



Reconstruction of Islamic Family Education for the Interest in Reading and Writing the Qur'an for TPQ Children

^{*1}Zulfikar, Nizam Alfarisy, ³Khoirul Harisin, ⁴Muhammad Imam Saputra,
⁵Jihan Kharisma Hidayatulloh

^{1,5}University of Muhammadiyah Surakarta, Indonesia

²Islamic University of Madinah, Saudi Arabia

^{3,4} University Muhammadiyah Prof. Dr. Hamka, Indonesia

e-mail: zf2367479@gmail.com

Abstract

This study examines the reconstruction of Islamic family education to strengthen TPQ children's interest in reading and writing the Qur'an in the digital era. Using a qualitative phenomenological approach, the research was conducted at TPQ Darul Fikri, Colomadu, Karanganyar, involving 27 participants consisting of teachers, parents, and students. Data were collected through observation, in-depth interviews, and documentation and analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings indicate that limited parental involvement, weak religious role modeling, peer influence, excessive digital media use, and insufficient learning reinforcement contribute to the decline in children's Qur'anic literacy. To address these challenges, this study proposes a reconstruction model of Islamic family education that integrates Islamic parenting, parental role modeling, home-based Qur'anic learning routines, educational communication, positive reinforcement, and collaboration between parents and TPQ teachers. Theoretically, the study extends Social Learning Theory by demonstrating the interaction of observational learning, reinforcement, and self-efficacy within family education. Practically, the findings imply that families and TPQ institutions should establish structured learning routines and effective digital supervision to sustain children's motivation and participation in Qur'anic learning.

Keywords: Islamic family education; parental involvement; Qur'anic literacy; TPQ children; digital era.

Abstrak

Penelitian ini mengkaji rekonstruksi pendidikan keluarga Islam untuk memperkuat minat baca tulis Al-Qur'an pada anak TPQ di era digital. Penelitian menggunakan pendekatan fenomenologi kualitatif di TPQ Darul Fikri, Colomadu, Karanganyar, dengan melibatkan 27 partisipan yang terdiri atas guru, orang tua, dan anak. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña. Hasil penelitian menunjukkan bahwa keterbatasan pendampingan orang tua, lemahnya keteladanan religius, pengaruh teman sebaya, penggunaan media digital yang berlebihan, dan minimnya penguatan pembelajaran menyebabkan menurunnya literasi Al-Qur'an anak. Sebagai solusi, penelitian ini menawarkan model rekonstruksi pendidikan keluarga Islam yang mengintegrasikan pola asuh Islami, keteladanan orang tua, rutinitas belajar Al-Qur'an di rumah, komunikasi edukatif, penguatan positif, dan kolaborasi antara orang tua dan guru TPQ. Secara teoretis, penelitian ini memperluas Teori Pembelajaran Sosial melalui penjelasan mengenai interaksi pembelajaran observasional, penguatan, dan efikasi diri dalam pendidikan keluarga. Secara praktis, temuan ini mengimplikasikan pentingnya pembentukan rutinitas belajar yang terstruktur dan

pengawasan digital yang efektif untuk menjaga motivasi serta partisipasi anak dalam pembelajaran Al-Qur'an.

Kata kunci: pendidikan keluarga Islam; keterlibatan orang tua; literasi Al-Qur'an; anak TPQ; era digital.

©IQRO: Journal of Islamic Education. This is an open access article under the [Creative Commons - Attribution-ShareAlike 4.0 International license \(CC BY-SA 4.0\)](#)

Introduction

The interest in reading and writing the Qur'an among children attending *Taman Pendidikan Al-Qur'an* (TPQ) has shown a declining trend in recent years. This phenomenon is reflected in children's low enthusiasm for participating in Qur'anic learning activities, irregular *muroja'ah* practices, and the decreasing habit of reading and writing the Qur'an within the family environment (Hazumi, 2023). Such conditions represent a serious challenge for non-formal Islamic education because Qur'anic literacy constitutes the foundation of children's religious understanding, moral development, and Islamic character formation from an early age. At the same time, rapid advances in digital technology have transformed children's learning habits and patterns of social interaction, making digital entertainment more attractive than religious literacy activities (Arivianto et al., 2022). Consequently, children's engagement with the Qur'an is increasingly displaced by screen-based activities, requiring Muslim families to strengthen their educational role in preserving Qur'anic literacy traditions (Zakiyyah, 2024).

From the perspective of Islamic education, the family is recognized as the first and foremost educational institution (*al-madrasah al-ūlā*) responsible for nurturing children's spiritual, intellectual, and moral development (Nikmah, 2026). Parents are not merely responsible for introducing religious knowledge but also for cultivating enduring habits of worship and Qur'anic learning through continuous guidance and exemplary behaviour. This perspective is reinforced by Social Learning Theory, which explains that children develop attitudes and behaviours through observation, imitation, and repeated interaction with significant role models within their immediate environment (Sugianto et al., 2025). Likewise, Bronfenbrenner's Ecological Systems Theory emphasizes that the family constitutes the child's most influential microsystem, implying that parenting practices, educational communication, and religious habituation substantially determine children's learning motivation and behaviour (Oktaviana et al., 2023). Therefore, children's interest in reading and writing the Qur'an

should be understood not only as an instructional issue within TPQ institutions but also as the outcome of family educational practices.

Previous studies consistently demonstrate that family involvement positively contributes to children's Qur'anic literacy. Khoirurrizki (2022) reported that children's declining interest in reading the Qur'an is strongly influenced by weak parental support and excessive gadget use in daily life. Similarly, Fadli (2018) found that shared Qur'anic reading, parental motivation, and continuous supervision significantly improve children's religious learning habits and discipline. Within the TPQ context, Jayanti (2018) emphasized that effective institutional management and instructional strategies determine successful Qur'anic learning, whereas Nabillah (2024) highlighted the importance of teacher competence and learning evaluation in improving children's reading ability. Putri (2022) further identified learning environments and instructional media as important factors influencing children's motivation to learn the Qur'an.

Recent studies further indicate that the challenges of Qur'anic literacy are not limited to reading proficiency but also involve writing competence. Research on Qur'anic learning programmes demonstrates that many TPQ students still experience difficulties in writing *hijaiyah* letters accurately because writing practice receives considerably less attention than reading activities and is rarely reinforced through family learning routines (Pangestu, 2025). Studies on BTQ (*Baca Tulis Al-Qur'an*) programmes also reveal that students' writing skills improve significantly when learning activities are implemented systematically and supported by continuous parental involvement (Siti Nur Maulidah et al., 2026). These findings indicate that Qur'anic literacy should be conceptualized as an integrated competence encompassing both reading (*qirā'ah*) and writing (*kitābah*), rather than focusing exclusively on reading ability.

Despite these valuable contributions, several important limitations remain. First, previous studies generally position the family as one of several factors influencing children's Qur'anic literacy rather than conceptualizing it as the central educational ecosystem responsible for sustaining children's religious learning. Second, most existing studies predominantly focus on children's reading ability and reading interest, whereas the issue of Qur'anic writing competence (*kitābah al-Qur'an*) has received considerably less scholarly attention despite constituting an equally important component of Qur'anic literacy. Third, earlier studies commonly investigate parental involvement, TPQ instructional practices, digital technology, or learning motivation independently,

without integrating these dimensions into a comprehensive framework capable of addressing the educational challenges of the digital era (Schunk & DiBenedetto, 2020). Consequently, current literature has yet to explain how Islamic family education can be systematically reconstructed to strengthen both reading and writing interest in the Qur'an among TPQ children.

This study addresses these gaps by proposing a reconstruction model of Islamic family education that positions the family as the primary educational ecosystem for strengthening sustainable Qur'anic literacy among TPQ children. Unlike previous studies that separately examined parental involvement, TPQ instructional methods, or children's reading motivation, this study integrates Islamic parenting, parental religious role modelling, home-based Qur'anic learning routines, educational communication, digital media management, and collaboration between parents and TPQ teachers into a unified conceptual framework. In addition, this study broadens the discussion of Qur'anic literacy by simultaneously examining children's interest in both reading and writing the Qur'an, thereby offering a more comprehensive perspective on strengthening family-based Islamic education in the digital era.

Based on these considerations, this study aims to: (1) describe the condition of TPQ children's interest in reading and writing the Qur'an; (2) analyse the factors contributing to the decline in children's Qur'anic literacy; and (3) formulate a reconstruction model of Islamic family education that strengthens sustainable Qur'anic literacy through family-based educational practices in the digital era.

Method

This study employed a qualitative research design with a phenomenological approach to explore the lived experiences of parents, TPQ teachers, and children regarding Qur'anic literacy practices within the family (Creswell & Poth, 2018). The research was conducted at TPQ Darul Fikri, Colomadu District, Karanganyar Regency, Central Java, Indonesia, from January to March 2025. This research site was purposively selected because the TPQ had experienced a decline in children's interest in reading and writing the Qur'an, accompanied by increasing digital media use and limited parental involvement in home-based Qur'anic learning. The phenomenological approach was considered appropriate because it enabled an in-depth understanding of participants' experiences, perceptions, and educational practices concerning Islamic family education in the contemporary digital context.

The study involved 27 informants, consisting of 5 TPQ teachers, 10 parents, and 12 TPQ children, who were selected through purposive sampling. Parents were selected based on their active involvement in accompanying their children's Qur'anic learning at home, TPQ teachers had a minimum of three years of teaching experience and were directly responsible for Qur'anic instruction, while TPQ children had actively participated in TPQ learning activities for at least one year. Data were collected through non-participant observation, semi-structured in-depth interviews, and documentation. Prior to data collection, permission was obtained from the management of TPQ Darul Fikri Colomadu Karanganyar, while informed consent was secured from all adult participants and from the parents or guardians of participating children. Throughout the study, the researcher served as the primary research instrument, conducting observations, interviews, documenting field notes, and continuously interpreting the data to obtain a comprehensive understanding of the phenomenon under investigation (Yin, 2018).

Data collection was conducted until data saturation was achieved, which was indicated by the absence of new themes, categories, or meaningful information emerging from subsequent interviews and observations. Saturation was reached when repeated interviews consistently produced similar explanations concerning parental involvement, children's Qur'anic learning habits, digital media use, and family religious practices. To ensure the trustworthiness of the findings, source triangulation was employed by comparing information obtained from parents, teachers, and children, while methodological triangulation was conducted by integrating observation, interview, and documentation data. In addition, member checking was carried out with several key informants to verify the accuracy and credibility of the interpreted findings.

The collected data were analyzed using the interactive model of Miles, Huberman, and Saldaña (2014), comprising data condensation, data display, and conclusion drawing. Data analysis was conducted simultaneously with data collection through an iterative process of coding, categorizing, comparing, and interpreting emerging themes until meaningful patterns explaining the reconstruction of Islamic family education were identified (Sugiyono, 2022). To enhance analytical rigor, the researcher maintained prolonged engagement in the field, employed reflective field notes to minimize subjective bias, and continuously verified interpretations through triangulation and participant confirmation. This analytical process enabled the

development of a comprehensive reconstruction model of Islamic family education to strengthen children's interest in reading and writing the Qur'an in the digital era.

Results and Discussion

Condition of Interest in Reading and Writing the Qur'an Children TPQ

The findings revealed a significant decline in TPQ children's interest in reading and writing the Qur'an at TPQ Darul Fikri Colomadu, Karanganyar. This decline was reflected not only in the decreasing number of children attending Qur'anic learning activities but also in the weakening of children's enthusiasm for participating in Qur'anic reading and writing practices. Field observations conducted during the study showed that classroom attendance had decreased considerably compared with previous years. During several observation sessions, only one to five students attended the learning activities, whereas according to teachers and institutional records, the TPQ previously accommodated between fifteen and twenty children in each learning session. This situation indicates that the challenge currently faced by TPQ Darul Fikri concerns not only participation rates but also the sustainability of children's Qur'anic literacy development.



Figure 1. Documentation of Qur'anic learning activities at TPQ Darul Fikri during the research period.

Figure 1 further illustrates the contrast between previous learning conditions, in which children actively participated in Qur'anic learning activities, and the current situation, where several children preferred spending time outside the TPQ during

scheduled learning sessions. This visual evidence supports the observation that children's participation in TPQ activities has declined.

These findings were consistently confirmed by TPQ teachers. One teacher explained that children's participation had gradually declined over the past several months, resulting in increasingly small learning groups.

"I have observed that during the last several months the number of children attending TPQ has continued to decrease. Previously around 15–20 children attended Qur'anic learning regularly. Now only about 5–8 children come, and on some occasions only one to three children participate in the learning activities." (TPQ Teacher, Interview, February 2025).

The teacher further explained that the decline in attendance had also affected children's learning achievement, particularly their ability to read and write the Qur'an.

"I must admit that in the past the children demonstrated much better abilities in reciting, reading, and writing the Qur'an. They learned quickly and showed great enthusiasm. Today the situation is different. After studying for only a short time, many children become frustrated, lose motivation, and prefer playing with their friends. If this situation continues, it may lead to an even greater decline in children's interest and competence in reading and writing the Qur'an in the future." (TPQ Teacher, Interview, February 2025).

The perspectives of parents reinforced these observations. Parents acknowledged that maintaining children's motivation to attend TPQ had become increasingly challenging because many children preferred spending time with peers rather than participating in Qur'anic learning. One parent stated:

"As one of the parents who sends my child to TPQ Darul Fikri, I was surprised to see that nowadays only one to five children attend Qur'anic learning. Therefore, I feel that I have to accompany my child personally so that he remains motivated to attend TPQ even when his friends are absent. I do this because I want my child to improve his ability to read the Qur'an." (Parent 4, Interview, February 2025).

Children's interviews also illustrated the reasons underlying their declining interest in Qur'anic learning. Most children admitted that they were strongly influenced by the behaviour of their friends and perceived Qur'anic learning as less attractive than recreational activities.

"I don't feel like going to TPQ because most of my friends prefer playing instead of attending Qur'anic lessons, and their mothers don't really ask them to go. Besides that,

I get bored because the activities are always the same. I think it would be more fun if there were games or other interesting activities, and maybe some snacks too.” (Student 6, Interview, February 2025).

Another child expressed a similar opinion, emphasizing that digital entertainment had become a preferred alternative to attending TPQ.

“I prefer playing Free Fire or using my mobile phone rather than going to TPQ because studying the Qur'an feels boring. My mother and father do not really ask or require me to attend TPQ, so I would rather play games or spend time outside with my friends.” (Student 9, Interview, February 2025).

The interview findings were further strengthened through documentation and field observations. Historical photographs of TPQ Darul Fikri showed that the institution previously attracted considerably larger groups of children who actively participated in Qur'anic reading, writing, and collaborative classroom activities. Documentation of learning sessions illustrated that teachers regularly facilitated Qur'anic writing exercises, board-based instruction, and interactive classroom participation. In contrast, documentation collected during the present study, including attendance records and observation photographs, demonstrated a substantial reduction in student participation compared with previous years. Photographs taken during classroom observations also showed that although the learning atmosphere remained conducive, the number of participating students was significantly lower than documented in earlier learning activities. The consistency among interview data, direct observations, and documentary evidence confirms the credibility of the findings through methodological triangulation.

These findings may be interpreted using Social Learning Theory. According to Bandura, behavioural development occurs through observational learning, whereby children observe and imitate behaviours displayed by significant individuals within their social environment (Rahmat, 2019). The present findings demonstrate that children's participation in TPQ is strongly influenced by peer behaviour. When children observe that many of their friends prefer playing games or engaging in recreational activities rather than attending Qur'anic learning, these behaviours become socially desirable and are subsequently imitated. Therefore, the decline in children's attendance should not be viewed solely as an individual motivational problem but also as a consequence of changing social norms within children's peer groups.

The findings further emphasize the critical role of modelling in Islamic family education. Parents who consistently encouraged, accompanied, and supervised their children's Qur'anic learning succeeded in maintaining children's motivation despite declining peer participation. Conversely, children who rarely experienced parental encouragement perceived attendance at TPQ as optional rather than obligatory. This finding confirms that parental behaviour functions as the primary educational model through which children internalize religious values and learning habits (Yohana et al., 2025). Consequently, the weakening of parental modelling contributes directly to the erosion of children's commitment to Qur'anic literacy.

Another important finding concerns reinforcement. Children's expectations regarding enjoyable learning activities, educational games, and simple rewards indicate that positive reinforcement remains essential for sustaining motivation. Rather than interpreting these expectations as a rejection of religious learning, they should be understood as children's developmental need for engaging learning experiences. Positive reinforcement, including parental appreciation, teacher encouragement, interactive learning strategies, and meaningful recognition of achievement, can strengthen children's persistence in reading and writing the Qur'an while preserving the spiritual objectives of Islamic education (Munir, 2024).

Finally, the findings demonstrate the importance of self-efficacy in sustaining children's Qur'anic literacy. Children who continuously received encouragement, assistance, and appreciation from their parents demonstrated greater confidence and persistence in participating in TPQ activities despite declining attendance among their peers. In contrast, children who experienced limited parental support and weak learning reinforcement gradually lost confidence in their ability to engage with Qur'anic learning. These findings suggest that reconstructing Islamic family education should move beyond behavioural supervision toward creating a supportive religious learning ecosystem in which parents, teachers, and peers collaboratively strengthen children's confidence, motivation, and commitment to reading and writing the Qur'an. Consequently, sustainable Qur'anic literacy can only be achieved when observational learning, parental modelling, positive reinforcement, and children's self-efficacy operate as interconnected components within both family and TPQ learning environments.

Factors Causing Low Interest in Reading and Writing the Qur'an for TPQ Children

The findings revealed that the decline in children's interest in reading and writing the Qur'an was influenced by multiple interrelated factors rather than a single

cause. Data obtained through observations, in-depth interviews, and documentation identified five dominant factors, namely limited parental assistance, weak parental religious modelling, peer influence, excessive digital media use, and insufficient learning reinforcement. These factors collectively shape children's learning behaviour and gradually weaken their motivation to participate in Qur'anic learning activities.

One of the most influential factors identified in this study was the limited involvement of parents in accompanying children's Qur'anic learning at home (Agustin & Surur, 2025). Most parents admitted that occupational responsibilities and household activities reduced the time available to supervise children's reading and writing practice after TPQ sessions. Consequently, children tended to perceive Qur'anic learning as an activity that only occurred at TPQ rather than as a daily family habit. One parent explained:

"As one of the parents who sends my child to TPQ Darul Fikri, I was surprised to see that nowadays only one to five children attend Qur'anic learning. Therefore, I feel that I have to accompany my child personally so that he remains motivated to attend TPQ even when his friends are absent. I do this because I want my child to improve his ability to read the Qur'an." (Parent 4, Interview, February 2025).

Teachers expressed similar concerns, emphasizing that many children rarely repeated Qur'anic lessons after returning home, resulting in slower progress in both reading and writing the Qur'an. Documentation of students' learning activities also indicated that most Qur'anic writing exercises were completed only during TPQ sessions, while evidence of structured home-based learning was relatively limited. These findings explain why children's Qur'anic literacy gradually weakened despite the availability of TPQ learning. From the perspective of Social Learning Theory, parental assistance functions as continuous reinforcement that strengthens children's learning behaviour through repeated guidance, encouragement, and emotional support (Mardianti, 2025). How this process occurs is reflected in the daily interaction between parents and children, where consistent assistance encourages children to practise Qur'anic reading and writing beyond classroom activities. Therefore, strengthening family involvement is essential for establishing sustainable Qur'anic literacy practices.

Another important finding concerns the weakening of parental religious role modelling. Interviews revealed that many children rarely observed their parents reading the Qur'an together at home or practising regular family Qur'anic learning. Consequently, children tended to associate Qur'anic learning exclusively with TPQ

rather than viewing it as an integral part of family life. Teachers consistently reported that children whose parents actively practised Qur'anic learning at home generally demonstrated greater confidence, enthusiasm, and persistence during TPQ activities. According to Social Learning Theory, this phenomenon reflects the process of modelling, whereby children acquire behaviours by observing significant adults (Ambriyani et al., 2025). The findings therefore indicate that effective Islamic family education requires parents to function not only as instructors but also as visible role models whose daily religious practices become examples for children to imitate (Yuneta, 2025).

Peer relationships also emerged as a significant determinant of children's learning behaviour. Interviews with students demonstrated that many children decided whether to attend TPQ based on the attendance of their friends rather than their own personal motivation. One student explained:

"I don't feel like going to TPQ because most of my friends prefer playing instead of attending Qur'anic lessons, and their mothers don't really ask them to go. Besides that, I get bored because the activities are always the same. I think it would be more fun if there were games or other interesting activities, and maybe some snacks too." (Student 6, Interview, February 2025).

Another student similarly stated:

"I prefer playing Free Fire or using my mobile phone rather than going to TPQ because studying the Qur'an feels boring. My mother and father do not really ask or require me to attend TPQ, so I would rather play games or spend time outside with my friends." (Student 9, Interview, February 2025).

These statements demonstrate how children's behaviour is strongly influenced by observational learning. Children tend to imitate behaviours that are perceived as socially acceptable within their peer groups. When recreational activities become more attractive than Qur'anic learning, children's motivation gradually shifts toward those activities. This finding suggests that strengthening Qur'anic literacy requires creating positive peer environments in which attending TPQ and practising the Qur'an become valued collective behaviours (Inayati, 2026).

The findings further indicate that excessive exposure to digital entertainment intensifies the decline in children's Qur'anic literacy. Parents acknowledged that mobile games, online videos, and social media increasingly occupied children's leisure time, reducing opportunities for reading and writing practice at home. Documentation collected during field observations supported these findings, showing that digital

devices were readily accessible in children's daily lives, whereas structured family Qur'anic learning routines were relatively uncommon. This situation explains why children increasingly prioritised digital entertainment over Qur'anic learning. Within the framework of Social Learning Theory, digital media provide alternative behavioural models that continuously compete with religious learning activities. Unless parents provide meaningful educational supervision and positive reinforcement, children naturally imitate behaviours that offer more immediate enjoyment and satisfaction.

The final factor identified in this study concerns the limited reinforcement provided during the learning process. Children consistently expressed a desire for more varied learning activities, educational games, and appreciation for their achievements (Muslimin, 2025). These expectations should not be interpreted as reducing the sacred nature of Qur'anic learning but rather as reflecting children's developmental characteristics. Positive reinforcement through verbal appreciation, enjoyable learning strategies, recognition of progress, and supportive family interaction strengthens children's learning persistence and gradually develops their self-efficacy. Children who experience continuous encouragement from both parents and TPQ teachers become more confident in their ability to read and write the Qur'an and are therefore more likely to participate consistently in learning activities.

Overall, the findings demonstrate that the decline in children's interest in reading and writing the Qur'an cannot be explained solely by individual motivation. Instead, it results from the interaction of parental educational practices, peer influence, digital culture, and learning experiences. Theoretically, this study extends Social Learning Theory by demonstrating that children's Qur'anic literacy develops through the dynamic interaction of observational learning, parental modelling, positive reinforcement, and self-efficacy within the context of Islamic family education (Chairunnisa, 2025). Practically, these findings imply that improving children's Qur'anic literacy requires strengthening collaboration between families and TPQ teachers, establishing regular home-based Qur'anic learning routines, managing children's digital media use, and creating supportive learning environments that foster children's long-term motivation to read and write the Qur'an.

Reconstruction of Islamic Family Education for the Interest in Reading and Writing the Qur'an for TPQ Children

The findings indicate that strengthening children's interest in reading and writing the Qur'an requires a comprehensive reconstruction of Islamic family education

that places the family as the primary educational ecosystem. The decline in children's Qur'anic literacy identified in this study was not merely associated with instructional practices within TPQ but was closely related to the weakening of parental involvement, limited religious role modelling, inadequate home-based Qur'anic learning routines, insufficient educational communication, and the increasing influence of digital entertainment. Consequently, the reconstruction model proposed in this study integrates these empirical findings into a comprehensive family-based educational framework.

The reconstruction model was developed through the integration of interview, observation, and documentation findings obtained from TPQ teachers, parents, and children. Teachers consistently emphasized that children who received continuous parental assistance demonstrated stronger motivation and better progress in Qur'anic reading and writing. Parents similarly explained that accompanying children during Qur'anic learning, establishing regular family learning routines, and maintaining communication with TPQ teachers helped sustain children's learning commitment. Documentation collected during the research further confirmed that periods characterised by stronger parental participation were associated with higher attendance and more active Qur'anic learning activities. These converging findings indicate that strengthening children's Qur'anic literacy requires educational continuity between TPQ and the family environment rather than relying exclusively on classroom instruction.

Table 1. Components of the Reconstruction of Islamic Family Education for Strengthening Children's Interest in Reading and Writing the Qur'an

Component	Empirical Findings	Expected Educational Function
Islamic Parenting	Parents actively accompany children's Qur'anic learning and establish Islamic values in daily family life.	Builds children's religious discipline and learning responsibility.
Parental Religious Modelling	Parents consistently demonstrate Qur'anic reading, worship, and Islamic behaviour at home.	Encourages children to imitate positive religious behaviour through observational learning.
Home-Based Qur'anic Learning Routines	Families establish regular schedules for reading and writing the Qur'an outside TPQ learning hours.	Strengthens learning continuity and improves children's Qur'anic literacy.
Educational Communication	Parents maintain open communication with children regarding religious learning and	Creates supportive learning interactions and enables continuous

Positive Reinforcement	regularly communicate with TPQ teachers. Parents and teachers provide appreciation, encouragement, and enjoyable learning experiences.	monitoring of children's progress. Enhances children's learning motivation, persistence, and confidence.
Parent-TPQ Collaboration	Parents and TPQ teachers collaborate in monitoring learning progress and addressing learning difficulties.	Ensures consistency between family education and TPQ instructional practices.

Table 1 summarizes the six major components identified through the empirical findings. These components demonstrate that strengthening children's Qur'anic literacy requires an integrated family-based educational system in which parenting, religious role modelling, learning routines, communication, reinforcement, and institutional collaboration interact continuously rather than functioning independently.

As summarised in Table 1, six interconnected components constitute the foundation of the proposed reconstruction model, namely Islamic parenting, parental religious modelling, home-based Qur'anic learning routines, educational communication, positive reinforcement, and collaboration between parents and TPQ teachers. These components should not be understood as separate educational activities but as mutually reinforcing elements that collectively create a sustainable Qur'anic learning environment for children. The relationships among these components are illustrated in Figure 2.



Figure 2. Conceptual Reconstruction Model of Islamic Family Education for Strengthening Children's Interest in Reading and Writing the Qur'an.

Figure 2 illustrates the conceptual relationships among the six major constructs identified in this study. Islamic parenting functions as the foundational construct that shapes parental religious modelling (Ismail, 2026). Continuous modelling strengthens educational communication and facilitates the establishment of regular home-based Qur'anic learning routines. These learning routines provide opportunities for positive reinforcement, which gradually enhances children's self-efficacy in reading and writing the Qur'an. Higher self-efficacy subsequently strengthens children's interest in Qur'anic literacy and contributes to sustainable Qur'anic learning practices.

Unlike the previous recommendation-based framework, the revised conceptual model explains the causal relationships among the major constructs identified in this study. Islamic parenting serves as the foundational construct because parenting practices determine the quality of children's religious experiences within the family. Effective Islamic parenting encourages parental religious modelling, whereby parents demonstrate consistent Qur'anic reading, worship, and Islamic behaviour in everyday life. Continuous modelling subsequently strengthens educational communication, allowing parents and children to discuss religious learning, monitor learning progress, and address children's learning difficulties through constructive interaction.

Educational communication further supports the establishment of home-based Qur'anic learning routines, ensuring that Qur'anic reading and writing become regular family activities rather than occasional obligations. Consistent learning routines provide opportunities for positive reinforcement through parental encouragement, appreciation, emotional support, and meaningful learning experiences (Ulfa et al., 2025). Such reinforcement gradually strengthens children's confidence and motivation, thereby increasing their self-efficacy in reading and writing the Qur'an. Higher self-efficacy subsequently contributes to stronger persistence, greater participation in TPQ activities, and sustained interest in Qur'anic literacy despite the influence of peers and digital entertainment.

The proposed model may be interpreted through the perspective of Social Learning Theory. The findings demonstrate that observational learning occurs when children repeatedly observe parents practising Qur'anic reading and Islamic values within the family. These behaviours become meaningful examples that children imitate in their own religious practices. Modelling therefore functions as the central educational mechanism through which Islamic family education influences children's learning behaviour. Meanwhile, continuous parental appreciation, encouragement, and educational interaction represent forms of positive reinforcement that sustain children's motivation throughout the learning process. Repeated successful learning experiences gradually strengthen children's self-efficacy, enabling them to participate more confidently and consistently in Qur'anic learning activities. Consequently, the proposed reconstruction model explains that sustainable Qur'anic literacy emerges from the interaction between family educational practices, children's cognitive development, and supportive learning environments rather than from classroom instruction alone.

This reconstruction model contributes both theoretically and practically. Theoretically, the study extends the application of Social Learning Theory within the context of Islamic family education by demonstrating that children's Qur'anic literacy develops through the interaction of observational learning, parental modelling, positive reinforcement, and self-efficacy operating simultaneously within family educational practices. Practically, the model provides a systematic framework for parents, TPQ teachers, and community leaders to strengthen collaboration, establish structured home-based Qur'anic learning routines, manage children's digital media use, and cultivate supportive learning environments that sustain children's long-term interest in reading and writing the Qur'an. Therefore, the reconstruction of Islamic family education should

be understood not merely as a pedagogical recommendation but as an integrated educational strategy capable of responding to the contemporary challenges of children's religious literacy in the digital era (Salsabila et al., 2022).

The present study extends Social Learning Theory by demonstrating that children's Qur'anic literacy is not determined solely by individual motivation or institutional learning, but by the interaction of observational learning, parental modelling, positive reinforcement, and children's self-efficacy operating simultaneously within Islamic family education. Unlike previous studies that primarily emphasized parental involvement as an external supporting factor, this study conceptualizes Islamic family education as an integrated educational ecosystem connecting parenting practices, home-based Qur'anic learning, educational communication, and collaboration between parents and TPQ teachers. Consequently, the proposed conceptual model provides a more comprehensive explanation of how family educational practices influence children's long-term interest in reading and writing the Qur'an.

Practically, the proposed reconstruction model provides an applicable framework for parents, TPQ teachers, and community leaders to strengthen children's Qur'anic literacy through structured home-based learning routines, consistent parental religious modelling, effective educational communication, positive reinforcement, and collaborative supervision between families and TPQ institutions. These integrated educational practices are expected to enhance children's motivation, self-efficacy, and sustained participation in Qur'anic learning within the context of contemporary digital society.

Conclusion

This study concludes that the decline in children's interest in reading and writing the Qur'an at TPQ Darul Fikri is influenced by the interaction of family, social, and educational factors rather than by individual motivation alone. Limited parental assistance, weak parental religious modelling, peer influence, excessive digital media exposure, and insufficient learning reinforcement collectively reduce children's participation and persistence in Qur'anic learning. Conversely, strengthening Islamic family education through consistent parenting, home-based Qur'anic learning routines, educational communication, positive reinforcement, and collaboration between parents and TPQ teachers contributes to improving children's motivation and sustained engagement in reading and writing the Qur'an.

Theoretically, this study contributes to the development of Social Learning Theory within the context of Islamic family education. While previous studies generally examined parental involvement, TPQ learning, or children's Qur'anic literacy as separate variables, this study demonstrates that children's interest in reading and writing the Qur'an develops through the dynamic interaction of four principal mechanisms proposed by Bandura observational learning, parental modelling, positive reinforcement, and self-efficacy operating simultaneously within the family environment. Furthermore, this study proposes a conceptual reconstruction model of Islamic family education that integrates parenting practices, religious role modelling, educational communication, home-based Qur'anic learning, and institutional collaboration into a unified framework for strengthening children's Qur'anic literacy. This model extends the application of Social Learning Theory by explaining how family educational practices shape sustainable religious literacy in contemporary digital society.

Practically, the findings provide guidance for parents, TPQ teachers, and community leaders to strengthen children's Qur'anic literacy by establishing structured family learning routines, enhancing parental religious role modelling, managing children's digital media use, providing continuous positive reinforcement, and strengthening collaboration between families and TPQ institutions. These integrated educational practices are expected to increase children's motivation, confidence, and long-term participation in Qur'anic learning. This study is limited to a single TPQ and a relatively small number of participants. Therefore, future studies are recommended to examine the proposed conceptual model across different TPQs, regions, and socio-cultural contexts using broader qualitative or mixed-methods approaches to validate and refine the model.

References

- Agustin, Y., & Surur, S. (2025). Peranan orang tua dalam meningkatkan motivasi belajar anak membaca Al-Qur'an. *Journal Sains Student Research*, 3(4), 328–341. <https://doi.org/10.61722/jssr.v3i4.5312>
- Ambriyani, N., Palawa, A. H., & Anugrah, M. R. (2025). Teori pembelajaran sosial. *Jurnal Pendidikan Sosial dan Humaniora*, 4(4), 7334–7346. <https://publisherqu.com/index.php/pediaqu/article/view/3155>
- Arivianto, S., David, A., Syahputra, Y., & Nur, M. S. S. (2022). Dampak teknologi pada implikasi sosial, kultural, dan keagamaan dalam kehidupan manusia modern.

- Moderasi: Jurnal Kajian Islam Kontemporer*, 1(1). <https://journal.forikami.com/cgi-sys/suspendedpage.cgi>
- Chairunnisa, M. (2025). Social learning theory and constructivism from the perspective of Islamic psychology. *TOFEDU: The Future of Education Journal*, 4(9), 4971–4979. <https://doi.org/10.61445/tofedu.v4i9.1231>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE Publications.
- Fadli, A. D., Maya, R., & Sarifudin, S. (2018). Upaya orang tua dalam meningkatkan minat baca Al-Qur'an anak dalam keluarga (Studi di Masjid Umair bin Abi Waqosh Kampung Batu Gede RT 004 RW 007 Desa Cilebut Barat Kecamatan Sukaraja Kabupaten Bogor). *Prosa PAI: Prosiding Al Hidayah Pendidikan Agama Islam*, 1(1), 88–100. <https://doi.org/10.30868/ppai.v1i1.299>
- Hazumi, N. S. (2023). Peningkatan kemampuan menghafal Al-Qur'an anak usia dini melalui murojaah classical di kelas 1 SD Al-Azhar 17 Bintaro Tangerang Selatan (Skripsi). Institut PTIQ Jakarta. <https://repository.ptiq.ac.id/id/eprint/1288>
- Inayati, I. (2026). *Pendidikan generasi muda*. CV Edu Akademi.
- Ismail, H. (2026). Internalisasi nilai tauhid dalam pembentukan pola asuh Islami: Perspektif hukum keluarga Islam. *Amorti: Jurnal Studi Islam Interdisipliner*, 5(1), 571–584. <https://doi.org/10.59944/amorti.v5i1.1132>
- Jayanti, J. (2018). Peran TPQ dalam meningkatkan kualitas kemampuan baca Al-Qur'an pada anak di TPQ Ar-Rahman Kelurahan Pagar Dewa Kota Bengkulu (Skripsi). IAIN Bengkulu. <http://repository.iainbengkulu.ac.id/id/eprint/2578>
- Khoirurrizki, A. A. (2022). Analisis rendahnya minat baca Al-Qur'an pada anak usia sekolah. *JIPSI: Jurnal Ilmu Pendidikan dan Sosial*, 1(1), 50–58. <https://www.putrapublisher.org/index.php/jipsi/article/view/12>
- Mardianti, D. (2025). Pendampingan orang tua dalam membangun lingkungan belajar yang kondusif. *Jurnal Abdimas Nusantara*, 2(1), 7–17. <https://doi.org/10.70294/ae1y9k96>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.
- Munir, B. (2024). Konsepsi moralitas dan pendidikan nilai dalam pendidikan Islam. *IQRO: Journal of Islamic Education*, 7(2), 321–335. <https://doi.org/10.24256/iqro.v7i2.6231>
- Muslimin, M. P. (2025). *Pendidikan kreatif untuk anak usia dini: Menumbuhkan potensi sejak dini*. PT Nawala Gama Education.
- Nabillah, A. (2024). Peran taman pendidikan Al-Qur'an (TPQ) dalam meningkatkan kualitas membaca Al-Qur'an (Skripsi). UIN Maulana Malik Ibrahim Malang. <http://etheses.uin-malang.ac.id/id/eprint/67338>
- Nikmah, S. P. I. (2026). *Metodologi pembelajaran moral dan agama di SD/MI: Teori, strategi, dan implementasi*. CV Nusantara Press Indonesia.
- Oktaviana, R., Khiftiyah, U., Yuliani, F., & Utari, W. D. (2023). Pembentukan karakter siswa dalam konteks lingkungan sekolah dan keluarga serta komunitas perspektif ekologi Bronfenbrenner. *Bulletin of Indonesian Islamic Studies*, 2(2), 264–273. <https://doi.org/10.51214/biis.v2i2.1433>

- Pangestu, B. B. (2025). *Penerapan metode iqro' dalam pembelajaran membaca Al-Qur'an di TPQ Nurul Huda Kutorejo Pekalongan* (Skripsi). UIN KH Abdurrahman Wahid Pekalongan. <https://perpustakaan.uingusdur.ac.id>
- Putri, D. (2022). Peningkatan potensi minat baca Al-Qur'an pada anak-anak di TPQ Islamiyah Desa Pematang Duku. *Jurnal Matlamat Minda*, 2(2), 1–9. <https://ejournal.kampusmelayu.ac.id/index.php/minda/article/view/518>
- Rahmat, P. S. (2019). *Strategi belajar mengajar*. PT Scopindo Media Pustaka.
- Salsabila, U. H., Perwitasari, A., Amadea, N. S. F., Khasanah, K., & Afisyah, B. (2022). Optimasi platform digital sebagai transformasi pendidikan Islam berkembang. *IQRO: Journal of Islamic Education*, 5(2), 95–112. <https://doi.org/10.24256/iqro.v5i2.3494>
- Schunk, D. H., & DiBenedetto, M. K. (2020). Motivation and social cognitive theory. *Contemporary Educational Psychology*, 60, Article 101832. <https://doi.org/10.1016/j.cedpsych.2019.101832>
- Siti Nur Maulidah, M., Aisida, S., & Shudur, M. (2026). Implementasi program BTQ dan tahfidz dalam peningkatan literasi Al-Qur'an siswa madrasah. *Arsy*, 10(1), 28–42. <https://doi.org/10.32492/arsy.v10i1.10104>
- Sugianto, H., Gafarurrozi, M., & Herman, R. (2025). Penanaman nilai-nilai religiusitas mahasiswa melalui social learning theory Albert Bandura. *EL-BANAT: Jurnal Pemikiran dan Pendidikan Islam*, 15(2), 829–854. <https://doi.org/10.54180/elbanat.2025.15.2.829-854>
- Sugiyono. (2022). *Metode penelitian kualitatif untuk penelitian yang bersifat: Eksploratif, interpretif, interaktif dan konstruktif*. Alfabeta.
- Ulfa, F., Kustati, M., & Sepriyanti, N. (2025). Pemberian penguatan positif (*positive reinforcement*) dalam meningkatkan motivasi belajar baca tulis anak. *At-Tarbiyah: Jurnal Penelitian dan Pendidikan Agama Islam*, 2(2), 566–573. <http://journal.staittd.ac.id/index.php/at/article/view/462>
- Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). SAGE Publications.
- Yohana, A. A., Shofiah, V., & Lestari, Y. I. (2025). Peran keluarga dan lingkungan dalam pendidikan Islam. *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial*, 2(11). <https://ojs.darulhuda.or.id/index.php/Socius/article/view/1589>
- Yuneta, V. (2025). Strategi penguatan pendidikan agama Islam melalui peran keluarga. *Mumtaz: Jurnal Studi Al-Qur'an dan Keislaman*, 9(1), 20–30. <https://jurnalptiq.id/index.php/mumtaz/article/view/11>
- Zakiyyah, I. (2024). *Manajemen penggunaan teknologi digital dalam pembelajaran agama*. Penerbit Nem. <https://www.penerbitnem.com/2024/09/manajemen-penggunaan-teknologi-digital.html>