guide Qur'anic learning at home.

However, several challenges were identified. Limited facilities, such as restricted learning spaces and insufficient learning media, hindered the optimization of the learning process. Additionally, the heterogeneity of participants required facilitators to apply varied and adaptive teaching strategies. Inconsistent attendance, particularly among adult learners, also emerged as a significant barrier to learning continuity.

In terms of value internalization, participants demonstrated not only improved reading ability but also increased awareness of the importance of the Qur'an in daily life. Behavioral changes such as improved discipline, adherence to rules, and enhanced social sensitivity were observed. Facilitators emphasized that continuous habituation of *tilawah* and the cultivation of *adab* played a central role in this process.

### Summary of Key Findings

Aspect	Before Program	After Program (Findings)	Indicator of Improvement
Qur'anic Reading Ability	Limited to letter recognition	Able to read words and short verses fluently	±70–80% beginner progress
Tajwid Comprehension	Minimal understanding	Basic tajwid rules applied (mad, ikhfa, idgham)	±60% improvement
Reading Fluency	Slow, fragmented	More continuous and rhythmic reading	Observational assessment
Learning Motivation	Low to moderate	Increased enthusiasm and participation	Interview findings



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Aspect	Before Program	After Program (Findings)	Indicator of Improvement
Religious Behavior	Less disciplined	More disciplined, नियमित tilawah	Parent reports
Social Attitude ( <i>Adab</i> )	सामान्य interaction	More respectful, polite, and cooperative	Observation & interviews

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Overall, the findings demonstrate that the RBQ Plus Program has a significant impact on improving Qur'anic literacy and fostering religious character within the Bogem Village community. The integration of cognitive (reading skills), affective (attitudes and values), and behavioral (daily practices) aspects makes this program an effective and holistic model of community-based Islamic education. The inclusion of measurable indicators further strengthens the evidence that RBQ Plus not only produces qualitative transformation but also observable and progressive learning outcomes.

## 5. Discussion

The findings of this study on the implementation of the RBQ Plus Program in Bogem Village indicate that the program is carried out in a structured, gradual, and participant-oriented manner. These findings are consistent with Islamic education theory, which emphasizes the integration of cognitive, affective, and psychomotor aspects in the learning process (Al-Attas, 2018; Halstead, 2016; Abdullah, 2017). In the context of Qur'anic literacy, the step-by-step approach from the introduction of hijaiyah letters to the application of tajwid rules reflects the principle of scaffolding in learning, where participants are guided systematically according to their level of ability (Vygotsky, 2017; Wood et al., 2016). Furthermore, the habituation of *adab* (proper conduct) and *tilawah* (Qur'anic recitation) identified in this study supports the view that Islamic education is not solely oriented toward knowledge transfer but also toward the formation of religious character through continuous habituation (Azra, 2019; Huda, 2020; Nasr, 2015). Thus, the implementation of RBQ Plus demonstrates strong alignment with a holistic Islamic education model that integrates intellectual, spiritual, and moral dimensions of learners.

In terms of supporting and inhibiting factors, the findings reinforce previous studies indicating that the success of community-based education programs is highly influenced by participants' motivation, facilitator competence, and social environmental support (Hidayat, 2022; Prasetyo, 2021; Ridwan, 2022). Participants' intrinsic motivation to learn how to read the Qur'an plays a crucial role in learning success, as explained in self-determination theory, which highlights the importance of autonomy, competence, and relatedness in enhancing learning engagement (Ryan & Deci, 2017; Deci & Ryan, 2017). Meanwhile, the role of *ustadz* and *ustadzah* as adaptive facilitators aligns with the



concept of teacher as facilitator in modern education, positioning educators as active mediators who assist learners in constructing knowledge independently (Merriam & Bierema, 2018; Knowles et al., 2020).

On the other hand, challenges such as limited facilities and infrastructure, as well as participant heterogeneity, have been widely identified in studies on non-formal education in rural areas (Anwar, 2021; Ismail, 2021; Latif, 2021). This heterogeneity necessitates the application of differentiated instruction, where strategies, methods, and materials are tailored to individual learner needs (Tomlinson, 2017). In addition, inconsistent attendance among adult learners can be analyzed through the perspective of andragogy, which suggests that adult learning engagement is influenced by the relevance of learning materials to life needs and time constraints due to work responsibilities (Knowles et al., 2020). Therefore, the supporting and inhibiting factors identified in this study illustrate the complex dynamics of community-based education, requiring adaptive and contextual management approaches.

Regarding the impact on Qur'anic literacy, this study reveals a significant improvement in participants' ability to read the Qur'an, both in terms of fluency and the application of tajwid. These findings are consistent with previous research indicating that community-based Qur'anic literacy programs effectively enhance religious competence in society (Zainuddin, 2020; Hakim, 2019; Syafii, 2020). The flexible and contextual learning approach has proven effective in addressing the needs of participants with diverse backgrounds, as explained in contextual teaching and learning theory, which emphasizes the connection between learning materials and real-life contexts (Johnson, 2017; Berns & Erickson, 2016).

Moreover, the increase in participants' confidence in reading the Qur'an indicates a significant psychological impact, which can be explained through Bandura's (2018) self-efficacy theory, where successful learning experiences enhance individuals' belief in their capabilities. This is further supported by constructivist theory, which states that meaningful learning occurs when learners actively construct knowledge through direct experience (Fosnot & Perry, 2017). Thus, the improvement in Qur'anic literacy within the RBQ Plus program is not only technical but also encompasses interconnected psychological and cognitive dimensions.

In terms of strengthening religious character and the internalization of moral values, the findings indicate that RBQ Plus serves as a medium for the transformation of Qur'anic values within the community. The processes of habituation in Qur'anic recitation, the cultivation of adab, and the exemplary behavior of facilitators reflect mechanisms of value internalization through habituation and modeling (Lickona, 2015; Berkowitz, 2020; Bandura, 2018). These findings are also relevant to Kohlberg's theory of moral development, which posits that individuals progress from normative compliance to more reflective moral awareness (Kohlberg, 2017).



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Furthermore, the process of value internalization in RBQ Plus can be understood through socialization theory, which emphasizes the role of the social environment in shaping individual attitudes and behaviors (Nucci, 2016; Grusec & Hastings, 2015). In this context, a supportive learning environment, intensive social interaction, and facilitator role models function as key agents in transmitting Qur'anic values to participants. This is reflected in observable changes in community behavior, such as increased discipline, responsibility, and social concern. Therefore, Qur'anic literacy in RBQ Plus functions as a medium for value transformation that integrates cognitive, affective, and social dimensions simultaneously.

More broadly, these findings also reinforce the concept of community-based education, which emphasizes active community participation in the learning process (Hidayat, 2022; McMillan & Chavis, 2016). The involvement of families and the wider community in RBQ Plus demonstrates that education does not occur solely within classroom settings but also within a broader social environment as a learning ecosystem. This is consistent with ecological systems theory proposed by Bronfenbrenner, which states that individual development is influenced by interactions across multiple environmental systems (Bronfenbrenner, 2019).

Overall, this discussion indicates that the RBQ Plus Program strongly aligns with Islamic education theory, modern learning theories, and previous research findings. The program functions not only as a means of improving Qur'anic literacy in a technical sense but also as a platform for value-based education that contributes to the development of religious character within the community. Through a contextual, participatory, and sustainable approach, RBQ Plus can be viewed as an adaptive and relevant model of community-based Islamic education in addressing the challenges of Qur'anic literacy in rural areas. Furthermore, these findings provide theoretical contributions by reinforcing the concept of Qur'anic literacy as a holistic transformation process, as well as practical contributions as a reference for the development of sustainable, needs-based Islamic education programs.

## **6. Conclusion**

The findings of this study demonstrate that the implementation of the RBQ Plus Program in Bogem Village has been carried out in a structured, gradual, and participant-oriented manner, reflecting the principles of holistic Islamic education. The program not only improves participants' Qur'anic literacy skills particularly in reading fluency and the application of tajwid but also fosters religious character through the habituation of adab and consistent Qur'anic practices. Its success is supported by intrinsic motivation, competent and adaptive facilitators, and a supportive social environment. Nevertheless, challenges such as limited facilities, participant heterogeneity, and inconsistent attendance indicate the need for more adaptive learning strategies and systematic



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program management. Overall, RBQ Plus represents an effective model of community-based Islamic education that integrates cognitive, affective, and social dimensions, while also reinforcing the concept of Qur'anic literacy as a holistic transformation encompassing skills, values, and behavior.

In terms of practical implications, the findings highlight the importance of developing structured yet flexible learning modules tailored to diverse participant abilities, especially in mixed-age rural contexts, along with continuous facilitator training in differentiated instruction, tajwid pedagogy, and value-based teaching. Strengthening community involvement and optimizing simple learning media are also crucial for program sustainability. For future research, more specific and comparative studies are recommended, such as examining differences in program impact across age groups (children, adolescents, and adults), comparing similar programs in other rural settings, analyzing long-term sustainability of literacy and value internalization, and evaluating the effectiveness of module design and facilitator training models. These efforts are expected to deepen understanding of the scalability and long-term impact of community-based Qur'anic literacy programs across diverse contexts.

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