



Optimization and Improvement of the Quality of Teaching and Learning the Qur'an Thru Mentoring at the TPQ of Juwet Village Jombang

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Abstract: *The low level of Qur'anic literacy at the elementary education level remains a fundamental problem hindering the internalization of religious values among the younger generation. In rural areas, this phenomenon is escalated by a shortage of competent educators and the dominance of monotonous, conventional pedagogical methods. Such conditions lead to stagnation in learning outcomes, necessitating strategic intervention through community empowerment programs. This research aims to revitalize the Qur'anic Education Center (TPQ) in Juwet Village to ensure a more effective, adaptive, and sustainable religious knowledge transmission process. Methodologically, this study adopts a qualitative approach within a Participatory Action Research (PAR) framework. The researchers were actively involved in instructional dynamics to empirically identify barriers. Grounded in transformative education theory, strengthening teacher capacity is positioned as the primary instrument of change. Data were gathered through participant observation, in-depth interviews, and periodic evaluations of students' tajwid competence and reading fluency to establish a continuous improvement cycle. The findings indicate that intensive mentoring interventions significantly enhance student learning motivation and accelerate material comprehension. Furthermore, the program successfully optimized the standardization of teachers' recitation quality through the implementation of systematic and measurable instructional methods. The implications of this study emphasize that a sustainable mentoring model is a key determinant in transforming the quality of religious education in rural regions. The success in this research site serves as a potential prototype for similar institutions in efforts to eradicate Qur'anic illiteracy and comprehensively improve Islamic literacy*

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INTRODUCTION

The existence of Taman Pendidikan Al-Qur'an (TPQ) within the Islamic education system in Indonesia is not merely a complementary institution, but rather a fundamental foundation in character building and religious literacy. However, academically, there is a debate regarding the effectiveness of teaching methods that tend to be traditional and repetitive, as well as a debate on the effectiveness of current teaching methods that demand a total deconstruction of stagnant traditional patterns. As stated by M. Quraish Shihab, the teaching of the Qur'an should not only be focused on the ability to pronounce sounds but should also touch on the aspect of correct understanding so that the values of revelation are reflected in behavior.¹ This phenomenon creates a gap between the curriculum targets and the reality of the students' output abilities. Theoretically, the success of learning highly depends on the dynamic interaction between educators, methods, and the learning environment. Without the renewal of strategies, TPQ risks getting trapped in formality without quality substance, where students can read but lose the essence of understanding tajwid and makhraj that are academically standard.

Previous research on the effectiveness of TPQ generally highlights the limitations of infrastructure and teacher competence as the main obstacles. Abuddin Nata in his study emphasized that the standardization of the quality of Quranic teachers is often neglected due to the philanthropic and voluntary nature of TPQ management.² Some researchers argue that digitalization is the ultimate solution, but education experts like Nana Sudjana counter by stating that in learning basic skills such as reading the Quran, the role of human modeling thru direct mentoring cannot be replaced by any technology.³ The shortcoming of the current academic discourse is the lack of attention to the "intensive mentoring" model that simultaneously combines psychological and technical aspects. There is a research gap where service programs are often temporal without leaving a lasting impact on the sustainable quality improvement of the class management system in TPQ.

Based on that background, this research focuses on the issues of teaching and learning quality in Dusun Juwet, Desa Kedunglosari, Kecamatan Tembelang, Kabupaten Jombang. Thru observations conducted by Group 1 KKN Tembelang from February to March 2026, it was found that the teaching standards at TPQ Baiturrahman and TPQ at Pak Irsyad's house require significant optimization to meet academic standards. The main issue identified is the low accuracy of the TPQ students' reading, which needs to be addressed by KKN students at the request of community leaders like Mr. Sunaji. This research aims to examine how the implementation of an intensive mentoring program by KKN students can act as a catalyst in improving the reading quality of students while also refreshing the methodology for local teachers.

In responding to the phenomenon in rural TPQ, researchers like Khoiruddin Bashori emphasize that clinical supervision in education is the key to change, but it often encounters cultural resistance in rural areas.⁴ Other researchers criticize that the short training model is not as effective compared to participatory mentoring. The uniqueness of the research conducted by Group 1 KKN Tembelang lies in the direct involvement of the researchers in all lines of religious activities, from teaching in the afternoon at TPQ to

¹M Quraish Shihab, *Wawasan Al-Quran Tafsir Maudhu'i Atas Berbagai Persoalan Umat*, Cetakan 13. (Bandung: Penerbit Mizan, 1996). hal. 273.

²Abuddin Nata, "*Manajemen pendidikan : mengatasi kelemahan pendidikan Islam di Indonesia*", Jakarta: Kencana, 2003. hal. 19.

³Nana Sudjana, *Penilaian Hasil Proses Belajar Mengajar* (Bandung; Remaja Rosdakarya, 2011) hal. 35.

⁴Khoiruddin Bashori, *Psikologi Komunikasi dalam Pendidikan*. Yogyakarta: Pustaka Pelajar, 2017. hal. 81.

accompanying darus at Musholla Al-Mustamim and Baitussalam with the community. Unlike previous research, this study captures how the presence of external subjects (KKN students) can fill the managerial and technical gaps that have hindered the standardization of Quranic teaching in Dusun Juwet.

Based on the above explanation, the research formulates the main question: How effective is the intensive mentoring model conducted by Group 1 KKN Tembelang in improving the quality of Quran reading and teaching professionalism in Dusun Juwet?

The objective of this research is to optimize the quality of the Quran teaching and learning process thru a systematic mentoring scheme that involves synergy between KKN students, Mr. Irsyad, Mrs. Yuli, and other TPQ managers. The practical benefit of this research is to provide an operational model for TPQ in the Tembelang area to improve the quality of its graduates. Theoretically, it contributes to the development of community service-based Quran teaching strategies in Jombang.

LITERATURE REVIEW

Etymologically, optimization comes from the word optimal, which means best or highest, and in the context of education, it refers to the process of enhancing the effectiveness of instructional components to achieve maximum results. The learning of the Qur'an in non-formal institutions such as TPQ is defined as a systematic effort to equip students with the ability to read, write, and understand the Qur'an according to the rules of tajwid. According to Islamic education expert Ahmad Tafsir, the essence of this teaching is not merely the transfer of information, but the formation of skills that require consistency.⁵ The optimization category in this research includes updating teaching methods and improving classroom management so that the learning process is no longer monotonous. This is reinforced by Muhaimin's opinion, which states that the optimization of Islamic education must touch on the instrumental input aspects (curriculum and teachers) in order to produce quality output.⁶ This concept is highly relevant to the reality at TPQ Baiturrahman and TPQ at Pak Irsyad's house, where optimization is needed to address the stagnation in the quality of students' recitation, which has not been intensively monitored so far.

Previous research often emphasizes that the main obstacle in optimizing Quran learning is the lack of teacher standardization. Abuddin Nata in his study emphasizes that the standardization of the quality of Quran teachers is often neglected due to the philanthropic and voluntary nature of TPQ management.⁷ Some researchers argue that certification of Quranic recitation teachers' competence is an absolute solution to ensure the quality of students' recitation. However, another opinion responds that in rural areas, the demand for formal certification is often difficult to meet due to limited access to training. The drawback of those studies is that they are too focused on the administrative-formal aspects and do not sufficiently address the direct technical assistance in small classrooms. Most of the literature fails to see how temporary yet intensive external interventions can trigger changes in learning behavior, as attempted by Group 1 KKN Tembelang in improving the darus routine at Masjid Baiturrahman.

⁵ Moh. Wardi, "Metode Pendidikan Islam Menurut Ahmad Tafsir," Media Neliti (2008): 11.

⁶Muhaimin, "Wacana Pengembangan Pendidikan Islam". Yogyakarta: Pustaka Pelajar, 2004. Buku Inti. 102-110.

⁷Abuddin Nata, "Manajemen pendidikan : mengatasi kelemahan pendidikan Islam di Indonesia", Jakarta: Kencana, 2003. 23.

Analysis of various literature shows a debate between the use of classical methods and individual or sorogan methods. While the classical method is considered more time-efficient, the sorogan method is deemed more effective in maintaining the accuracy of makharijul huruf for each individual. Researchers like Zakiah Daradjat emphasize that the effectiveness of the method highly depends on the teacher's ability to create a learning atmosphere that is enjoyable yet disciplined.⁸ The gap found in the current literature is the lack of studies discussing how to combine both methods under conditions of educator shortages, as experienced in Dusun Juwet. Group 1 KKN Tembelang found that without intensive mentoring, both methods would not function optimally. The researchers believe that the current literature needs to be expanded by incorporating the variable "external mentoring" as a catalyst in local educational emergency conditions to create a bridge between ideal theory and empirical limitations.

Intensive mentoring conceptually refers to the process of continuous face-to-face guidance to deeply transfer specific expertise. In the history of Islamic education, this concept is equivalent to the method of talaqqi or musyafahah, where a student directly receives knowledge from the lips of their teacher under strict supervision. As explained by M. Quraish Shihab, teaching the Qur'an thru direct interaction (mubasyarah) allows for immediate correction of articulation errors.⁹ The definition of mentoring in this study includes the presence of KKN students as partners for local teachers such as Mrs. Yuli and Mr. Irsyad to improve the teaching and learning process. This category of mentoring is participatory, where the researcher is involved in the residents' worship activities, including leading tahlil prayers and being the imam for tarawih prayers. The researcher argues that the intensity of daily accompaniment, from post-dawn prayers to tarawih activities, is capable of creating emotional bonds that accelerate the process of knowledge transfer to the local community.

Several studies on community service programs state that mentoring often fails due to the lack of a sociocultural approach toward local figures. Another researcher, such as Khoiruddin Bashori, responded to this by stating that community mentoring should use a communication psychology approach so that the message of change can be accepted without resistance.¹⁰ However, the drawback of many mentoring studies is that they only focus on short-term outcomes without developing a sustainability plan. The main criticism in the literature on mentoring is its tendency to be more patronizing than empowering. In the context of Dusun Juwet, intensive mentoring is proven not thru formal lectures, but thru actual involvement in filling the gaps in the darus schedule at Musholla Al-Mustamim and Baitussalam, which demonstrates that the presence of mentors can revive the once-dimmed tradition of literacy.

Theoretically, intensive mentoring must have measurable success indicators. However, education evaluation experts like Nana Sudjana remind us that changes in the affective and psychomotor domains (such as fluency in reciting the Quran) require deeper observation than just written tests.¹¹ There is a gap in previous research that has not sufficiently explored how mentoring outside of class hours has a psychological impact that

⁸Zakiah Daradjat, *Metodik Khusus Pengajaran Agama Islam*. Jakarta: Bumi Aksara, 2014. 68. nurul Khofifah, "Metode Pengajaran Agama Islam Perspektif Zakiah Daradjat Dan Relevansi Terhadap Pendidikan Agama Islam" (Universitas Islam Negeri Fatmawati Sukarno Bengkulu, 2022). 31.

⁹M Quraish Shihab, *Wawasan Al-Quran Tafsir Maudhu'i Atas Berbagai Persoalan Umat*. Cetakan 13. (Bandung: Penerbit Mizan, 1996). 283.

¹⁰Khoiruddin Bashori, *Psikologi Komunikasi dalam Pendidikan*. (Yogyakarta: Pustaka Pelajar, 2017) 95.

¹¹Nana Sudjana, *Penilaian Hasil Proses Belajar Mengajar* (Bandung; Remaja Rosdakarya, 2011) 40.

increases students' trust in their teachers. The researchers see that the current literature requires a new perspective on "community-based mentoring," where the process of teaching and learning the Qur'an extends to every corner of public spaces such as mosques and residents' homes. This is the goal of the research conducted by Group 1 KKN Tembelang: to prove that mentorship integrated with the pulse of the community is the key to optimizing the quality of religious education in Juwet Jombang.

METHOD

This research uses a qualitative approach that is descriptive-analytical in nature to dissect educational phenomena in the field. The research object is located in Dusun Juwet, Desa Kedunglosari, Kecamatan Tembelang, Kabupaten Jombang, with the main focus on TPQ Baiturrahman and the TPQ at Mr. Irsyad's house. Primary data were obtained directly thru the active participation of Group 1 KKN Tembelang in teaching and learning activities as well as observations. Secondary data were obtained from supporting documents such as student attendance and TPQ profiles. The main data sources involved key informants such as Mr. Sunaji (Chairman of Takmir) and Mrs. Yuli (Head Teacher of TPQ), who were selected using purposive sampling techniques. The reason for selecting these informants, according to Sugiyono's theory, is because they have the authority and the most in-depth information regarding the real issues of Quran teaching in the area.¹²

Data collection techniques were carried out thru participatory observation and in-depth interviews that took place naturally during daily interactions throughout the KKN period. The researchers were directly involved in the afternoon teaching process and the darus mentoring at Musholla Al-Mustamim and Baitussalam. One specific question posed to Mrs. Yuli was: "What were the standards for evaluating the fluency of the students' reading that were applied before the intensive mentoring by the students?" This question was asked to map out the weaknesses in the assessment system that led to the students' reading quality being considered unsatisfactory. According to Lexy J. Moleong, in-depth interviews like this are crucial for uncovering the research subjects' perspectives honestly and thoroughly.¹³ Additionally, field observations allow researchers to note "fatal" phenomena related to the low accuracy of students' makharijul huruf, which are not captured in the formal administrative reports of TPQ. The collected data is then validated using source and method triangulation techniques. The researcher compared the interview data with empirical findings in the field during the teaching and learning process. Next, the data were analyzed descriptively-interpretatively thru the stages of data reduction, problem categorization (such as methodological and managerial issues), and presentation of the data in the form of a logical narrative. As explained by Miles and Huberman, this flowing analysis aims to provide a deep understanding of the accompanying actions that have been carried out.¹⁴ The results of this analysis are then presented qualitatively to illustrate how the optimization of Quran teaching can be achieved thru the synergy between KKN students and community leaders in Dusun Juwet sustainably.

¹²Sugiyono, *Metode Penelitian Kuantitatif Kualitatif DAN R&D*, Cetakan ke. (Bandung: Penerbit Alfabeta, 2013). 173.

¹³Lexy J. Moleong, *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2017. 149. Feny Rita Fiantika et al., *Metodologi Penelitian Kualitatif*, Cetakan Pe. (Padang: Global Eksekutif Teknologi, 2022); Nazar Naamy, *Metodologi Penelitian Kualitatif Dasar-Dasar & Aplikasinya*, Cetakan 1. (Mataram: Sanabil, 2019). 219.

¹⁴M. B. Miles dan A. M. Huberman, *Qualitative Data Analysis* (Thousand Oaks: Sage Publications, 1994), 93.

RESULTS AND DISCUSSION

Results

The first finding in this service reveals a stagnation in the quality of students' reading, caused by a lack of technical supervision intensity and method standardization. Based on direct observations at TPQ Baiturrahman and TPQ at Mr. Irsyad's house, it was found that most students still have difficulty differentiating the makhraj of letters and consistently applying basic tajwid rules. This phenomenon is exacerbated by the limited number of qualified educators available to conduct individual corrections or talaqqi. In this context, the quality of learning is not only influenced by the textbook factor but also by the presence of a "model" or mentor who can provide accurate auditory modeling. As M. Quraish Shihab stated, teaching the Qur'an requires precise articulation that can only be achieved thru continuous guidance.¹⁵ Without the intervention of KKN students, the KBM process tends to run mechanically without measurable progress in the abilities of students at each level.

This finding reinforces previous research stating that the main problem of TPQ in rural areas often stems from the stagnation of traditional methodologies that are less adaptive to children's cognitive development. Some researchers responded to this phenomenon by suggesting teacher training, but criticism arose because the training often did not address the root problems in the classroom. The deficiency in the teaching pattern found in Dusun Juwet is the absence of an objective daily evaluation system, where students are considered to have "passed" a page without strict tajwid testing. The researcher views this condition as a "fatal phenomenon" in religious education because uncorrected reading errors will become a habit that is difficult to rectify in the future. These findings reinforce Abuddin Nata's opinion that without intensive quality supervision, non-formal educational institutions will struggle to meet the community's expected standards of Quran literacy competence.¹⁶

The second finding shows that the implementation of intensive mentoring by Group 1 KKN Tembelang has a significant impact on the learning atmosphere in Dusun Juwet. This mentoring is not limited to the formal TPQ hours at 3:30 PM WIB, but extends to darus activities before maghrib at Musholla Al-Mustamim and Musholla Baitussalam. KKN students act as catalysts by filling instructional gaps and providing more personalized guidance on makhraj. The context of this finding shows that the presence of student figures can enhance the motivation of the students and exert a positive influence on the local educational environment to become active again. Theoretically, this aligns with the concept of Peer Tutoring in education, where the more fluid interaction between university

¹⁵Lajnah Pentashihan Mushaf Al-Qur'an, *Kedudukan Asbabun Nuzul dalam Memahami Al-Qur'an*, (Jakarta: Kemenag RI, 2015). Hlm. 169. M Quraish Shihab. *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati, 2012.

¹⁶Abuddin Nata, "*Manajemen pendidikan : mengatasi kelemahan pendidikan Islam di Indonesia*", Jakarta: Kencana, 2003. hal. 23.

students and santri accelerates the absorption of tajwid material that was previously considered difficult by the santri at the TPQ.¹⁷

The community's response to the presence of KKN students as intensive companions has shown very positive results, especially when students were asked to fill in the imam and darus schedules that were often empty due to the limited local human resources. Other researchers emphasize that the success of rural service highly depends on the integration of researchers with local traditions. However, the drawback of many similar mentoring programs is the short duration without a scheme for transferring expertise to permanent teachers. In Dusun Juwet, Group 1 of the Community Service Program (KKN) attempted to address this by actively coordinating with Mrs. Yuli and Mr. Irsyad to design competition standards between TPQs as performance indicators. Khoiruddin Bashori's opinion on the importance of a psychological approach in mentoring has proven effective here; the students do not replace the role of local teachers, but rather strengthen their capacity thru direct field mentoring during the KKN period.¹⁸

The third finding highlights the importance of integrating Quranic teaching with the residents' social and religious activities as a real practice space for students and the community. The researchers observed that the optimization of Quran literacy in Dusun Juwet was aided by the participation of students in activities such as visiting graves, conducting tahlilan, and leading tarawih prayers in various mushollas like Al-Ikhlâs. These public spaces have become living laboratories where students directly observe the application of what they learn at the Quranic Learning Center (TPQ). The details of this finding include an increase in the residents' confidence to revive the morning Quran recitation after the encouragement and physical presence of the KKN team. As per Nana Sudjana's theory about the environment as a source of learning, this integration creates a holistic educational ecosystem where learning is no longer confined within classroom walls, but instead merges with the daily rhythm of worship in rural communities.¹⁹

The integration of academic activities at TPQ with social involvement shows that optimizing education in rural areas requires a multidimensional approach. Previous research often separated classroom teaching from the socio-religious activities of the community, but findings in Dusun Juwet proved that both reinforce each other. Criticism of the conventional KKN model is that students often only carry out formal programs without addressing the substantial needs of the community. In contrast, thru conducting darus at Musholla Al-Mustamim at the request of the residents, Group 1 KKN successfully demonstrated that intensive mentoring is a solution to the "vacuum" of religious guidance figures. This has implications for the theory of community education, which states that change agents (students) must be able to become part of practical field solutions to achieve

¹⁷Yopi Nisa Febianti, "Peer Teaching (Tutor Sebaya) Sebagai Metode Pembelajaran Untuk Melatih Siswa Mengajar," *Edunomic* 2, no. 2 (2014): 81–87; Ratih Permata Minangsari et al., "Penerapan Metode Tutor Sebaya Dalam Pembelajaran Berbasis Masalah Untuk Meningkatkan Hasil Belajar Peserta Didik," *UPGRIS* 19, no. 1 (2025): 160–165.

¹⁸Khoiruddin Bashori, *Psikologi Komunikasi dalam Pendidikan*. Yogyakarta: Pustaka Pelajar, 2017. Hal. 103.

¹⁹Nana Sudjana, *Penilaian Hasil Proses Belajar Mengajar* (Bandung; Remaja Rosdakarya, 2011) hal. 41.

academic goals in the form of comprehensive improvement in the quality of Quranic teaching and learning.

Discussion

The findings regarding the low reading accuracy of students at TPQ Dusun Juwet indicate that the availability of educational institutions does not always correlate with the quality of literacy output. This indicates the presence of "methodological poverty" where the instructors are enthusiastic but have limited access to standard correction techniques (tashih). In-depth, this means that the education system there is experiencing stagnation due to the loss of quality control functions in the process of advancing thru the levels. As a result, the students experience an accumulation of permanent makhraj errors. Thru data triangulation between community complaints and observations during students attending lessons, it was proven that the absence of a competent guiding figure is the main factor. This reinforces the theory that without a correct auditory model, the process of imitation by students in talaqqi will result in a reading quality below the standards of tajwid scholarship.

This phenomenon aligns with previous research that states that TPQ in rural areas often gets caught up in the aspect of the quantity of students rather than the quality of their recitation. Other researchers responded that this stagnation occurs because TPQ teachers tend to use the "as long as it works" method without strict periodic evaluations. The drawback of this pattern, as found in the field, is the neglect of the details of letter characteristics. Triangulation with the opinion of Mrs. Yuli as the head teacher shows that the imbalance between the teaching load and the number of educators makes it difficult for teachers to focus on the reading details of each student. The researcher views that the reality in Dusun Juwet represents the challenges of grassroots Islamic education that require technical intervention, not just administrative assistance, in order to break the chain of incorrect reading habits among the younger generation.

Theoretically, the conditions in Dusun Juwet indicate that the effectiveness of talaqqi highly depends on the quality of the teacher's competence as a reference source. If the teacher does not have strong standards, then the process of knowledge transfer becomes substantively flawed. Previous research emphasized the importance of the curriculum, but the field has proven that the teacher factor is far more dominant. Data triangulation shows that quality improvement requires a radical step in the form of external assistance to "reset" reading standards. The long-term impact of neglecting this condition is the degradation of the quality of prayer leaders in the future who come from the graduates of the TPQ. Therefore, this discussion emphasizes that the renewal of Quran teaching methodologies at the village level is an urgent need that cannot be postponed in order to maintain the purity of the tradition of reciting the revelation according to the rules.

The second finding regarding the effectiveness of mentoring shows that the presence of Group 1 KKN Tembelang serves as "additional energy" that fills the instructional void. This shows that intervention by competent external parties can accelerate quality improvement in a short time thru a participatory approach. This means that students not

only become substitute teachers but also become the driving force behind changes in reading standards. The impact is evident in the increased diligence of the students during evening recitations due to receiving more personal attention. Data triangulation thru the *darus shubuh* activities proves that the presence of students can revive routines that were previously conditional into scheduled ones. This success shows that the model of intensive mentoring is a tactical solution for educational institutions that lack expert human resources but have high community enthusiasm.

Previous research often questioned the effectiveness of KKN in the field of education due to its short duration. However, other researchers countered by stating that duration is not the main issue as long as the intensity of interaction remains high. In Dusun Juwet, this intensity was achieved by dividing the team across all mosques and prayer rooms. A common shortcoming found in community service research is the failure to build residents' trust, but the KKN *Tembelang* team addressed this thru the "sowan" strategy to Mr. Irsyad and other local figures. Triangulation of data sources confirms that this trust led residents to freely ask students to fill in the schedule for the Maghrib study session and even become the imam for Tarawih prayers. This proves that intensive mentoring integrated with the socio-religious activities of the community has a much higher acceptance compared to formal-bureaucratic programs.

Discussion regarding this mentoring also leads to the aspect of sustainability. The presence of students indicates that the optimization of Quran teaching requires external stimulation to break old habits. Triangulation thru the coordination of competitions between TPQs with Mrs. Yuli shows that the biggest challenge after the KKN ends is maintaining the standards that have been established. The positive impact generated so far must be transformed into an independent evaluation system by local educators. The researchers argue that this intensive mentoring has laid the foundation for quality standardization in Dusun Juwet. This discussion emphasizes that the role of KKN students as agents of change is very effective when they are able to position themselves as equal partners to local TPQ teachers, rather than as condescending superiors.

The third finding regarding the integration of religious activities shows that Quranic education in Dusun Juwet does not stand alone, but rather intertwines with local traditions. This shows that mosques and prayer rooms are social laboratories for Quran literacy. This means that the success of students at TPQ is truly tested when they engage in study sessions with the community or listen to the imam's recitation. As a result, a supportive environment is created where all elements of the village, from the *Takmir* to ordinary residents, have a moral responsibility toward religious education. Data triangulation thru *tahlilan* activities and pilgrimage to graves shows that KKN students who blend with this tradition find it easier to guide residents to become active in studying the Quran again. This ecosystem proves that the most effective Islamic education is one that is deeply rooted in the social cohesion of its community.

Some Islamic education experts argue that formal education should be separated from tradition to maintain objectivity. However, other researchers argue that religious

education in rural areas thrives precisely because of that tradition.²⁰ The drawback of a purely formal approach is the loss of the spirit of spirituality in learning. In Juwet, the integration between teaching at the TPQ in Mr. Irsyad's house and the activities at the Al-Mustamim prayer room proves that the darus tradition is a very strong literacy-enhancing instrument. Triangulation of sources shows that the residents' request for students to fill the Maghrib study session is a manifestation of a real need for literacy guidance. This dispels the notion that rural communities are apathetic toward quality; they actually yearn for guidance, but have not had access to competent mentors until now.

As a conclusion to the discussion, the synchronization between intensive student mentoring and the religious activities of the residents in Juwet has created a model of "Participation-Based Optimization." This strategy proves that the issue of educational quality at TPQ cannot be resolved solely within the classroom. The sociocultural impact of the presence of Group 1 KKN Tembelang has changed the paradigm that studying the Quran is not just an evening routine, but the heartbeat of village life. The final triangulation thru daily reports shows consistent activities from dawn until nite, reinforcing the finding that intensity is the key to change. The academic implication of this research is the need to shift the focus of community service from physical programs to substantive mentoring programs that address the root issues of Al-Qur'an literacy competence within the community.

CONCLUSION AND SUGGESTIONS

Conclusion

This service concludes that the optimization of the quality of teaching and learning the Qur'an at the TPQ Dusun Juwet can be significantly achieved thru a participatory intensive mentoring model. The active involvement of students in leading tahlil prayers, becoming tarawih imams, and accompanying darus every nite has broken down the barriers between academics and local education practitioners. This proves that effective Quran teaching cannot stand alone as a mere classroom activity, but must be integrated into the social system of the community so that each individual feels responsible for the quality of divine literacy in their environment. The implications of this service emphasize that the success of Quran education at the rural level heavily relies on the synergy between the technical competence of the teacher and the sociocultural support of community leaders. Theoretically, this research contributes to the community service model based on "substantive accompaniment," where change agents must be involved in all lines of religious activities to gain the trust of the community. Practically, programs such as inter-TPQ competitions and the standardization of daily religious study groups initiated together with Mrs. Yuli and Mr. Irsyad serve as a blueprint for the sustainability of educational quality post-KKN. The broad implications indicate that the challenges of illiteracy and the low quality of Quranic reading in rural areas can be addressed if educational institutions are willing to engage in intensive external collaboration, which will ultimately strengthen the religious character foundation of the Jombang community sustainably.

²⁰Masdudi, *Landasan Pendidikan Islam Kajian Konsep Pembelajaran*, (Cirebon: Perpustakaan Nasiobal: Katalog Dalam Terbitan (KDT), 2014).

Suggestions

There is a need for socialization for the success of this program, which also shows that changes in the quality of education at the grassroots level require an approach that simultaneously touches the emotional and spiritual aspects of the community. The main issues are the stagnation in the quality of students' reading and the lack of instructional activities at TPQ Baiturrahman and TPQ Pak Irsyad's house. Therefore, the intervention not only improves the technical aspects of students' pronunciation thru a more disciplined talaqqi method but also revitalizes the ecosystem of Quran literacy in public spaces, such as in the darus shubuh and maghrib activities in various mushollas. This creates a more dynamic atmosphere of religious education in Juwet Jombang.

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