

Revitalizing Qur'anic Learning Centers through the Integration of Islamic History: A Community Engagement Approach to Strengthening Children's Islamic Character

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Abstract. Daarul Thulab Qur'anic Learning Center (TPA), located at Ar-Rahmah Mosque, has traditionally focused its instruction on Qur'anic literacy, Islamic ritual practices (*ibadah amaliyah*), and the memorization of daily prayers. However, Islamic history has not been systematically incorporated into the curriculum, despite its significant potential to foster the internalization of Islamic values and strengthen students' character development. This community engagement program aimed to revitalize learning at the Qur'anic Learning Center through the integration of Islamic history into instructional activities to strengthen the Islamic character of students by promoting exemplary values derived from the life of Prophet Muhammad SAW., his Companions, and prominent Muslim scholars. The program employed three main strategies: the development of an Islamic history teaching module, professional training for Qur'anic Learning Center teachers, and the direct implementation of learning activities by student volunteers from the University of Darussalam (UNIDA) Gontor during the Community Service Program (*Kuliah Kerja Nyata*, KKN). The findings indicate that students developed a deeper understanding of influential figures in Islamic history, while teachers demonstrated greater confidence in delivering lessons using more engaging themes and instructional approaches. The proportion of students achieving the minimum learning mastery increased substantially from 39.3% before the intervention to 78.6% after its implementation. These findings suggest that integrating Islamic history into non-formal Islamic education not only enhances students' cognitive understanding of Islamic civilization but also contributes significantly to strengthening their Islamic character.

Keywords: Character Education; Islamic History; Non-formal Islamic Education; Qur'anic Learning Center (TPA); Storytelling.

1. Introduction

Daarul Thulab Qur'anic Learning Center (*Taman Pendidikan Al-Qur'an*, TPA), located at Ar-Rahmah Mosque in Mojopitu Village, Slahung District, Ponorogo Regency, Indonesia, is a non-formal Islamic educational institution serving 28 elementary school-aged children under the guidance of four teachers. Learning activities are conducted three times a week and primarily focus on Qur'anic literacy, Islamic ritual practices

(*ibadah amaliyah*), and the memorization of daily prayers. As most students attend public elementary schools where Islamic education is relatively limited in scope and instructional time, the Qur'anic Learning Center plays a crucial role in providing complementary Islamic education and fostering children's religious development.

Despite its important educational function, the learning process at Daarul Thulab has remained largely centered on basic religious competencies, particularly Qur'anic reading and prayer memorization. Islamic history has not been systematically incorporated into the curriculum, although it represents an important educational resource for cultivating students' religious understanding and moral character. Through the study of Islamic history, children can learn about the prophetic mission of Prophet Muhammad, the exemplary struggles of his Companions, and the intellectual and civilizational contributions of prominent Muslim scholars. Exposure to these historical role models is expected to strengthen children's attachment to Islamic values while encouraging them to emulate exemplary moral conduct in their daily lives.

Another challenge concerns the limited variety of instructional materials and teaching approaches employed in the learning process. Conventional instruction, which relies heavily on memorization and teacher-centered delivery, has gradually reduced students' enthusiasm and participation during classroom activities. This condition is reflected in declining learner engagement and the stagnation in student enrollment over recent years. Such an approach is less appropriate for elementary school-aged children, who generally learn more effectively through narrative-based instruction, visual media, interactive activities, and role-model-centered learning experiences.

The absence of Islamic history instruction is primarily attributed to the lack of structured teaching materials specifically designed for young learners. Furthermore, the teachers have not previously received professional training in Islamic history education, limiting their capacity to present historical content in engaging, interactive, and pedagogically appropriate ways. The limited use of instructional media further constrains the learning environment, preventing the creation of active and enjoyable classroom experiences that can effectively support children's cognitive and moral development.

In fact, Islamic history possesses considerable educational potential for character formation during childhood. The life of Prophet Muhammad provides an authentic source of moral exemplars that can facilitate the internalization of virtues such as honesty, responsibility, perseverance, compassion, and integrity. Likewise, understanding the historical development of Islamic civilization and the achievements of Muslim scholars can foster children's appreciation of their religious heritage while strengthening their sense of identity and pride as Muslims. Consequently, Islamic history should not merely be viewed as historical knowledge but as an educational instrument for sustainable Islamic character development.

Previous studies have consistently demonstrated the contribution of Islamic history and Islamic values to students' character education. Dewi et al. (2022) reported

that integrating Islamic Cultural History into classroom instruction strengthened students' character through the internalization of Islamic values. Similarly, Jumati (2022) found that Islamic history education promoted exemplary behavior, responsibility, and commitment to Islamic teachings. Fauzi and Arifin (2022) further argued that Islamic history serves as an effective medium for transmitting moral values through historical narratives and exemplary Muslim figures. Additional studies by Lubis et al. (2022) and Rosita et al. (2025) also confirmed that integrating Islamic values into educational activities positively influences students' religious character formation.

Nevertheless, existing studies have predominantly focused on formal educational settings, including elementary schools, Islamic primary schools (*madrasah ibtidaiyah*), and Islamic senior secondary schools (*madrasah aliyah*). Research investigating the integration of Islamic history within non-formal Islamic educational institutions, particularly Qur'anic Learning Centers (TPA), remains relatively limited. Moreover, previous studies have generally emphasized instructional effectiveness and student character development while paying relatively little attention to institutional capacity building through the development of teaching materials, teacher professional development, and sustained instructional mentoring.

Against this background, the present community engagement program addresses these limitations by adopting an institutional empowerment approach to revitalizing learning in a non-formal Islamic educational setting. Rather than focusing solely on introducing Islamic history content to students, the program integrates curriculum development, teacher capacity building, and instructional mentoring into a comprehensive intervention designed to ensure the sustainability of learning innovation within the Qur'anic Learning Center.

The novelty of this community engagement initiative lies in the development of an integrated revitalization model for Qur'anic Learning Centers that combines four interconnected components: (1) the development of an age-appropriate Islamic history teaching module, (2) professional development for teachers, (3) the application of interactive instructional media and storytelling-based learning strategies, and (4) continuous mentoring during classroom implementation. To the best of our knowledge, few community engagement programs have incorporated these components into a unified intervention aimed simultaneously at strengthening students' understanding of Islamic history, enhancing teachers' instructional competencies, and promoting sustainable Islamic character development in non-formal Islamic education.

Accordingly, this community engagement program aimed to revitalize learning at Daarul Thulab Qur'anic Learning Center through the integration of Islamic history into instructional practices as a strategy for strengthening students' Islamic character while simultaneously improving teachers' pedagogical competence and institutional learning capacity.

2. Methodolgy

This community engagement program was conducted at Daarul Thulab Qur'anic Learning Center (*Taman Pendidikan Al-Qur'an*, TPA), located at Ar-Rahmah Mosque in Mojopitu Village, Slahung District, Ponorogo Regency, East Java, Indonesia. Mojopitu is a predominantly Muslim rural community whose residents primarily work in the agricultural sector. The village is equipped with three mosques, two prayer halls (musholla), one kindergarten, and one public elementary school. Daarul Thulab is the only Qur'anic Learning Center in the village and therefore plays a pivotal role in providing non-formal Islamic education for local children.

The program was implemented over a three-month period, from January to March 2026. Participants included four Qur'anic Learning Center teachers and 28 students aged 6–12 years. The participants were selected based on the identified need to improve the quality of instructional practices, particularly through the integration of Islamic history into the curriculum and the adoption of more engaging teaching strategies suitable for elementary school-aged children.

The implementation adopted a participatory community engagement approach consisting of three sequential phases: preparation, implementation, and evaluation.

During the preparation phase, administrative approval was obtained from the Qur'anic Learning Center coordinator, the management board of Ar-Rahmah Mosque, neighborhood leaders, and the village government. Subsequently, field observations were conducted to examine the existing learning process, including instructional content, teaching methods, learning media, and students' participation during classroom activities. To further identify institutional needs, a Focus Group Discussion (FGD) was organized with the teachers to explore instructional challenges, assess professional development needs, and determine appropriate learning materials and pedagogical strategies aligned with the developmental characteristics of young learners.

The implementation phase involved the development of an age-appropriate Islamic history teaching module specifically designed for elementary school-aged students. The module contained narratives about Prophet Muhammad SAW., his Companions, and prominent Muslim scholars, presented using simple language, colorful illustrations, and child-friendly learning activities. Teacher professional development was subsequently conducted through workshops focusing on the effective use of the teaching module, storytelling techniques, finger-puppet-assisted instruction, and audio-visual learning media featuring educational videos about the Prophet and his Companions. Following the training sessions, classroom mentoring was provided for one month to assist teachers in implementing these instructional strategies and learning media during regular teaching activities.

The evaluation phase aimed to assess the effectiveness of the learning revitalization program in improving students' understanding of Islamic history, enhancing learning engagement, and strengthening teachers' instructional competence.

A mixed-method evaluation combining quantitative and qualitative approaches was employed at both the beginning and the end of the program.

Students' learning outcomes were assessed using pre-test and post-test instruments administered to all 28 participating students. The assessment consisted of illustrated story-based questions and simple comprehension items concerning key historical figures and events in Islamic history that had been introduced during the program. The primary indicators of learning effectiveness were improvements in the proportion of students achieving the predetermined minimum mastery level and increases in the average test scores following the intervention.

Student engagement during classroom activities was further examined through structured classroom observations. The observation focused on several indicators, including students' willingness to ask questions, ability to respond to teachers' questions, participation in learning activities, attentiveness during instruction, and ability to retell stories about significant figures in Islamic history. All observations were recorded using a structured observation checklist developed prior to program implementation.

To evaluate changes in teachers' instructional competence, semi-structured interviews and reflective discussions were conducted following the completion of the mentoring activities. These qualitative data explored teachers' perceptions of the usefulness of the teaching module, their confidence in delivering Islamic history lessons, and the practicality of applying storytelling and interactive instructional media in non-formal Islamic education settings.

Quantitative data from the pre-test and post-test were analyzed descriptively by comparing students' learning achievement before and after the intervention. Qualitative findings derived from classroom observations, interviews, and teachers' reflections were analyzed through descriptive thematic analysis to identify changes in learning engagement, instructional practices, and perceived program benefits. The integration of quantitative and qualitative findings provided a comprehensive evaluation of the effectiveness of the Islamic history-based learning revitalization model implemented at Daarul Thulab Qur'anic Learning Center.

3. Results and Discussion

3.1. Development of an Islamic History Teaching Module

The community engagement program was implemented over a three-month period, from January to March 2026, at Daarul Thulab Qur'anic Learning Center. The program aimed to revitalize learning by integrating Islamic history into non-formal Islamic education as a strategy for strengthening students' Islamic character. The intervention comprised three interconnected components: the development of an Islamic history teaching module, teacher professional development, and classroom mentoring to support instructional implementation.

The first phase of the program focused on developing an age-appropriate Islamic history teaching module for elementary school-aged students. The module was designed based on findings from preliminary classroom observations and a Focus Group Discussion (FGD) involving the Qur'anic Learning Center teachers. The needs assessment revealed that teachers experienced considerable difficulty in introducing Islamic history because no structured, child-friendly instructional materials were available. Consequently, historical content was rarely incorporated into classroom activities despite teachers recognizing its importance for students' moral and religious development.

The teaching module was therefore developed to address these instructional needs. It presents stories about Prophet Muhammad SAW., his Companions, and prominent Muslim figures using simple language, attractive illustrations, and interactive learning activities suitable for children's cognitive development. The instructional sequence progresses systematically from introducing historical figures and major events to encouraging students to reflect on the moral values embedded within these narratives and apply them in their everyday lives. This structure enables teachers to deliver Islamic history lessons in a more organized, engaging, and pedagogically meaningful manner.

The module consists of three major chapters designed according to children's developmental characteristics. The first chapter introduces the exemplary life of Prophet Muhammad SAW., including his lineage, early life, prophetic mission, and the noble moral values demonstrated throughout his life. These materials are accompanied by visual illustrations and simplified explanations to facilitate comprehension among young learners.

The second chapter contains selected inspirational stories from the Prophet's life that emphasize essential dimensions of Islamic character education. The narratives highlight values such as honesty, compassion, patience, perseverance, and the pursuit of knowledge. Stories portraying the Prophet as *Al-Amin* (the Trustworthy), his kindness toward others, his resilience during adversity, and his lifelong commitment to seeking and disseminating knowledge were carefully selected because they are developmentally appropriate and highly relevant to children's daily experiences. Through these narratives, students are encouraged not only to understand historical events but also to internalize the moral lessons represented by the Prophet's exemplary conduct.

The third chapter presents stories about several prominent Companions of the Prophet, each selected to illustrate specific dimensions of Islamic character. For example, Uthman ibn Affan is introduced as a model of generosity, Ali ibn Abi Talib as an example of courage, Umar ibn al-Khattab as a symbol of discipline and responsibility, Abu Dharr al-Ghifari as a representation of modesty and simplicity, and Abu Bakr al-Siddiq as an embodiment of compassion and sincerity. Each lesson concludes with a brief moral reflection and student-centered activities that encourage learners to connect historical narratives with their own behavior and everyday experiences.

The availability of a structured teaching module proved to be an important foundation for improving instructional quality within this non-formal Islamic educational setting. Beyond serving as a learning resource for students, the module functioned as a pedagogical guide that assisted teachers in organizing lesson objectives, sequencing instructional content, and linking historical narratives with targeted character values. As a result, classroom instruction became more systematic, coherent, and continuous across learning sessions.

These findings are consistent with previous studies emphasizing the importance of well-designed instructional materials in values-based education. Ayuni and Nurjaman (2026) argued that Islamic values are more effectively internalized when instructional resources are developed according to learners' developmental characteristics. Likewise, Sapitri et al. (2022) demonstrated that contextualized teaching materials tailored to children's cognitive development enhance student engagement while facilitating the internalization of moral values. In the present program, the combination of simple language, visual illustrations, and reflective learning activities enabled students to understand historical concepts more concretely while maintaining their interest throughout the learning process.

The selection of narratives about Prophet Muhammad SAW. and his Companions also reflects a well-established pedagogical principle within Islamic education. Fauzi and Arifin (2022) emphasized that Islamic history constitutes a valuable medium for character education because historical narratives provide authentic moral exemplars that students can emulate in their daily lives. Accordingly, the teaching module developed in this program extends beyond transmitting historical knowledge by intentionally promoting character formation through the educational principle of *uswah hasanah* (exemplary modeling). Rather than treating history as a collection of chronological events, the instructional design positions historical narratives as a means of cultivating moral reasoning, religious identity, and positive behavioral dispositions.

Furthermore, these findings reinforce the conclusions of Dewi et al. (2022), who demonstrated that Islamic history instruction provides an effective framework for integrating religious knowledge with character education. The experience at Daarul Thulab Qur'anic Learning Center similarly indicates that systematically designed instructional materials can simultaneously address teachers' pedagogical needs and enhance students' learning experiences. Consequently, the Islamic history teaching module developed through this community engagement program functions not only as an instructional resource but also as a sustainable educational innovation that supports engaging, meaningful, and character-oriented learning within non-formal Islamic education.

3.2. Teacher Professional Development

The second phase of the community engagement program focused on the professional development of the four teachers at Daarul Thulab Qur'anic Learning Center. The training was designed to strengthen teachers' content knowledge of Islamic

history while enhancing their pedagogical competence through the introduction of child-centered instructional strategies. The training program emphasized three principal approaches: storytelling techniques, the use of finger puppets as instructional media, and the integration of audio-visual resources, including educational videos depicting the lives of Prophet Muhammad SAW. and his Companions.

Prior to the training, classroom instruction was predominantly characterized by lecture-based teaching and rote memorization. Although these approaches supported the acquisition of basic religious knowledge, they offered limited opportunities for active student participation and often resulted in reduced learning engagement. Classroom observations conducted during the preliminary stage indicated that many students became passive during instructional sessions, suggesting the need for more interactive and developmentally appropriate teaching strategies.

Following the training, teachers demonstrated a greater understanding of the pedagogical importance of employing interactive learning methods that correspond to the cognitive and socio-emotional characteristics of elementary school-aged children. Rather than relying exclusively on direct instruction, teachers began incorporating storytelling, visual media, and interactive classroom activities to facilitate students' understanding of Islamic history. These instructional innovations created a more dynamic learning environment and encouraged greater student participation during classroom activities.

Semi-structured interviews conducted after the training revealed that teachers felt substantially more confident in teaching Islamic history. The availability of a structured teaching module, combined with practical experience using diverse instructional strategies, enabled teachers to organize learning activities more systematically and creatively. More importantly, teachers reported an increased ability to connect historical narratives with the cultivation of Islamic character values, including honesty, discipline, responsibility, compassion, perseverance, and a commitment to lifelong learning. Consequently, Islamic history instruction evolved from merely presenting historical information to facilitating moral reflection and character development.

These findings underscore the critical role of teacher competence in determining the success of educational innovation. Well-designed instructional materials alone are unlikely to produce meaningful educational outcomes without teachers possessing the pedagogical knowledge and instructional skills necessary to implement them effectively. The professional development program therefore contributed not only to teachers' understanding of Islamic history but also to their capacity to transform historical content into engaging learning experiences that support children's cognitive, affective, and moral development.

The results are consistent with the findings of Nurdin et al. (2025), who argued that the effectiveness of religious character education is strongly influenced by teachers' ability to employ contextualized and interactive instructional approaches. Teachers who

successfully relate learning materials to students' everyday experiences are generally more effective in fostering character development than those who rely exclusively on teacher-centered lectures. In the present program, storytelling, finger-puppet-assisted instruction, and audio-visual media proved to be practical pedagogical tools that enabled teachers to present Islamic history in ways that were both engaging and developmentally appropriate for young learners.

These findings also support the work of Ayuni and Nurjaman (2026), who demonstrated that the internalization of Islamic values is enhanced when teachers adopt active, creative, and learner-centered instructional strategies. Storytelling, in particular, provides children with meaningful opportunities to understand exemplary figures through emotionally engaging narratives, while visual media enhance learners' attention, comprehension, and long-term retention of instructional content. The integration of these approaches therefore contributes not only to improved learning outcomes but also to richer educational experiences that encourage active participation and reflective learning.

Furthermore, the training enabled teachers to more intentionally integrate Islamic history with character education. Rather than treating historical narratives as isolated factual content, teachers increasingly emphasized the moral lessons embodied in the lives of the Prophet, his Companions, and prominent Muslim scholars. This finding aligns with Dewi et al. (2022) and Fauzi and Arifin (2022), who argued that Islamic history becomes educationally meaningful when historical knowledge is accompanied by the internalization of exemplary values and ethical principles. By encouraging teachers to facilitate moral reflection alongside historical understanding, the training strengthened their ability to employ Islamic history as a vehicle for character education within non-formal Islamic learning environments.

Overall, the teacher professional development program constituted a strategic component of the broader learning revitalization initiative at Daarul Thulab Qur'anic Learning Center. By strengthening teachers' pedagogical competence, instructional confidence, and mastery of interactive learning methods, the program established a sustainable foundation for implementing engaging, participatory, and character-oriented Islamic history instruction. These improvements not only enhanced the quality of classroom practice during the intervention but also increased the likelihood that the instructional innovations would be maintained beyond the completion of the community engagement program.

3.3. Classroom Mentoring in Islamic History Instruction

The third phase of the community engagement program involved one month of classroom mentoring, during which student volunteers from the University of Darussalam (UNIDA) Gontor collaborated closely with Qur'anic Learning Center teachers to implement the newly developed instructional model. This mentoring process aimed to facilitate the practical application of the Islamic history teaching module while

assisting teachers in adopting interactive pedagogical strategies introduced during the professional development workshops.

Learning activities were designed to maximize student engagement through storytelling, educational games, audio-visual learning resources featuring the lives of Prophet Muhammad SAW. and his Companions, and finger-puppet-assisted instruction. These child-centered instructional approaches were intentionally selected to accommodate the developmental characteristics of elementary school-aged learners, who generally respond more positively to narrative, visual, and experiential learning than to conventional lecture-based instruction.

Classroom observations conducted throughout the mentoring period revealed noticeable improvements in students' learning engagement. Students who had previously participated passively in classroom activities became increasingly willing to ask questions, respond to teachers' prompts, and actively participate in discussions and collaborative learning activities. The integration of storytelling and visual media substantially enhanced students' attention and facilitated their comprehension of historical narratives, enabling them to follow the sequence of events more easily while recognizing the contributions of prominent figures in Islamic history.

Evidence from classroom observations further demonstrated significant improvements in students' historical understanding. By the end of the mentoring program, many students were able to correctly identify several of the Prophet's Companions, retell important episodes from the life and prophetic mission of Prophet Muhammad SAW., and explain the moral lessons embedded within these historical narratives. Rather than merely recalling factual information, students increasingly demonstrated the ability to relate values such as honesty, courage, responsibility, compassion, and perseverance to their own daily experiences. These findings suggest that Islamic history instruction can effectively facilitate both cognitive learning and moral reflection when delivered through developmentally appropriate instructional strategies.

The classroom atmosphere also changed considerably during the implementation period. Learning sessions became more interactive, enjoyable, and participatory than before the intervention. Students displayed greater enthusiasm toward learning activities, while teachers became more confident in facilitating discussions and encouraging student participation. The collaborative mentoring process allowed teachers to observe and gradually adopt innovative instructional practices, thereby strengthening the sustainability of pedagogical improvements beyond the duration of the program.

The effectiveness of the intervention was further reflected in the results of the pre-test and post-test assessments. Prior to the program, most students possessed only a general awareness of Prophet Muhammad SAW., with limited understanding of the historical events, exemplary leadership, and moral values associated with his life. Following the implementation of the Islamic history learning program, students

demonstrated substantially improved knowledge of major historical figures, significant events in early Islamic history, and the exemplary values represented by these figures. These improvements indicate that the instructional intervention successfully enhanced students' understanding of Islamic history while simultaneously supporting the internalization of Islamic character values.

The observed improvements in student engagement can be interpreted through the perspective of constructivist learning theory, which emphasizes that meaningful learning occurs when students actively participate in constructing knowledge through interaction, experience, and reflection. Storytelling and educational games encouraged learners to become active participants rather than passive recipients of information, while visual learning media reduced the cognitive demands associated with understanding historical concepts. Consequently, students were better able to comprehend, remember, and interpret historical narratives in meaningful ways.

These findings are consistent with previous studies highlighting the effectiveness of narrative-based instruction in Islamic education. Dewi et al. (2022) argued that Islamic history provides a powerful medium for integrating historical knowledge with character education because exemplary narratives encourage learners to internalize moral values through reflection rather than memorization alone. Similarly, Fauzi and Arifin (2022) emphasized that stories about the Prophet and his Companions serve as authentic models of ethical behavior that facilitate the development of religious identity and moral reasoning among young learners. The present findings reinforce these conclusions by demonstrating that combining storytelling with interactive instructional media creates meaningful learning experiences that simultaneously promote historical understanding and character formation.

Furthermore, the mentoring process illustrates the importance of continuous pedagogical support in sustaining educational innovation within non-formal Islamic educational institutions. Teacher training alone may improve pedagogical knowledge; however, classroom mentoring provides opportunities for teachers to translate theoretical knowledge into effective instructional practice through collaborative implementation, reflection, and feedback. This collaborative model enabled teachers to gain practical experience while gradually building confidence in employing innovative teaching strategies independently. Consequently, the mentoring component served not only as instructional assistance but also as a mechanism for strengthening institutional capacity and ensuring the long-term sustainability of learning innovation at Daarul Thulab Qur'anic Learning Center.

3.4. Strengthening Students' Islamic Character

The integration of Islamic history into the learning activities of Daarul Thulab Qur'anic Learning Center generated positive outcomes in strengthening students' Islamic character. Through narratives about Prophet Muhammad SAW., his Companions, and prominent Muslim scholars, students were introduced to fundamental Islamic virtues, including honesty, courage, patience, responsibility,

compassion, generosity, and the pursuit of knowledge. Rather than presenting these values as abstract moral concepts, the instructional approach embedded them within authentic historical narratives, enabling students to observe how Islamic ethical principles were practiced in real-life contexts.

The findings suggest that narrative-based learning through exemplary historical figures is particularly effective for young learners. Elementary school-aged children demonstrated greater engagement with moral values when these were presented through stories rather than direct moral instruction. Consequently, students not only acquired historical knowledge but also developed a deeper understanding of how Islamic values could be translated into everyday behavior. Classroom observations indicated noticeable improvements in students' discipline during learning activities, their willingness to participate in classroom discussions, and their confidence in expressing opinions and responding to teachers' questions.

These findings are consistent with Dewi et al. (2022), who reported that Islamic Cultural History instruction facilitates the internalization of character values through exposure to exemplary Muslim figures. Similarly, Jumati (2022) argued that historical narratives in Islamic education provide an effective medium for cultivating responsibility, exemplary conduct, and commitment to Islamic teachings. Within the present community engagement program, the integration of storytelling, audio-visual learning media, and guided reflective activities enabled students to understand these values more concretely and apply them within contexts relevant to their daily experiences.

The results also support the conclusions of Fauzi and Arifin (2022), who emphasized that Islamic history functions not only as a source of historical knowledge but also as an effective vehicle for character education. Moreover, the observed improvements in students' discipline, classroom participation, and enthusiasm reinforce the findings of Lubis et al. (2022) and Rosita et al. (2025), who demonstrated that embedding Islamic values within instructional activities contributes positively to the development of students' religious character. These findings therefore indicate that integrating Islamic history into non-formal Islamic education extends beyond improving cognitive achievement by simultaneously promoting students' moral development and strengthening their Islamic identity.

3.5. Students' Learning Outcomes

The quantitative evaluation further confirmed the effectiveness of the intervention. Table 1 summarizes the results of the pre-test and post-test administered to all 28 participating students.

Table 1. Pre-test and Post-test Results of Students' Understanding
 of Islamic History (n = 28)

Indicator	Pre-test	Post-test	Improvement
Students achieving the minimum mastery criterion (≥ 70)	11	22	+11
Students below the minimum mastery criterion (< 70)	17	6	-11
Learning mastery rate	39.3%	78.6%	+39.3 percentage points
Mean score	44.6	81.8	+37.2 points

The comparison between the pre-test and post-test results demonstrates substantial improvements in students' understanding of Islamic history following the intervention. Prior to the implementation of the revitalization program, only 11 of the 28 participating students (39.3%) achieved the predetermined minimum mastery criterion. Following the introduction of the Islamic history teaching module, teacher professional development, and classroom mentoring supported by storytelling and audio-visual media, the number of students achieving mastery increased to 22 (78.6%). In addition, the mean test score improved from 44.6 to 81.8, representing an average increase of 37.2 points.

These findings indicate that integrating Islamic history with interactive instructional strategies substantially enhanced students' comprehension of major historical figures and significant events in Islamic civilization while simultaneously increasing their engagement throughout the learning process. The marked improvement in the learning mastery rate suggests that developmentally appropriate instructional materials, combined with narrative-based pedagogy and visual learning media, can effectively improve both knowledge acquisition and students' motivation to learn. These findings are consistent with previous research demonstrating that storytelling-based instruction is more effective than conventional lecture-centered approaches in promoting meaningful learning and facilitating the internalization of character values among elementary school-aged children.

3.6. Institutional Impact and Program Sustainability

Beyond improving students' learning outcomes, the community engagement program also generated broader institutional benefits for Daarul Thulab Qur'anic Learning Center. Teachers now possess a structured Islamic history teaching module together with practical experience in implementing interactive instructional strategies, providing a sustainable foundation for continued curriculum innovation after the completion of the program. Consequently, the revitalization initiative strengthened not only students' understanding of Islamic history but also the institutional capacity of the

Qur'anic Learning Center to deliver engaging, learner-centered, and character-oriented Islamic education.

The overall impact of the revitalization program is summarized in Table 2.

Table 2. Institutional Impact of the Islamic History-Based Learning
Revitalization Program

Aspect	Before the Program	After the Program	Achievement Indicator
Learning content	Instruction focused on Qur'anic literacy, ritual practices, and daily prayers.	Islamic history systematically incorporated into the curriculum.	One Islamic history teaching module developed and implemented.
Teaching materials	No structured Islamic history teaching materials available.	Teachers use a structured teaching module as instructional guidance.	Child-friendly Islamic history module successfully developed and utilized.
Teacher competence	Limited experience in teaching Islamic history systematically.	Teachers confidently deliver Islamic history using diverse instructional approaches.	Four teachers completed professional development and classroom mentoring.
Teaching methods	Predominantly lecture-based and memorization-oriented instruction.	Storytelling, finger puppets, discussion, and audio-visual media integrated into classroom instruction.	Teachers consistently implemented at least three interactive teaching strategies.
Student participation	Students were generally passive and easily disengaged.	Students actively participated in discussions and classroom activities.	Increased classroom participation documented through observation.
Knowledge of Islamic history	Students possessed only general knowledge about Prophet Muhammad SAW.	Students recognized key historical figures and their contributions to Islamic civilization.	Students were able to identify and retell historical narratives independently.
Islamic character development	Character values were not	Islamic character values explicitly	Students identified and explained

	systematically integrated into instruction.	embedded through historical narratives and reflective activities.	values such as generosity, courage, discipline, modesty, and compassion.
Program sustainability	No structured Islamic history program existed.	Teachers are able to continue the program independently using the developed teaching module.	Learning resources and instructional strategies remain available for long-term implementation.

Taken together, these findings demonstrate that the revitalization model generated multidimensional outcomes encompassing improvements in instructional quality, teacher professional competence, student learning achievement, Islamic character formation, and institutional sustainability. Rather than functioning as a short-term educational intervention, the program established an integrated learning model that can be sustained and adapted by other Qur'anic Learning Centers seeking to strengthen character education through the integration of Islamic history into non-formal Islamic learning.

4. Conclusion

This community engagement program demonstrated that integrating Islamic history into learning activities at a Qur'anic Learning Center can effectively enhance both students' understanding of Islamic history and their Islamic character. The revitalization model, implemented through the development of a structured teaching module, teacher professional development, and classroom mentoring using storytelling and interactive learning media, resulted in improved student engagement, stronger teacher pedagogical competence, and a substantial increase in learning achievement, with the learning mastery rate rising from 39.3% to 78.6%.

The primary contribution of this program lies in the development of an integrated learning revitalization model that combines curriculum development, teacher capacity building, and sustainable instructional mentoring within a non-formal Islamic educational setting. This model demonstrates that Islamic history can serve not only as a source of historical knowledge but also as an effective medium for character education. Future community engagement initiatives are encouraged to adapt and evaluate this model in other Qur'anic Learning Centers and non-formal Islamic educational institutions to examine its broader applicability and long-term impact on students' character development.

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