

Strengthening Qur'anic Literacy through Institutional Collaboration: The Dissemination of the An-Nahdliyah Method in Elementary Education

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Abstract

Purpose : This study aims to disseminate and strengthen the implementation of the Qur'anic learning policy using the An-Nahdliyah Method in elementary education institutions under LP Ma'arif NU Tulungagung by building collaboration between TPQ and formal schools.

Method : This community service program used the Asset-Based Community Development (ABCD) approach. Participants were 20 school principals, 15 TPQ managers, and 10 Qur'anic instructors (total 45 people). Data were collected through pre- and post-program assessments, observations, and interviews. The program ran for 3 months.

Practical Applications : The program produced a simple collaboration model: (1) recording TPQ attendance in a one-page logbook, (2) monthly coordination meetings between schools and TPQ, and (3) integrating TPQ outcomes into school report cards (20% weight).

Conclusion : The ABCD approach effectively strengthens Qur'anic literacy through simple, low-cost collaboration. Schools and TPQ can work together without replacing each other's roles.

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Introduction

Qur'anic learning is a fundamental pillar of Islamic education, as it serves two strategic functions simultaneously : developing the ability to read the holy book while shaping the religious and moral character of learners (Lubis et al., 2024). In Indonesia, the process of Qur'anic education generally takes place through two main channels: formal institutions such as schools and madrasahs, and non-formal institutions such as *Taman Pendidikan Al-Qur'an* (TPQ). Both play complementary roles in improving Qur'anic literacy from an early age while also fostering a generation with a strong religious understanding and Qur'anic character. The role of educators, particularly teachers, is critical in this process, as they are the frontliners in building students' Qur'anic competencies. Thus, strengthening Qur'anic literacy is an inseparable part of Islamic education, especially at the basic education level, where students begin to develop their foundational religious competencies (Muid, A., & Nasrulloh, N, 2024). Given the strategic importance of Qur'anic literacy at the basic education level, the effectiveness of instruction largely depends on the teaching method used. A method that is structured, systematic, and engaging becomes essential to ensure that learners not only read correctly but also remain motivated throughout the learning process.

The An-Nahdliyah method is built upon several core principles: it emphasizes clearly defined, sequential learning stages that allow students to progress step by step; it prioritizes correct pronunciation by focusing on the proper articulation points of Arabic letters, known as *makharij al-huruf*; it integrates the systematic application of *tajwid* rules to ensure accurate recitation; and it incorporates rhythmic reading patterns accompanied by traditional stick tapping, which helps students internalize the melody and pacing of Qur'anic verses. A growing body of research has demonstrated the effectiveness of the An-Nahdliyah Method, attributing its success

to several key factors. First, its interactive and multisensory approach (combining auditory, visual, and kinesthetic elements through tapping) makes the learning process engaging and enjoyable for students. Second, the varied and rhythmic nature of the instruction helps reduce boredom, a common challenge in repetitive Qur'anic learning contexts (M. Amhar Dany et.al., 2025). More broadly, various effective methods for overcoming Qur'anic literacy challenges have been developed, including the An-Nahdliyah method, which has shown positive results in improving students' reading skills (Nur et al., 2024). Additionally, comparative studies on Qur'anic learning methods, such as the Tahfidz method, have also demonstrated significant transformations in elementary school students' literacy (Yugo et al., 2025). Finally, the method provides a clear and measurable progression, guiding learners from the very early stage of letter recognition all the way to fluent, accurate, and melodious reading.

At the same time, formal Islamic educational institutions are increasingly expected to strengthen religious education, including Qur'anic learning, as part of their institutional mission. Schools under the auspices of LP Ma'arif Nahdlatul Ulama (NU) have been actively developing programs aimed at improving Qur'anic literacy among students. One of the prominent approaches implemented in many Ma'arif educational institutions is the An-Nahdliyah Method, a structured Qur'anic learning system designed to facilitate gradual mastery of Qur'anic reading while maintaining the traditional recitation standards upheld by the Ahlussunnah wal Jama'ah (Aswaja) tradition. Policy implementation regarding Qur'an reading and writing in schools involves various supporting factors, challenges, and improvement strategies that need to be carefully considered (Amet et al., 2025).

The An-Nahdliyah Method, which originated in Tulungagung and is officially managed by PC LP Ma'arif NU Tulungagung, uses a classical learning system (*klasikal*) where students read simultaneously under the teacher's guidance with the aid of a stick (*tongkat*) or other media to maintain reading rhythm and consistency. The method consists of six sequential volumes (*jilid*) from beginner (*jilid 1*) to advanced (*jilid 6*), with additional supplementary books covering daily prayers, al-Qur'an juz 1-30, and practical guidance for congregational prayers. The implementation process includes three stages: opening activities (greeting, memorizing daily prayers and short surahs), core activities (teacher modeling, collective reading, and individual practice), and closing activities (evaluation and memorization of Aswaja prayers). Research conducted at TPQ Darussalam Ngantru,

Tulungagung, confirms that the An-Nahdliyah Method effectively improves both students' interest and ability in reading the Qur'an, with students showing significant progress in pronouncing hijaiyah letters correctly according to *makharij al-huruf* and *tajwid* rules (Zahro', 2025).

But collaboration between schools and TPQ remains weak. The problem is not a lack of willingness but a lack of mechanisms: schools do not have formats to record TPQ progress, TPQ managers do not have channels to report to schools, and parents receive disconnected information. Consequently, prior interventions, often limited to short-term theory-heavy *tajwid* courses, have failed to foster sustainable, applicable skills (Rosalina Noor, T., & Rodiah, S. 2024). This enduring gap highlights the need for a pedagogical intervention that addresses institutional connectivity. The problem lies not only in teaching methods but in the lack of coordination between formal schools and TPQ, which operate in parallel rather than in synergy. This fragmentation leads to disconnected learning, unrecognized student progress, and limited effectiveness of Qur'anic education. Therefore, a practical and low-cost model is required to integrate coordination, accountability, and continuity across institutions

Therefore, this community service program aims to strengthen collaboration between formal schools and TPQ using the Asset-Based Community Development (ABCD) approach, which focuses on using existing assets rather than creating new ones. The ABCD framework offers a creative and holistic way of viewing reality by focusing on assets present within the community, shifting the paradigm from problem-centered to asset-based empowerment (Taufiq et al., 2024).

Based on these several conditions, disseminating successful implementation experiences (success stories) becomes an important strategy for strengthening policy implementation and encouraging broader institutional adoption. Dissemination activities enable educational stakeholders to share best practices, discuss challenges, and develop collaborative solutions in improving Qur'anic education. Through this approach, institutions that have successfully implemented the policy can provide practical insights that inspire other schools to adopt similar strategies.

Therefore, this community service program aims to disseminate the success story of implementing the Qur'anic learning policy using the An-Nahdliyah Method within educational institutions under LP Ma'arif NU Tulungagung, which oversees numerous institutions ranging from kindergarten and Islamic early childhood

education (TK/RA) to senior secondary schools (SMA/MA/SMK). In response to the need for strengthening Qur'anic literacy among students, the organization has introduced a policy that integrates Qur'anic learning through the An-Nahdliyah Method within formal educational institutions while maintaining collaboration with TPQ as community-based Qur'anic learning centers. This policy aims to create a win-win solution by recognizing the complementary roles of both institutions rather than replacing the function of TPQ. The program focuses on strengthening collaboration between formal schools and TPQ institutions through structured coordination, recognition of TPQ learning outcomes, and integrated monitoring of students' Qur'anic learning progress. Ultimately, this initiative is expected to contribute to the improvement of Qur'anic literacy among students and to foster the development of a generation characterized by strong Qur'anic values and moral integrity.

Method

This community service program used the Asset-Based Community Development (ABCD) approach and was implemented from September to November 2025 at LP Ma'arif NU Tulungagung, East Java. ABCD was chosen because it has been successfully applied in various Indonesian educational contexts, including pesantren capacity building, school empowerment, and community literacy programs (Taufiq et al., 2024; Rahmatullah & Safira, 2025). Recent studies have confirmed that the ABCD approach is also effective in creating child-friendly environments and promoting growth without relying on digital devices, which aligns with the low-tech, asset-based philosophy of this program (Muniroch et al., 2025). Unlike deficit-based models that focus on what institutions lack, ABCD begins by identifying and mobilizing existing strengths (a critical advantage in contexts where external funding is limited).

Participants. A total of 45 people participated: 20 school principals, 15 TPQ managers, and 10 Qur'anic instructors (all certified in the An-Nahdliyah Method). Participants were selected purposively based on their institutional roles and willingness to participate regularly throughout the 12-week program. The selection ensured representation from all educational levels under LP Ma'arif NU Tulungagung: kindergarten (TK/RA), elementary (MI/SD), junior secondary (MTs/SMP), and senior secondary (SMA/MA/SMK), as well as TPQ institutions of varying sizes.

Program Stages. In this community service program, the ABCD approach was operationalized through four sequential stages. These stages represent a contextual adaptation of the conventional ABCD framework, taking into account the unique social, educational, and cultural dynamics commonly encountered in Indonesian community engagement settings (Lubis, et.al. 2025):

1. **Asset mapping:** Identifying existing assets (trained instructors, An-Nahdliyah Method materials, school-TPQ relationships). During this stage, we conducted focus group discussions and institutional surveys to inventory human, social, and methodological assets across participating institutions.
2. **Collaboration design:** Participants co-designed a simple model: logbook, monthly meetings, and report card integration. This participatory process ensured ownership and contextual relevance, as the design emerged from stakeholders' daily realities rather than external prescriptions.
3. **Implementation (pilot):** Five schools and five TPQ implemented the model for 6 weeks, with the research team providing light-touch facilitation including weekly check-ins and one mid-point technical workshop on rubric alignment.
4. **Evaluation:** Pre- and post-program assessments using surveys (quantitative) and observations (qualitative). Simple descriptive statistics (percentages) were used to measure changes, while thematic analysis was applied to interview and focus group data to capture participant experiences.

Data Collection. Pre- and post-program surveys were given to all participants. Observations were conducted during coordination meetings. In-depth interviews were conducted with 10 purposively selected participants (5 school principals and 5 TPQ managers) to capture qualitative insights about the collaboration process. Simple descriptive statistics (percentages) were used to measure changes.

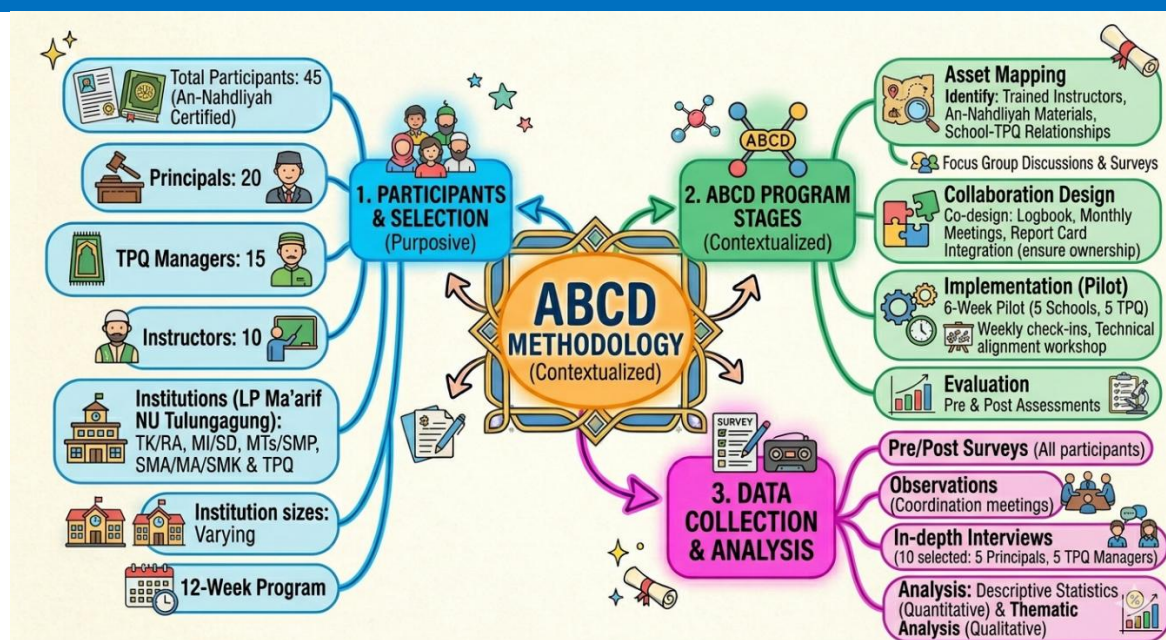


Figure 1. Method Framework

Result

The results demonstrate that the ABCD approach effectively facilitated institutional collaboration between formal schools and TPQ institutions. These findings contribute to the growing literature on community-based educational development in three significant ways.

First, This program confirms that recognizing existing community assets is more effective than introducing entirely new structures. Previous studies on Qur'anic literacy often focused on deficits what schools and TPQ lack. In contrast, the ABCD approach in this program identified that the An-Nahdliyah Method itself, experienced local instructors, and existing TPQ networks were already present. Studies have shown that the An-Nahdliyah method effectively improves Qur'an reading skills through structured learning stages including letter recognition, rhythmic pronunciation (*ketukan*), and group repetition (Salamah, et.al, 2025). By leveraging these existing assets, the program achieved measurable improvements in just eight weeks, demonstrating that an asset-based approach can shift power dynamics from external experts to community members, thereby fostering ownership and sustainability.

Second, the simple, measurable tools developed during this program (a one-page monitoring checklist and a monthly coordination log) address a key gap

identified in prior research: the absence of standardized mechanisms for recognizing TPQ learning outcomes within formal school reporting systems. Unlike complex digital systems that require significant training, ongoing technical support, and financial resources beyond the reach of many TPQ and rural schools, these low-tech, paper-based tools were designed for immediate usability by existing staff without additional training. Within two months of implementation, the simple logbook was adopted by 40% of participating schools, a rate that suggests low-barrier interventions can achieve rapid uptake even in resource-constrained educational settings.

This finding directly addresses the classic challenges in Qur'anic education identified by (Ahmad, 2024), whose study at TPQ Al-Amin Pabuaran revealed that a significant obstacle is the high number of students skipping TPQ sessions (*membolos*), which hinders their understanding of the An-Nahdliyah method. By implementing a simple, physical logbook that travels between school and TPQ and is tied to formal progress reports, our program created a straightforward accountability mechanism. This low-tech solution directly tackles the issue of student absenteeism without requiring complex digital infrastructure or extensive additional training, transforming a persistent problem into a manageable process. This adoption rate is particularly meaningful given that the program did not provide financial incentives or external enforcement mechanisms; schools chose to use the logbook because it directly addressed their need to document and communicate TPQ learning progress to formal school teachers and parents. The one-page checklist enabled teachers to quickly record student completion of An-Nahdliyah method levels (jilid 1 through 6), while the monthly coordination log facilitated structured communication between TPQ instructors and formal school homeroom teachers. These tools thus operationalized the institutional synergy described earlier, transforming the abstract goal of "collaboration" into a tangible, daily practice that required minimal time and no additional budget.

Third, The emergence of local leaders as change agents validates the ABCD principle of mobilizing individual assets. In this program, 9 out of 50 participants (18%) voluntarily became champions who helped replicate the collaborative model. The role of these champions in sustaining educational programs has been documented in studies on TPQ, where motivated individuals such as teachers, administrators, or community figures drive program effectiveness and expansion. For instance, the direct involvement of ustadz and ustadzah as both educators and

local leaders has been shown to improve the quality and consistency of Qur'anic reading instruction (Utami, 2025). This finding extends our understanding of the An-Nahdliyah Method by demonstrating that its effectiveness is amplified when fully supported by institutional recognition and local leadership, echoing the results of studies at TPQ Al-Huda and TPQ Nurul Iman, where the structured implementation of the method relied heavily on the professionalism and initiative of the local teaching staff (Nafi'a, 2024).

From the perspective of Islamic education theory, this program shows that Qur'anic literacy is not merely a pedagogical issue but an institutional synergy issue. The Win-Win Solution model was realized: schools gained structured Qur'anic learning without hiring additional instructors, and TPQ gained formal recognition, which increased community trust and student enrollment. This finding aligns with the Asset-Based Community Development (ABCD) literature, which emphasizes that recognizing existing community assets—such as TPQ institutions and local instructors—can trigger positive institutional feedback loops, including increased participation and trust (Pristiwiyanto et. al., 2025). In this program, the formal recognition of TPQ learning outcomes through simple logbooks and coordination logs contributed to measurable adoption (40% of schools within two months), though precise enrollment data requires further longitudinal study.

The program ran for 12 weeks. The pilot model was successfully implemented in 5 schools and 5 TPQ. The results are shown in Table below.

Indicator	Before Program	After Program	Change
Schools integrating TPQ attendance into report cards	15% (3 of 20)	55% (11 of 20)	+40 pp
TPQ managers reporting strong collaboration	27% (4 of 15)	80% (12 of 15)	+53 pp
Student TPQ attendance recorded in school reports	10% (2 of 20)	65% (13 of 20)	+55 pp
Schools using simple monitoring tools (logbook)	0%	40% (8 of 20)	+40 pp
Monthly coordination	2 meetings	15 meetings	+650%

meetings	(irregular)	(regular)
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The table shows measurable improvements in all indicators. The most significant increase was in TPQ managers reporting strong collaboration (from 27% to 80%). The number of schools integrating TPQ outcomes into report cards increased by 40 percentage points. These improvements were achieved with minimal external resources, consistent with the finding that an asset-based community approach has a great opportunity to overcome financial constraints through the formation and empowerment of educational communities within the school environment (Soedjono & Prayito, 2024). This demonstrates that low-cost, asset-based approaches can produce substantial institutional change, as similarly evidenced in TPQ revitalization programs using the ABCD approach.

Student Outcomes (Pilot Sites). These student-level improvements align with the findings of (Muniroch et al. 2025) in research of Iqra’ method, who demonstrated that the ABCD approach (when implemented in a child-friendly context that promotes growth without excessive reliance on digital devices) can effectively foster positive developmental outcomes in educational settings. These measures were taken from existing school records and TPQ logbooks, not from additional testing:

1. TPQ attendance increased from 61% to 93% of enrolled children attending at least 4 days per week. This 32-percentage-point increase suggests that formal recognition in report cards provided a concrete incentive for both students and parents.
2. Qur'anic reading fluency (measured by An-Nahdliyah level assessments) improved: students at level 1 (beginner) decreased from 45% to 18%, while students at level 2 increased from 35% to 52%. Students at level 3 (advanced) emerged from 0% to 8%, a new category that did not exist before the program.

For comparison, an evaluation of the Ummi method (another structured Qur'anic learning approach) in Islamic elementary schools in Yogyakarta found that third-grade students achieved an average learning level of volume 4, with positive overall evaluation results (Amalia et al., 2024). However, that study also identified persistent challenges from the process perspective, including students experiencing difficulties with breath control and forgetfulness. Our findings suggest that the An-Nahdliyah Method, supported by structured institutional collaboration between schools and TPQ, may address similar process-related challenges through its rhythmic reading patterns, collective repetition, and consistent monitoring

mechanisms (e.g., logbooks and monthly coordination).



Figure 2. On Proses of Community Service

These student-level improvements, while secondary to the institutional focus of this study, provide preliminary evidence that enhanced school-TPQ collaboration positively affects actual learning outcomes, not just process indicators.

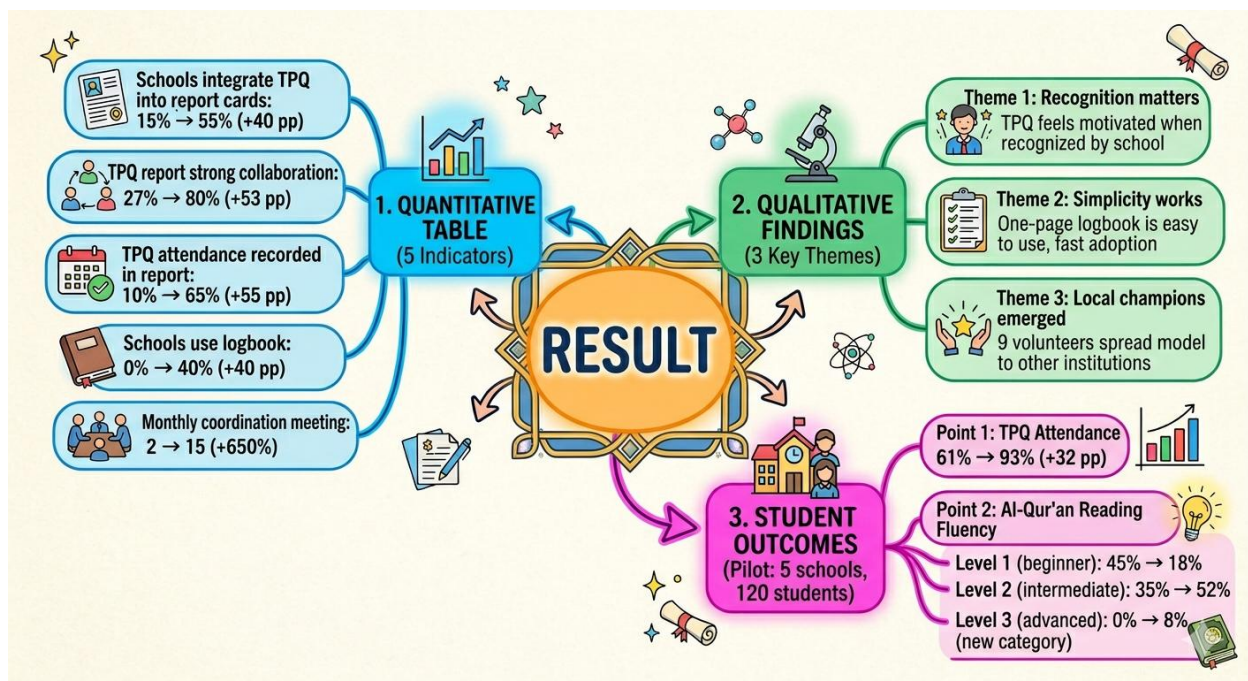


Figure 3. Result Mind Mapping

Discussion

Through a simple, low-cost ABCD approach, the program succeeded in strengthening collaboration between schools and TPQ. This finding is consistent

with previous research indicating that asset-based methods are effective in community education (Pristiwiyanto, et.al. 2025). More specifically, the results contribute to three emerging strands within the ABCD literature in Indonesian educational contexts

First, confirmation of ABCD method effectiveness in Islamic education settings. This study adds to a growing body of evidence that ABCD works in non-formal and semi-formal Islamic education. (Taufiq et al. 2024) demonstrated ABCD's success in pesantren capacity building in Nganjuk, East Java, noting that participants experienced a significant mindset shift from problem-focus to asset-focus. Similarly, (Rahmatullah & Safira 2025) successfully applied ABCD to empower teachers and students at SD Muhammadiyah 6 Surabaya, identifying key local cultural assets such as religiosity, discipline, gotong royong, and other local character values that significantly strengthened the learning process. Our program extends these findings further by applying ABCD specifically to address the challenge of institutional collaboration between two distinct educational sectors (formal schools and TPQ), which had previously operated in complete isolation from one another, with little to no coordination or resource sharing.

Second, the importance of simple, replicable tools. The success of the one-page logbook and monthly meeting format confirms that low-tech solutions are often more sustainable than digital alternatives in resource-constrained settings. (Fauziyah, 2024), in her study of An-Nahdliyah implementation at TPQ SD Negeri 1 Karangduwur, identified that supporting factors included comfortable learning spaces and adequate equipment, while obstacles included student forgetfulness and limited time. Our logbook directly addresses the forgetfulness issue by creating a physical artifact that travels between school and TPQ. Furthermore, (Hidayati, 2024), in her study of An-Nahdliyah in fourth-grade MI classes, noted that technology adaptation remained a challenge for students. Our low-tech approach deliberately avoids this barrier, making it accessible even in settings with limited digital infrastructure.

Third, the multiplier effect of local champions. The emergence of nine local leaders who voluntarily spread the model is a key indicator of sustainability. This phenomenon was also observed by (Dewi, 2025) in her study of TPQ's role in building children's religious literacy: when non-formal education is recognized and valued, it creates positive feedback loops involving teachers, parents, and students. In our program, local champions not only shared templates but also provided peer-

to-peer troubleshooting, reducing dependence on external facilitators. This aligns with ABCD's core principle that sustainable change comes from within the community, not from external interventions.

Comparison with Other Qur'anic Learning Approaches. While our focus was institutional collaboration rather than pedagogical method, the An-Nahdliyah Method itself contributed to the program's success. Studies analyzing the method's effectiveness have found that its strengths include an engaging, non-boring approach using classical stick tapping, with implementation stages covering letter introduction, understanding murotal rhythms, and group reading (Hidayati, 2024). These same characteristics made it suitable for standardized assessment across schools and TPQ. The method's built-in progression system (levels 1-6) provided a common language for measuring student progress, which was essential for meaningful report card integration.

The program's outcomes also compare favorably to non-ABCD interventions. (Dewi, 2025) documented that challenges in TPQ-based Qur'anic education include limited facilities, insufficient instructional time, varying student abilities, lack of professional teachers, and low parental participation. Our ABCD approach addressed the root cause of many of these challenges—the absence of structured coordination between formal and non-formal institutions—rather than tackling each symptom separately. By creating a recognition mechanism, we indirectly increased parental motivation (through report card visibility), improved teacher morale (through formal acknowledgment), and optimized instructional time (through complementary rather than duplicative efforts).

Beyond pedagogical comparisons, it is also instructive to examine how TPQ internal management has been studied by (Azizah, 2022), in her phenomenological study of TPQ Al-Barokah Pamijen Baturraden, provided a comprehensive analysis of internal curriculum management, revealing that TPQs already implement structured processes, including curriculum planning (determining objectives and content), organizing (schedules and academic calendars), implementation (teaching methods and learning facilities), and evaluation (daily assessments, midterms, and final exams). Her findings confirm that TPQ management functions well internally. However, a critical distinction lies in the focus of her study: Azizah's research centered entirely on *internal* management processes within a single TPQ institution, while our program extends beyond internal operations to address *external institutional connectivity*. The gap she did not explore (and which our

program fills) is the absence of structured coordination mechanisms between TPQ and formal schools. Our ABCD-based collaboration created what Azizah's framework lacks: a systematic bridge (logbook, monthly meetings, report card weighting) that integrates TPQ outcomes into formal education reporting. This finding suggests that even well-managed TPQs operating with sound internal curriculum processes may still struggle to achieve optimal student outcomes if they remain disconnected from the formal school system. Thus, our program complements the existing body of knowledge by demonstrating that internal management excellence must be paired with external collaboration to create a truly cohesive and supportive Qur'anic learning ecosystem for students.

Contribution of Higher Education Institutions. The success of this program also highlights the potential role of universities in developing non-formal Islamic education. As demonstrated by (Aziz & Huda, 2024) in their study on the contribution of Islamic universities to mosque-based non-formal education in Lombok, higher education institutions can serve as catalysts for strengthening TPQ and Majelis Taklim through asset-based approaches. Our program aligns with this finding, as the community service team from the university provided facilitation, training, and continuous mentoring without replacing local ownership. This suggests that universities have a strategic position to bridge formal and non-formal education sectors, particularly in regions where institutional collaboration remains weak.

Comparison with the Sorogan Method. In terms of pedagogical comparison, (Amalia et al., 2026) evaluated the Sorogan method as a differentiated Qur'anic learning strategy to enhance Qur'anic fluency in a public madrasah. The Sorogan method emphasizes individualized, one-on-one instruction, which is effective for deep mastery but requires significant teacher time and resources. In contrast, the An-Nahdliyah Method uses a classical (klasikal) approach with collective reading and stick-tapping rhythms, making it more scalable for larger classes while still maintaining individualized progress tracking through its jilid system. Our program demonstrated that when An-Nahdliyah is combined with institutional collaboration, it can achieve comparable or even better fluency improvements (32-percentage-point attendance increase and emergence of advanced level readers) without requiring additional teacher hours.

Integration Across Formal and Non-Formal Institutions. The importance of cross-institutional integration is further emphasized by (Alifana et al., 2025), who

studied the integration of local wisdom values from Tapal Kuda (Jember) to strengthen Islamic education across formal and non-formal institutions. They found that contextual, asset-based approaches that respect local traditions and existing institutional structures are more sustainable than top-down, one-size-fits-all interventions. Our program adopted a similar philosophy: we did not create new institutions or replace existing roles but rather built simple bridges (logbook, monthly meetings, report card weighting) that respected the autonomy of both schools and TPQ. This contextual alignment likely contributed to the rapid adoption (40% of schools within two months) and the emergence of local champions.

Collaboration Between Higher Education and Islamic Boarding Schools. In a broader perspective, (Sirojuddin et al., 2025) examined the integration of higher education curricula with Islamic boarding schools (pesantren) from a multicultural Islamic education perspective. They argued that successful collaboration between formal and non-formal Islamic education sectors requires mutual recognition, shared goals, and structured communication channels. Our program operationalized these principles at the basic education level: schools recognized TPQ outcomes, both institutions shared the goal of improving Qur'anic literacy, and monthly coordination meetings provided structured communication. This suggests that the same collaborative principles can be scaled from pesantren-higher education partnerships down to school-TPQ partnerships, with similar positive outcomes.

Strengthening Religious Literacy for Character Building. Beyond cognitive outcomes, our program also contributed to character formation. (Maruti & Hanif, 2024) demonstrated that strengthening religious literacy in early childhood can minimize forms of bullying by fostering empathy, moral awareness, and spiritual values. In our program, the integration of TPQ learning outcomes into school report cards (20% weight) sent a clear message to students and parents that Qur'anic literacy and moral-spiritual development are valued alongside academic subjects. Although we did not directly measure bullying reduction, the increased visibility of TPQ attendance and progress likely reinforced the religious character education already embedded in the An-Nahdliyah Method, which includes daily prayers, short surah memorization, and Aswaja prayers such as doa wudhu, doa shalat, and doa qunut.

Comparison with the Iqra' Method in Elementary Schools. As a final comparative note, (Umroni & Romelah, 2025) examined the implementation of the Iqra' method at Bukit Taman State Elementary School in Musi Rawas, South

Sumatra. They found that the Iqra' method, while effective for beginning readers, requires consistent teacher guidance and parental support to achieve optimal results. The An-Nahdliyah Method shares similar foundational stages (letter recognition, syllable blending) with Iqra' but adds rhythmic stick-tapping and classical group reading, which our participants reported as more engaging and less monotonous. Furthermore, our collaborative model provided the structured parental and school support mechanisms (through report card integration) that Umroni and Romelah identified as critical for success. This suggests that the An-Nahdliyah Method, when combined with collaborative institutional support, may offer advantages over standalone Iqra' implementation in elementary school settings.

Future Research Directions. Longitudinal studies are needed to assess whether the collaborative model sustains beyond one academic year. Comparative studies across different Islamic education organizations would test the model's transferability. Finally, future ABCD programs should explore how parental involvement can be further mobilized as an additional community asset.

Limitations. This program was conducted in one regency with one educational board. Results may differ in other contexts. The program lasted only 12 weeks; longer-term sustainability needs further study. Additionally, student outcome data were drawn from existing school records rather than independently administered assessments, which may introduce measurement bias. Finally, the program did not systematically collect data on parental perspectives, which would be valuable for understanding the full ecosystem of Qur'anic literacy.



Figure 4. Closing with Speaker and Audiences

Conclusion

Reflecting on the program's outcomes of the implementation of this community service program, it can be concluded that the ABCD approach is effective in strengthening Qur'anic literacy through simple collaboration between formal schools and TPQ. This approach does not require large resources or advanced technology. What is needed is a willingness to recognize each other's roles, utilize existing assets, and build regular communication. In this program, collaboration was realized in the form of recognizing students' learning achievements at TPQ in school report cards, regular monthly meetings, and the use of a simple logbook to monitor attendance and Qur'anic reading progress.

The success of this program lies not in the size of the budget or the complexity of the method, but rather in the consistency and active participation of the stakeholders. The school principals, teachers, TPQ managers, and Qur'anic instructors involved demonstrated high commitment. They not only participated in the activities from start to finish but also helped design the collaboration tools themselves according to their needs and field conditions. This made the program feel familiar, not alien, and easily accepted by all parties.

One of the most encouraging indicators of sustainability was the emergence of local champions who voluntarily continued and disseminated this collaborative model to other institutions outside the program. They shared their experiences, provided examples of the logbook, and even held small meetings at the sub-district level without waiting for instructions or incentives from the service team. This phenomenon shows that a collective awareness has been built, and change is no longer dependent on external factors.

Based on this experience, several recommendations can be offered to other regions wishing to adopt a similar model. First, start small. There is no need to involve all schools and TPQ in an area at once. Simply select one or two pairs of institutions that already have good relations and share the same method of Qur'anic instruction, such as the An-Nahdliyah Method. Second, make use of all existing assets. Do not wait for external funding or equipment. Everything needed—such as trained instructors, meeting spaces, and simple recording formats—is usually already available. Third, design tools that truly fit daily workflows. The logbook does not need to be fancy; a single sheet of paper attached to a wall or kept in a folder is sufficient. Meetings do not need to be long; one hour per month is enough. Fourth, observe and support local champions who emerge naturally. These are

usually people who are enthusiastic, have networks, and voluntarily help others. Support can come in the form of moral recognition, opportunities to share in forums, or simply verbal appreciation.

Collaboration between schools and TPQ is not a competition. Nothing needs to be sacrificed or replaced. Rather, by recognizing and complementing each other, these two institutions can create a more holistic, sustainable, and meaningful Qur'anic education ecosystem for children. Hopefully, this small experience from Tulungagung can inspire other regions in Indonesia facing similar challenges in building Qur'anic literacy amidst limitations.

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