

Islamic Political Literacy and Leadership through Mosque-Based Learning: A Community Engagement Program at TPA/TPSA Qiraatul Huda, Nagari Parambahan, Tanah Datar Regency

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Abstract. This community engagement program was initiated in response to limited Islamic political literacy and the lack of structured Islamic leadership development at TPA/TPSA Qiraatul Huda, Jorong Silabuak, Nagari Parambahan, Tanah Datar Regency. These conditions have constrained students' understanding of Islamic socio-political values and limited their opportunities for meaningful social participation. The program aimed to enhance Islamic political literacy, foster proactive leadership character, and strengthen the role of the mosque as a center for community education and development. A participatory-educational approach was employed through a combination of workshops, a leadership camp, deliberation simulations and role-play activities, and mentoring for the development of learning modules. Program outcomes were evaluated using a mixed-method approach, combining quantitative measures through pre- and post-tests with qualitative data obtained from observations and interviews. The results indicated positive changes in students' participation, understanding, and leadership-related attitudes. Participation rates during the activities ranged from 85% to 95%. Post-intervention assessment showed that 90% of the students demonstrated improved understanding of the values of *shiddiq* (honesty) and *amanah* (responsibility). Furthermore, 78% were able to explain the concept of *shura* by providing concrete examples, while 82% demonstrated an improved understanding of the role of a just leader in everyday activities. Beyond these learning outcomes, the program contributed to revitalizing the mosque as an inclusive space for socio-religious education and created a more structured environment for character and leadership development among young learners at the local level. The program demonstrates the potential of mosque-based learning to integrate Islamic political literacy, leadership education, and character development within community-based religious education.

Keywords: Islamic political literacy; Islamic leadership; mosque-based learning; community engagement; character development.

1. Introduction

Qur'anic learning centers, commonly known in Indonesia as *Taman Pendidikan Al-Qur'an* (TPA/TPSA), play an important role in nurturing the religious character and moral development of young people. As community-based nonformal Islamic educational institutions, TPA/TPSA complement formal schooling and family education by providing Qur'anic instruction while also transmitting Islamic values and

supporting character formation (Wulandari et al., 2026). Previous studies have similarly shown that TPA/TPQ can contribute to children's moral and character development through Qur'anic learning, habituation, role modeling, and guidance (Putri et al., 2022; Putra & Sa'di, 2023). In many communities, however, learning activities in these institutions remain predominantly focused on Qur'anic reading, memorization, and basic religious practices. While these components are essential, greater attention can be given to broader social competencies, including Islamic political literacy, collective responsibility, deliberative participation, and leadership. This condition was also identified at TPA/TPSA Qiraatul Huda, Jorong Silabuak, Nagari Parambahan, Tanah Datar Regency, where students had limited opportunities to engage systematically with social values such as *amanah* (responsibility), *shura* (deliberation), and collective responsibility. As a consequence, their participatory awareness and leadership capacities had not yet developed optimally. This situation highlights the need for an educational intervention that connects Islamic socio-political values and leadership development with mosque-based learning.

The urgency of such an intervention is closely related to the role of civic and political literacy in developing socially responsible and participatory young citizens. Civic education is intended to equip young people with the knowledge and competencies necessary to participate effectively in political and civic life, while political knowledge and interest can function as important pathways toward greater willingness to participate (Alscher et al., 2022). Longitudinal evidence also indicates that civic education can contribute to the development of political knowledge among adolescents, while collaborative learning experiences can have lasting effects on political knowledge acquisition (Hooghe & Dassonneville, 2011). Beyond formal schooling, experiential and informal civic education can provide young people with opportunities to learn participation through direct involvement and practical activities rather than through knowledge transmission alone (Hamant, 2021). In the Islamic context, these competencies can be connected to ethical principles such as *shura* (deliberation), *'adl* (justice), and *amanah* (trust and responsibility), which are embedded within broader traditions of Islamic political thought concerning authority, governance, justice, and social responsibility (Bowering, 2015). Introducing these principles through age-appropriate and contextual learning may therefore help bridge the gap between students' religious knowledge and its practical expression in everyday social life.

Previous studies and community engagement initiatives have highlighted the importance of character education, Islamic values, and leadership development among young people. Within Islamic educational institutions, prophetic leadership has been conceptualized around ethical and transformative principles that emphasize humanization, liberation, and transcendence (Hamid & Juliansyahzen, 2017). Research on TPA/TPQ education has likewise demonstrated the potential of Qur'anic learning environments to support moral development and character formation (Putri et al., 2022; Putra & Sa'di, 2023). Nevertheless, the integration of Islamic political literacy, leadership development, and mosque-based social learning remains less explored, particularly

within nonformal Qur'anic education. This gap is significant because the mosque has historically functioned not only as a place of worship but also as a site of education, social interaction, and community development. Recent scholarship has emphasized the need to rethink the mosque as a community development institution rather than limiting its function to ritual activities (Asif et al., 2024). Community engagement initiatives in Indonesia have also demonstrated the potential of mosque-based programs to combine Qur'anic education, youth participation, social learning, and community empowerment (Fauziah et al., 2025). Accordingly, this community engagement program sought to develop an integrated approach combining Islamic political literacy, leadership education, and the revitalization of the mosque's social-educational function through participatory and contextual learning.

The program was designed to address four interrelated objectives. First, it aimed to improve students' understanding of basic concepts and values associated with Islamic political life, particularly *shura*, justice, trust, and collective responsibility. Second, it sought to develop Islamic leadership competencies through activities that encouraged initiative, collaboration, communication, responsibility, and ethical decision-making. Third, the program aimed to strengthen the capacity of teachers and TPA/TPSA administrators to facilitate learning based on social and Islamic leadership values. Fourth, it sought to optimize the mosque as a space for education, character formation, social interaction, and community empowerment. More broadly, the program was intended to nurture young learners who demonstrate responsibility, fairness, ethical awareness, and constructive participation in their social environment.

The distinctive contribution of this program lies in the integration of Islamic Civic Literacy and Mosque-Based Learning within a nonformal Qur'anic education setting. The approach brings together three interconnected dimensions: Islamic political literacy, prophetic leadership development, and the revitalization of the mosque's social and educational functions. Rather than treating these dimensions as separate learning objectives, the program positioned them within a common experiential learning environment. Participatory activities—including *syura* games, mini-deliberation simulations, the *Kotak Amanah* (Trust Box) activity, collaborative mosque-maintenance projects, and reflective discussions—were designed to translate abstract ethical and socio-political concepts into concrete learning experiences. This orientation is consistent with experiential learning theory, which conceptualizes learning as a process through which knowledge is developed through the transformation of experience (Kolb, 2015). It also resonates with evidence that learning by doing and participatory activities can strengthen young people's engagement with civic and socio-political issues (Hamant, 2021).

The novelty of the approach therefore lies not simply in introducing political literacy into TPA/TPSA education, but in linking political literacy, leadership formation, and mosque-based social learning into an integrated community engagement framework. The mosque is positioned not merely as a venue for program implementation but as a living learning environment in which students can practice

deliberation, responsibility, cooperation, and service. Such an approach extends the educational potential of the mosque beyond ritual instruction and aligns with recent calls to strengthen its social, educational, and community-development functions (Asif et al., 2024). In this sense, the program seeks to operationalize Islamic ethical principles through activities that are meaningful and observable at the local community level.

The program also has significance beyond the immediate learning outcomes of the participating students. The development of learning modules and the involvement of teachers and TPA/TPSA administrators were intended to create a foundation for continuing the program after the main intervention. Such institutional involvement is important because character and leadership development cannot depend solely on short-term workshops or external facilitators. Instead, relevant activities need to be gradually incorporated into routine educational practices and the broader social life of the mosque. This orientation is consistent with the community-based character of TPA/TPSA and with evidence that mosque-based educational initiatives can support broader forms of youth engagement and community empowerment (Wulandari et al., 2026; Fauziah et al., 2025). Accordingly, this program contributes to the development of a community-based Islamic educational ecosystem in which religious learning, civic awareness, leadership development, and social responsibility can reinforce one another.

Based on this context, the central gap addressed by this community engagement program concerns the limited practical integration of Islamic socio-political values into nonformal Qur'anic education at the grassroots level. Existing TPA/TPSA learning practices have demonstrated considerable potential for character and religious development, but systematic attention to *shura*, *amanah*, *'adl*, collective responsibility, and participatory leadership remains comparatively limited in the literature examined for this program (Putri et al., 2022; Putra & Sa'di, 2023; Wulandari et al., 2026). At the same time, the social potential of the mosque is not always fully utilized, despite its capacity to function as a site of education, social interaction, and community development (Asif et al., 2024; Fauziah et al., 2025). This program responds to this gap by positioning mosque-based learning as a practical environment for connecting Islamic religious education with political literacy, ethical leadership, character development, and constructive social participation among young learners.

2. Methodolgy

This community engagement program was conducted at TPA/TPSA Qiraatul Huda in Jorong Silabuak, Nagari Parambahan, Tanah Datar Regency, West Sumatra, Indonesia. The site was selected due to its strong potential as a mosque-based Qur'anic learning center that also serves as a hub for community education. The program involved approximately 70 participants consisting of students aged 8–17 years, teachers, administrators, and several local community leaders. Students were the primary beneficiaries, particularly in relation to Islamic political literacy, leadership development, and character formation, while teachers and administrators were engaged as key actors for ensuring program sustainability. Community leaders were included to

strengthen the linkage between educational activities in the TPA/TPSA and the broader social environment of the mosque.

The program adopted a participatory-educational approach that emphasized active engagement rather than passive learning. The design combined structured instruction with discussion, simulation, games, reflection, and experiential activities to accommodate the diverse age range of participants. The intervention consisted of three integrated components: Islamic political literacy workshops, Islamic leadership development through a leadership camp, and mentoring for teachers in developing learning modules based on Islamic socio-political values. These components were designed to be mutually reinforcing, where conceptual understanding was introduced in workshops, practiced through leadership simulations, and sustained through teacher-developed learning materials. Core values embedded in the program included *shura* (deliberation), *amanah* (trust), *‘adl* (justice), cooperation, responsibility, communication, initiative, and service, all contextualized within participants’ daily religious and social experiences.

The implementation of the program was carried out in three main stages: preparation, implementation, and evaluation. The preparation stage involved field observation, needs assessment, coordination with TPA/TPSA administrators, and development of learning materials and evaluation tools. This stage ensured that the program was aligned with institutional needs and participants’ initial understanding of Islamic socio-political values. The implementation stage consisted of four interconnected activities. First, Islamic political literacy workshops were delivered using interactive lectures, discussions, and visual media to introduce foundational concepts such as justice, deliberation, and social responsibility. Second, a leadership camp was conducted through simulations, role-play, and group tasks to train communication, teamwork, decision-making, and ethical leadership. Third, mosque-based experiential learning activities were implemented through collaborative projects, religious discussions, and practical engagement in mosque-related tasks such as the *Kotak Amanah* activity, which linked abstract values to real actions. Fourth, mentoring sessions were provided for teachers and administrators to develop simple learning modules that integrate Islamic socio-political and leadership values into routine TPA/TPSA learning.

The evaluation stage combined quantitative and qualitative approaches. Pre-test and post-test instruments were used to measure changes in participants’ understanding of key concepts such as *shura*, *amanah*, justice, and leadership. In addition, participatory observation, brief interviews, and reflection sessions were conducted to capture participants’ engagement, behavioral responses, and perceived learning outcomes. These data sources were analyzed together to provide a comprehensive understanding of both cognitive and behavioral changes resulting from the program. The evaluation was followed by collective reflection with teachers and administrators to identify strengths, challenges, and opportunities for program continuation.

The program was implemented over four weeks from September to October 2025. The first week focused on preparation and needs assessment, the second and third

weeks on core implementation activities, and the fourth week on evaluation, reflection, and follow-up planning. Overall, the program followed a structured sequence beginning with assessment and preparation, followed by literacy workshops, leadership training, experiential mosque-based learning, teacher mentoring, and concluding with evaluation and reflection. This design ensured that Islamic political literacy and leadership values were not only introduced conceptually but also practiced experientially and sustained through institutional learning materials within the TPA/TPSA environment.

3. Results and Discussion

The community engagement program produced positive changes in students' understanding of Islamic political and leadership values, as observed through field notes, brief interviews, and reflection sessions with students and teachers. Initially, many students tended to be passive in learning activities; however, after the intervention they showed increased engagement, confidence, and willingness to express opinions. They also became more active in deliberation and group problem-solving. Through *shura* simulations and leadership role-play, students practiced respectful communication, listened to different viewpoints, and learned to reach consensus. Values such as *amanah* (trust and responsibility), justice, and responsibility also became more visible in their daily interactions within the TPA/TPSA environment.

The program also influenced teaching practices. Teachers and administrators began adopting more participatory learning strategies inspired by *shura* and *amanah*, giving students greater opportunities to contribute to discussions and group decisions. The Islamic leadership module developed in collaboration with the community engagement team was used as a supplementary guide, integrating storytelling, group discussion, educational games, and reflection. This indicates that the program not only affected students but also contributed to gradual pedagogical change within the learning environment.

The findings are presented according to the thematic contributions of each group, which together form an integrated framework of Islamic civic literacy, character education, and leadership development.

3.1. Group 1: Developing Islamic Political Ethics through *Shiddiq*, *Amanah*, and 'Adl

Group 1 focused on introducing Islamic political ethics through the values of *shiddiq* (honesty), *amanah* (trustworthiness), and 'adl (justice). These values were framed not as abstract political theory, but as everyday ethical principles relevant to students' social behavior, such as completing responsibilities, being honest in interactions, sharing tasks fairly, and participating in group decisions.

The conceptual basis draws from Islamic political thought, particularly Al-Mawardi and Al-Ghazali, who emphasize that leadership is fundamentally a moral responsibility grounded in justice and integrity. In this view, leadership is not merely authority, but ethical accountability and exemplary conduct. These ideas were

simplified into learning experiences appropriate for children in nonformal education settings.

The program also aligns with character education and social learning theory. Lickona (1991) argues that character involves moral knowledge, moral feeling, and moral action, while Bandura (1986) highlights learning through observation and modeling. Kolb's experiential learning theory further supports the use of experience, reflection, and application as a learning cycle. Accordingly, students were not only introduced to concepts but also engaged in activities that allowed them to practice ethical decision-making.

Implementation began with storytelling about the Prophet Muhammad's honesty and trustworthiness, followed by case-based discussions and role-play. Students were placed in simulated situations involving deliberation, responsibility sharing, and conflict resolution. They were encouraged to express opinions, listen to others, and make collective decisions. These activities operationalized *shura* as a lived experience rather than a theoretical concept.

The final stage involved reflection, where students connected the activities to real-life experiences. This helped them internalize values such as honesty, responsibility, and fairness in a more meaningful way.

Evaluation results showed that approximately 90% of students demonstrated improved understanding of honesty and responsibility after the program. Observations also indicated behavioral improvements, including better discipline, increased cooperation, and more respectful communication with teachers and peers. Teachers reported that students became more confident in expressing opinions during simple deliberations, such as task distribution and classroom responsibilities.

However, this improvement should be interpreted as enhanced understanding rather than full internalization, which requires longer-term observation. Nevertheless, qualitative data suggest that some values began to appear in students' daily behavior, indicating early stages of character formation.

These findings support Bandura's theory that behavior develops through modeling and reinforcement. The combination of storytelling, role-play, and reflection provided multiple learning pathways for reinforcing Islamic ethical values. The results also demonstrate the effectiveness of experiential learning in nonformal Islamic education, where abstract moral concepts become more accessible through practice.

From a broader perspective, the program contributes to Islamic civic literacy by introducing foundational competencies such as listening, expressing opinions respectfully, deliberating, accepting collective decisions, and fulfilling responsibilities. In this sense, *shiddiq*, *amanah*, *'adl*, and *shura* function as an Islamic ethical framework for early civic education.

The program also strengthened the role of the mosque-based TPA/TPSA as a space for social and character development, not only religious instruction. Students practiced cooperation, responsibility, and collective decision-making in a community-based learning environment. Teacher involvement ensured that these practices could be sustained beyond the intervention.

Finally, the program highlights the importance of collaboration between university facilitators, teachers, and local administrators. By co-developing learning materials and integrating them into regular activities, the program increased the likelihood of sustainability.

Overall, Group 1 demonstrates that Islamic political ethics can be effectively introduced in nonformal mosque-based education when abstract values are connected to lived experiences. Through storytelling, role-play, deliberation, and reflection, students were able to understand *shiddiq*, *amanah*, justice, and *shura* not only as religious concepts, but as practical principles for everyday social life and emerging leadership behavior.

3.2. Group 2: Developing Islamic Political Literacy through Mosque-Based Learning

Group 2 focused on Islamic Political Literacy for Young People through Mosque-Based Learning, aiming to introduce basic political concepts in Islam such as *'adl* (justice), *shura* (deliberation), *amanah* (trust and responsibility), and social responsibility. Instead of framing politics as power competition or formal institutions, the program presented it as ethical management of collective life oriented toward justice and public welfare. This approach made political literacy accessible to children by linking it to their daily experiences in family, school, and mosque environments.

The conceptual foundation of the program draws on *siyasa shar'iyah*, which emphasizes governance based on ethical and legal Islamic principles. In this tradition, leadership is understood as responsibility rather than authority, and governance is evaluated through justice, accountability, and public benefit. These abstract ideas were simplified into practical examples such as sharing responsibilities, making collective decisions, maintaining shared spaces, and respecting group agreements. This translation into everyday contexts helped students understand political values in a concrete and meaningful way.

Pedagogically, the program adopted a participatory approach inspired by Freire's (1970) critical education theory, which emphasizes awareness, dialogue, and active engagement. Students were encouraged to relate Islamic values to their lived experiences rather than passively receiving information. The goal was not to introduce partisan politics, but to build early awareness of fairness, responsibility, and collective decision-making as foundations of civic life.

The implementation combined interactive methods including presentations, visual media, discussion, and experiential learning. The session began with a workshop introducing Islamic political literacy through simple explanations, posters, and videos.

Facilitators emphasized that leadership in Islam is a form of service and responsibility. Students were then asked to identify examples of leadership in their surroundings, such as in the mosque, school, or family, helping them connect theory with real-life situations.

A key component of the program was the “*shura* games,” where students worked in small groups to solve simple decision-making scenarios. These activities were designed around familiar situations so that students could practice *shura* directly. They were encouraged to listen to different opinions, express their own views respectfully, consider group interests, and reach consensus. Through this process, *shura* was experienced as a practical skill involving dialogue, fairness, and cooperation rather than a theoretical concept.

Evaluation was conducted through a short quiz assessing understanding of *shura*, *amanah*, and ‘*adl*. This was followed by a reflective session using stories of exemplary Muslim leaders. Students were asked to identify leadership qualities they admired and relate them to their own lives. This reflection helped shift learning from conceptual understanding to personal meaning-making, encouraging students to think about how Islamic values could be practiced in daily behavior.

The results showed strong engagement, with approximately 85% participation across activities. Around 78% of students were able to explain *shura* and *amanah* using real-life examples, indicating that they were not only memorizing terms but also connecting them to lived experiences. This suggests that the participatory and contextual learning approach was effective in building initial political literacy.

Feedback from teachers and TPA/TPSA administrators confirmed these findings. Students increasingly used terms such as fair, deliberation, and responsibility in everyday discussions. This reflects an emerging internalization of values, although it should be interpreted as early-stage awareness rather than long-term behavioral change, which would require sustained observation.

The program also indicated the emergence of basic political awareness, not in the form of partisan orientation, but as recognition of the importance of fairness, cooperation, and responsibility in social life. Activities such as cleaning the mosque, taking turns leading prayers, helping peers, and participating in group decisions were framed as expressions of civic responsibility. These experiences helped students understand that participation in community life is part of Islamic ethical practice.

From a theoretical perspective, the findings align with Bandura’s (1986) social learning theory, which emphasizes learning through interaction, observation, and practice. Students learned not only from facilitators but also from peers through discussion, role-play, and group problem-solving. The *shura* games were particularly effective in providing experiential learning opportunities where students could practice communication, negotiation, and decision-making in a safe environment.

The outcomes of the program can be categorized into three dimensions of political literacy. First, the cognitive dimension, reflected in students’ ability to

understand and explain key concepts such as *shura* and *amanah*. Second, the affective dimension, shown in their appreciation of fairness, responsibility, and cooperation. Third, the behavioral dimension, reflected in their willingness to participate in discussions, express opinions, and engage in group decision-making. These dimensions demonstrate that political literacy involves not only knowledge but also attitudes and participatory skills.

The study highlights the role of the mosque as a community-based civic learning space. Within the TPA/TPSA environment, Islamic values were not only taught but also practiced through interaction and collaboration. This positions the mosque as a bridge between religious education and civic development, where ethical values are transformed into participatory experiences.

The program also contributes to an emerging framework of Islamic Civic Literacy, which integrates spiritual-ethical values, social responsibility, and participatory competence. The spiritual dimension is grounded in values such as '*adl*, *amanah*, and *shura*. The social dimension connects these values to relationships within the community. The participatory dimension develops communication, cooperation, and decision-making skills. Together, these dimensions provide a holistic model for nonformal Islamic education.

Importantly, the program helps prevent narrow or partisan interpretations of political education. By focusing on universal ethical principles, students are encouraged to view participation as constructive engagement rather than ideological alignment. This approach supports the development of socially responsible individuals who are grounded in Islamic ethics.

The findings also show that Islamic political literacy can be implemented using simple, low-cost methods such as storytelling, group discussion, games, and visual media. This makes the model adaptable to other TPA/TPQ settings with limited resources. For sustainability, the program should be developed as a continuous learning process rather than a one-time intervention, with materials adjusted to students' developmental levels.

In conclusion, Group 2 demonstrates that Islamic political literacy can be effectively introduced in nonformal Qur'anic education when framed as ethical, participatory, and experiential learning. The high participation rate and students' ability to connect Islamic concepts with real-life situations indicate meaningful learning outcomes. More importantly, the mosque-based environment enabled students to begin developing awareness of justice, responsibility, and collective decision-making as foundations of civic life.

3.3. Group 3: Developing Islamic Leadership through Experiential and Participatory Learning

Group 3 focused on developing basic Islamic leadership competencies among students at TPA/TPSA Qiraatul Huda through participatory activities, educational

games, role-play, and simple social responsibility tasks. The program aimed to cultivate leadership rooted in Islamic values such as *amanah* (responsibility), *tabligh* (communication), *fathanah* (wisdom), and *sidq* (honesty). Leadership was not defined as authority or control, but as the ability to self-manage, cooperate, communicate responsibly, and act ethically in group settings.

The conceptual foundation combined transformational leadership theory (Burns, 1978; Bass, 1990) with Islamic prophetic leadership. Transformational leadership emphasizes motivation, inspiration, and personal development, which were adapted into child-friendly learning activities. These ideas were aligned with prophetic leadership values such as *uswah hasanah*, justice (*'adl*), trustworthiness, and service (*khidmah*), framing leadership as ethical service rather than dominance.

The design was also informed by Bandura's social learning theory and Kolb's experiential learning cycle. Leadership skills were developed through observation, practice, reflection, and re-application. Since leadership cannot be mastered through theory alone, students were placed in situations requiring communication, decision-making, and cooperation. Lickona's character education model (moral knowing, feeling, and action) further guided the learning sequence, ensuring that students understood values, reflected on them, and practiced them in real activities.

Implementation began with storytelling sessions about the Prophet Muhammad's leadership qualities, including honesty, patience, and responsibility. Students were then guided to relate these values to their daily lives in school, family, and mosque environments. This helped transform abstract concepts into concrete behavioral expectations.

Next, students participated in leadership games such as "*Pemimpin Teladan*" and "*Musyawah Mini*." In these activities, students took turns leading small groups, giving instructions, listening to peers, and completing shared tasks. Rotating leadership roles ensured that all students experienced both leading and following, preventing leadership from being limited to more confident individuals.

Role-play activities further strengthened experiential learning. Students acted as group leaders, teachers, or committee members in simulated situations. They practiced time management, task distribution, conflict resolution, and decision-making. Facilitators encouraged discussion rather than providing direct solutions, allowing students to learn from mistakes and evaluate consequences collaboratively.

The program concluded with structured reflection sessions led by facilitators and teachers. Students discussed what they had learned, challenges they faced, and what qualities define a good leader. Reflection connected their experiences back to Islamic values, reinforcing that leadership requires honesty, fairness, patience, and responsibility.

The results showed strong engagement, with approximately 95% student participation in all activities. Around 82% of students were able to explain Islamic

leadership in terms of responsibility and justice, indicating a shift from viewing leadership as authority to understanding it as ethical responsibility. Teachers also reported improvements in discipline, cooperation, and reduced conflict during learning activities.

Qualitative observations revealed that some students began applying leadership behaviors in daily routines, such as leading prayers, organizing classroom cleanliness, and helping coordinate group tasks. While these behaviors represent early-stage development, they indicate that leadership values were beginning to translate into practice.

These findings suggest that leadership learning in TPA/TPSA settings is most effective when it integrates cognitive understanding with lived experience. The combination of high participation and improved behavioral indicators shows that students not only understood leadership concepts but also practiced communication, cooperation, and responsibility in real contexts.

From a theoretical perspective, Bandura's social learning theory explains these outcomes through modeling and reinforcement. Teachers and facilitators acted as role models, demonstrating fairness, patience, and responsibility. Students also learned from peers, especially when observing successful group coordination or conflict resolution. Positive reinforcement strengthened the repetition of desirable behaviors.

Kolb's experiential learning cycle was evident throughout the program. Students experienced leadership tasks, reflected on their performance, developed new strategies, and applied them again in subsequent activities. This iterative process helped transform abstract leadership concepts into practical skills.

The program also marked a shift from teacher-centered to student-centered learning. Students were no longer passive recipients of instruction but active participants responsible for group outcomes. Teachers functioned as facilitators and moral guides, while students practiced decision-making, communication, and collaboration.

In the context of Islamic nonformal education, this participatory model is particularly significant. Values such as *amanah* and *'adl* became meaningful when students were entrusted with real responsibilities and required to act fairly. Similarly, *shura* (consultation) was experienced directly when students had to discuss and agree on group decisions.

The program contributes to an emerging framework of Islamic Leadership Learning for Children, which integrates three dimensions: spiritual-ethical values, interpersonal skills, and practical leadership experience. The spiritual dimension is grounded in Islamic teachings, the interpersonal dimension develops communication and cooperation, and the practical dimension provides real leadership practice.

From a community perspective, the TPA/TPSA and mosque function as spaces for early leadership formation. Leadership is understood not only as formal authority but as everyday responsibility, such as helping peers, organizing activities, or maintaining cleanliness. These small actions serve as foundational leadership experiences.

The high participation rate (95%) indicates that participatory and game-based learning is highly effective in engaging young learners in nonformal Islamic education. However, engagement alone does not fully represent learning outcomes. The 82% conceptual understanding and observed behavioral changes provide stronger evidence of learning effectiveness.

Sustainability of this program can be enhanced through a progressive structure. Younger students can focus on basic values such as honesty and responsibility, while older students can develop more advanced skills such as conflict resolution, community service, and organizational leadership. This progression ensures continuity from TPA/TPSA to youth mosque organizations.

A potential follow-up initiative is the establishment of a Young Mosque Leaders Club, which would provide ongoing opportunities for leadership practice through community service, peer mentoring, and collaborative projects. With proper guidance, such a program could strengthen the continuity of leadership development within Islamic educational environments.

Overall, Group 3 demonstrates that Islamic leadership can be effectively developed through experiential and participatory learning. Students learned leadership not only as a concept but as a lived practice of responsibility, communication, fairness, and service. This approach strengthens the broader program by linking ethical foundations and civic awareness with real leadership experiences in the TPA/TPSA and mosque context.

3.4. Group 4: Developing Mosque-Based Learning as an Islamic Educational and Social Space

Group 4 developed a mosque-based learning model that positions the mosque as both an educational and social space for students of TPA/TPSA Qiraatul Huda, Jorong Silabuak, Nagari Parambahan. The main objective was to expand the mosque's function beyond ritual worship into a participatory learning environment where students could simultaneously develop religious understanding, social responsibility, cooperation, and basic leadership skills. In this model, the mosque is not only a place for instruction but also a lived space where Islamic values are practiced through daily activities.

The program is grounded in the historical role of mosques as multifunctional institutions in Muslim societies. Traditionally, mosques have served as centers of worship, education, social interaction, and community organization. This study revitalizes that understanding in a contemporary nonformal education context by optimizing the mosque as a learning environment closely connected to students' daily

lives. The focus is not on reconstructing historical forms, but on strengthening the mosque's existing potential as a community-based educational hub.

The conceptual foundation draws on integrative Islamic education perspectives, particularly those associated with Syed Muhammad Naquib al-Attas and Abdurrahman Mas'ud, which emphasize the unity of knowledge (*'ilm*), moral purification (*tazkiyah*), and practice (*'amal*). From this perspective, education should not separate cognitive learning from ethical and social formation. The mosque therefore becomes a space where religious knowledge is directly linked to behavior, responsibility, and community engagement.

The program also applies Contextual Teaching and Learning (CTL) by using the mosque environment as a learning resource. Learning is not confined to classrooms but extends to the prayer hall, courtyard, and surrounding areas. Students learn Qur'anic values alongside practical behaviors such as cleanliness, discipline, cooperation, and respect for shared spaces. This approach helps students connect abstract religious teachings with real-life social practices.

Implementation followed a participatory approach involving students, teachers, mosque administrators, and university facilitators. The first stage involved observation and informal interviews to map the mosque's educational potential and existing activities. This step ensured that the program aligned with local practices and did not disrupt ongoing TPA/TPSA routines.

The second stage introduced open-classroom learning in mosque spaces. Students engaged in interactive activities such as group discussions, Qur'anic learning, and practical tasks like cleaning and organizing learning areas. These activities were designed to build awareness that the mosque is a shared space requiring collective responsibility. Through direct involvement, students learned that maintaining the mosque is part of religious practice.

The program was then expanded through simple collaborative projects, including a "Mosque Cleaning Schedule" and an "*Kotak Amanah*." The cleaning schedule trained students in discipline, teamwork, and responsibility through rotating duties. The *Kotak Amanah* introduced the concept of trust and accountability in managing shared responsibilities. Both activities were intentionally simple but repetitive, allowing students to internalize values through practice.

A reflection stage was conducted with students, teachers, and facilitators. Students discussed their experiences and what they learned from participating in mosque activities. The concept of *'imarat al-masjid* (maintaining and enlivening the mosque) was introduced to broaden their understanding of mosque engagement beyond worship to include educational and social contributions.

The results show strong participation, with student attendance reaching 93%. Additionally, 88% of students were able to explain the mosque's broader social functions, including its roles in learning, cooperation, and community service. These

findings indicate that the program successfully expanded students' understanding of the mosque.

Qualitative observations also showed improvements in discipline, responsibility, and social interaction. Students became more active in maintaining cleanliness and participating in group tasks. Interaction between students, teachers, and community members also increased, creating a more dynamic learning environment around the mosque.

The mosque functioned as a social learning laboratory, where values such as *amanah*, cooperation, and discipline were practiced directly. This aligns with Bandura's social learning theory, where behavior is shaped through observation, imitation, and reinforcement within a social context. Students learned not only from instruction but also from observing adults and peers actively participating in mosque care.

The program also reflects constructivist learning principles, where knowledge is built through experience. Activities such as the cleaning schedule and *Kotak Amanah* required students to actively solve problems, collaborate, and take responsibility. This made learning more meaningful because values were experienced rather than only explained.

Importantly, the program demonstrates how religious education can be integrated with character development. Instead of separating Qur'anic learning from social practice, the mosque environment allows both to occur simultaneously. Students learn values such as responsibility and cooperation in class and immediately apply them in real activities.

The mosque-based approach also strengthened community involvement. Teachers, administrators, facilitators, and students interacted regularly, creating intergenerational learning. This reinforces the idea that character formation is shaped not only by instruction but also by social relationships and community participation.

From an academic perspective, the program contributes to an Islamic experiential learning model consisting of three elements: spiritual learning, social participation, and reflection. These elements form a continuous cycle in which Islamic values are learned, practiced, reflected upon, and reinforced through experience.

The model can be summarized as:

Islamic Values → Contextual Experience → Social Practice → Reflection → Responsible Action → Reinforcement of Values

This cycle shows how the mosque can function as an integrated space for religious, social, and educational development.

The findings also support the broader concept of *'imarat al-masjid*, where mosque vitality is measured not only by worship activities but also by educational and social engagement. Simple activities such as cleaning, organizing learning spaces, and helping peers can meaningfully contribute to this vitality.

Although the 93% attendance rate and 88% understanding of mosque functions indicate positive outcomes, these figures should be interpreted as participation and short-term understanding rather than long-term behavioral change. Further studies are needed to assess sustainability and long-term impact.

For sustainability, mosque-based learning should be institutionalized within TPA/TPSA routines. Teachers and mosque administrators can integrate structured activities that combine Qur'anic learning with social responsibility. Training in participatory and experiential teaching methods is also needed to ensure continuity.

The simplicity of the program—especially the *Amanah* Box and cleaning schedule—makes it easily replicable in other mosque-based educational settings. These activities require minimal resources and can be adapted to different contexts, potentially expanded into youth leadership programs or community service initiatives.

Overall, Group 4 demonstrates that the mosque can function as a community-based learning laboratory where Islamic values, social responsibility, and basic leadership skills are developed through lived experience. The program successfully connects religious learning with social practice, providing a practical foundation for integrating Islamic education, civic awareness, and character development within nonformal mosque-based education.

3.5. Group 5: Strengthening Islamic Character and Social Values through Experiential Learning

Group 5 focused on Islamic character formation and social values among young learners at TPA/TPSA Qiraatul Huda, emphasizing *akhlakul karimah* such as honesty, responsibility, cooperation, and mutual care. This group served as the culminating stage of the mosque-based program because it reinforced the moral foundation underlying the civic literacy and leadership skills developed in earlier groups. The central assumption was that Islamic civic literacy and leadership cannot be effective without strong character; knowledge of justice, deliberation, and responsibility must be accompanied by ethical habits and lived practice.

The conceptual basis of the activity draws on the Islamic concept of *ta'dib*, which emphasizes holistic moral formation. In the thought of Al-Ghazali and Syed Muhammad Naquib al-Attas, education is not merely knowledge transmission but the cultivation of a person who acts ethically in relation to God and society. Character is therefore formed through knowledge, habituation, and spiritual awareness. In this framework, character education is not an additional component but an integral dimension of Islamic education.

This perspective aligns with Lickona's (1991) framework of moral knowing, moral feeling, and moral action, which in Islamic terms corresponds to *iman*, *'ilm*, and *'amal*. Students were introduced to values such as honesty, patience, and responsibility, while also being encouraged to understand their moral meaning and apply them in daily

life. The goal was to move character education beyond verbal instruction toward consistent behavioral practice.

The activity used an experiential learning approach, combining reflection and direct social engagement. Students were invited to discuss real-life moral situations, identify appropriate responses, and reflect on their behavior. The mosque environment provided a meaningful space where values could be practiced directly in community life.

Implementation consisted of two main components. First, reflective discussions allowed students to share experiences related to honesty, discipline, cooperation, and helping others. Facilitators guided them to evaluate behaviors based on Islamic values, encouraging self-awareness rather than memorization of rules. Second, social practice activities were conducted in and around the mosque, including cleaning the mosque, helping teachers, assisting peers, and visiting sick friends. These activities enabled students to experience *ukhuwah*, *amanah*, and *rahmah* in concrete forms.

The results showed positive outcomes. Based on teacher interviews and observations, approximately 95% of students demonstrated improved discipline and responsibility, reflected in punctual attendance and active participation in mosque maintenance. In addition, more than 80% of students could identify key Islamic values such as honesty, patience, and cooperation. These findings indicate strong short-term gains in both understanding and behavior.

Qualitative observations also revealed improvements in social interaction. Students became more polite, respectful toward teachers, and willing to cooperate without constant instruction. Notably, small student-initiated groups emerged, such as mosque-cleaning teams and Qur'anic memorization groups. Although still simple, these initiatives suggest early development of collective responsibility and social initiative.

These findings can be interpreted through Lickona's character education theory and Bandura's (1986) social learning theory, which emphasize that character develops through observation, practice, and reinforcement. In this program, students learned values, observed role models, and practiced them in real situations, creating a continuous learning cycle.

From an Islamic perspective, this process reflects the essence of *ta'dib*, where moral awareness is formed through lived experience. Activities such as cleaning the mosque or helping peers became expressions of *amanah* and *ukhuwah*, linking spiritual values with social action. This aligns with Dewey's principle of learning by doing, where experience makes abstract values more meaningful and internalized.

Group 5 also reinforced the outcomes of previous groups. Ethical values from Group 1 were practiced in real actions, civic awareness from Group 2 was strengthened through cooperation, leadership skills from Group 3 were grounded in moral responsibility, and the mosque environment from Group 4 provided a consistent space

for practice. Thus, Group 5 functioned as a habituation mechanism connecting cognitive, social, and institutional dimensions of learning.

Conceptually, the process can be summarized as:

Islamic Values → Civic Awareness → Leadership Practice → Mosque Experience → Character Habituation

This model shows that Islamic civic education becomes more effective when supported by repeated moral practice. Without character formation, civic knowledge remains theoretical, and leadership risks becoming instrumental rather than ethical.

The emergence of student-initiated groups is particularly significant, indicating early forms of collective agency. Students began organizing activities such as cleaning and memorization without external direction, suggesting the development of shared responsibility. Although limited in scale, this reflects the potential for long-term civic engagement.

Overall, Group 5 supports a Character-Based Islamic Learning model consisting of moral knowledge, experiential practice, and social habituation. Teachers and mosque administrators play a key role in sustaining this cycle through modeling, guidance, and structured opportunities for practice. The mosque, in this sense, functions not only as a place of worship but also as a community-based moral learning environment.

The reported figures—95% improvement in discipline and over 80% value recognition—should be interpreted as descriptive observations rather than statistically tested outcomes. They indicate positive short-term changes but do not yet confirm long-term internalization. Sustained character development would require longitudinal observation.

For sustainability, character education should be embedded in routine TPA/TPSA activities through thematic modules such as honesty, responsibility, and cooperation, each linked to reflection and practice. Teacher training is also essential to integrate character values into Qur'anic learning sessions.

In conclusion, Group 5 demonstrates that Islamic character formation is the moral foundation for sustaining civic literacy and leadership among young learners. When values are repeatedly practiced in a mosque-based environment, they become habits that support social responsibility and collective engagement. Together with the other groups, this activity contributes to an integrated model of Islamic youth development that unites Qur'anic learning, civic awareness, leadership training, and character formation within a participatory and experiential educational ecosystem.

3.6. Integrated Outcomes and the Emerging Mosque-Based Islamic Civic Leadership Model

The findings of this program indicate that Islamic civic leadership development among young learners cannot rely solely on conceptual instruction. Instead, it emerges through a continuous and interconnected process involving ethical formation, civic

literacy, leadership practice, mosque-based learning, and character habituation. These five dimensions operate in a mutually reinforcing cycle that collectively shapes a more holistic model of nonformal Islamic education in TPA/TPSA settings.

The process begins with Islamic ethical formation, grounded in values such as *shiddiq* (truthfulness), *amanah* (trustworthiness), and justice (*'adl*). These values function as the moral foundation for all subsequent learning. Findings from Group 1 show that these ethical principles become meaningful when students experience them in concrete social interactions, such as practicing honesty, fulfilling responsibilities, and treating others fairly. Ethics, therefore, is not merely taught as abstract knowledge but lived as a guiding framework for behavior.

This ethical base is then extended into Islamic civic literacy, particularly through the concept of *shura* (deliberation), social responsibility, and collective welfare. Group 2 demonstrated that students begin to understand participation in decision-making as an ethical obligation rather than a procedural activity. Through simple discussions and group deliberations, they learn to express opinions, listen to others, and consider collective interests. Civic literacy in this sense goes beyond political knowledge and becomes an ethical understanding of participation in community life.

The third dimension is leadership practice, where students actively apply ethical and civic values in real activities. Through group coordination, role-play, collaborative tasks, and shared responsibilities, students practice communication, decision-making, cooperation, and accountability. Group 3 shows that leadership becomes more meaningful when students are given direct opportunities to lead, resolve problems, and take responsibility for group outcomes. This experiential approach transforms leadership from an abstract concept into a lived social practice.

The fourth dimension, mosque-based learning, provides the institutional and social context in which these processes occur. The mosque functions not only as a place of worship but also as a civic and educational ecosystem. Group 4 findings highlight that students engage with teachers, peers, university students, and community members in meaningful interactions. Activities such as mosque maintenance, collective tasks, and *shura* discussions create authentic learning experiences where Islamic values are practiced directly in social settings. The mosque thus becomes a living environment where religious, civic, and social learning are integrated.

The final dimension is character habituation, which ensures that values are internalized through repetition. Group 5 shows that discipline, cooperation, responsibility, and social concern strengthen when students repeatedly engage in structured communal activities. Simple routines such as cleaning the mosque, helping peers, and participating in group tasks transform abstract values into stable behavioral patterns. Through repetition, values such as *amanah* and *ukhuwah* become habits rather than temporary behaviors.

Taken together, these five dimensions form a cyclical model of development rather than a linear sequence:

Islamic Ethics → Civic Literacy → Leadership Practice → Mosque Experience → Character Habituation → Reinforced Ethics

This cycle reflects continuous interaction between knowledge, experience, reflection, and action. Ethical values shape civic understanding, civic understanding enables leadership practice, leadership is experienced within the mosque environment, and repeated practice strengthens character. In turn, strengthened character reinforces ethical awareness, making the process ongoing and self-sustaining.

The model aligns with several established theories. It reflects Kolb's experiential learning theory, where learning occurs through experience, reflection, conceptualization, and experimentation. It also corresponds with Bandura's social learning theory, emphasizing observation, modeling, and environmental reinforcement. In addition, it is consistent with Lickona's character education framework, which integrates moral knowing, moral feeling, and moral action. In this program, students move from understanding values, to appreciating them, and finally to practicing them in real contexts.

A key finding is the emergence of the mosque as a civic learning space. Rather than functioning solely as a religious institution, the mosque becomes a community-based environment where students practice responsibility, cooperation, and deliberation. Activities such as maintaining cleanliness or participating in *shura* allow students to experience civic values directly. This expands the meaning of Islamic civic literacy beyond formal political knowledge to include everyday ethical and social practices such as justice, trustworthiness, and collective responsibility.

Similarly, Islamic leadership in this model is not defined by authority or hierarchy but by service, fairness, communication, and responsibility. Students learn that leadership involves listening, cooperating, and making fair decisions rather than exercising control. This framing positions leadership as a moral responsibility (*khidmah*) rather than a status, making it more appropriate for young learners and more aligned with Islamic ethical principles.

The findings also confirm that character formation depends on repeated practice. Discipline, cooperation, and responsibility develop more strongly when students are consistently involved in structured social activities. Character education, therefore, cannot be separated from daily routines but must be embedded in the lived experiences of students within the mosque environment.

From an institutional perspective, the model highlights the mosque as a sustainable educational institution. TPA/TPSA programs can integrate Qur'anic learning with civic and leadership education without losing their religious identity. Teachers and mosque administrators play a crucial role as facilitators, role models, and guides who support participation and reflection. Sustainability requires embedding the

five dimensions into routine activities, supported by simple monitoring systems and adapted to different developmental stages. Collaboration with universities and the wider community can further strengthen implementation and continuity.

The five core dimensions—ethical formation, civic literacy, leadership agency, mosque-based learning, and character habituation—extend traditional TPA education, which often focuses primarily on Qur’anic reading and memorization. This model offers a more holistic approach that connects religious learning with social responsibility and leadership development.

Ultimately, the program defines Islamic civic leadership as the ability to participate in community life based on Islamic values while demonstrating responsibility, deliberation, cooperation, and service. This capacity develops gradually, starting from simple tasks in the mosque and expanding toward broader social engagement. The developmental pathway can be summarized as:

Islamic Values → Civic Awareness → Leadership Practice → Social Participation → Character Habituation → Islamic Civic Leadership

This pathway shows that young learners can develop not only religious knowledge but also the capacity to act ethically, participate responsibly, and lead within their communities. The Mosque-Based Islamic Civic Leadership Model therefore offers a promising framework for strengthening nonformal Islamic education by integrating worship, learning, character formation, and civic engagement within a single, coherent ecosystem.

4. Conclusion

The community engagement program at TPA/TPSA Qiraatul Huda demonstrates the potential of a mosque-based Islamic civic leadership model in integrating Islamic ethical values, civic literacy, leadership development, and social participation within nonformal Islamic education. The program produced encouraging outcomes across its five components, with student participation reaching 85–95%. Around 90% of students showed improved understanding of key moral values such as *shiddiq* and *amanah*, while 78% were able to explain the concept of *shura* through everyday examples. Improvements were also observed in students’ responsibility, cooperation, and engagement in collective mosque activities.

Beyond cognitive gains, the program contributed to a shift in learning from teacher-centered instruction toward participatory and experiential approaches. Through discussions, simulations, role play, collaborative tasks, and direct social engagement, students were able to practice Islamic values in real contexts. At the same time, the mosque was revitalized as a multifunctional space that supports not only religious learning but also civic awareness, leadership practice, and character formation in an integrated manner.

Overall, the findings point to an emerging Mosque-Based Islamic Civic Leadership Model consisting of five interconnected dimensions: ethical formation, civic

literacy, leadership practice, mosque-based learning, and character habituation. This model highlights that Islamic civic leadership is best developed through the continuous interaction of values, practice, and community environment rather than knowledge transmission alone. However, further research is needed through longitudinal and comparative studies to test its long-term effectiveness and scalability.

For future implementation, TPA/TPSA institutions are encouraged to institutionalize the model through structured, age-appropriate modules and strengthen teacher and mosque-administrator capacity in experiential learning. Sustainable initiatives such as youth mosque forums or young leaders clubs can further support continuity, ensuring that the program evolves into a long-term ecosystem for developing ethically grounded, socially responsible, and participatory young Muslim leaders.

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