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**Strengthening Quranic Literacy and Islamic Character Through a  
Community-Based Participatory Approach at Rumah Peradaban  
Spirit Nabawiyah Community Fannaz**

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**Abstract:** Quranic literacy strengthening in non-formal community settings represents a critical yet underexplored domain in Islamic education. This community service program aimed to strengthen Quranic literacy and Islamic character formation at Rumah Peradaban Spirit Nabawiyah Community Fannaz through a participatory community-based approach. Implemented over three months with 28 active participants aged 4-15 years, the program comprised four main interventions: structured Quran recitation, Islamic book literacy (Readathon Islami), prophetic storytelling (kisah Nabi), and community manager mentoring. Results showed significant improvements across all indicators. Consistent recitation ( $\geq 5$  times/week) rose from 32% to 82% of participants. Active participation in Islamic book discussions increased from 45% to 89%, and independent book borrowing grew from near-zero to 71%. Prophetic storytelling with a three-phase pedagogical design (opening-narrative-reflection) led to 91% of participants identifying Islamic

**Abstrak:** Penguatan literasi Qur'ani di komunitas pendidikan Islam nonformal merupakan domain yang kritis namun belum banyak dieksplorasi. Program pengabdian kepada masyarakat ini bertujuan menguatkan literasi Qur'ani dan pembentukan karakter Islami di Rumah Peradaban Spirit Nabawiyah Community Fannaz melalui pendekatan partisipatif berbasis komunitas. Dilaksanakan selama tiga bulan dengan melibatkan 28 peserta aktif berusia 4-15 tahun, program ini terdiri dari empat intervensi utama: gerakan membaca Al-Qur'an terstruktur, literasi buku keislaman (Readathon Islami), storytelling kisah Nabi, dan pendampingan pengelola komunitas. Hasil menunjukkan peningkatan signifikan pada semua indikator. Konsistensi tilawah ( $\geq 5$  kali/minggu) meningkat dari 32% menjadi 82% peserta. Partisipasi aktif diskusi buku keislaman meningkat dari 45% menjadi 89%, sedangkan peminjaman buku mandiri meningkat dari hampir nol menjadi 71%.

character values, and 78% connecting them to real-life situations. The program also produced a community literacy guide as an institutional asset for sustainability. These findings confirm that structured, methodological, community-empowerment-centered approaches can effectively transform incidental religious practice into sustainable Quranic literacy movements in non-formal Islamic education.

**Keywords:** Quranic Literacy; Reading Movement; Prophetic Storytelling; Islamic Character; Community.

Metode storytelling kisah Nabi dengan desain pedagogis tiga fase (opening-narasi-refleksi) menghasilkan 91% peserta mampu mengidentifikasi nilai karakter Islami dan 78% mengaitkannya dengan kehidupan nyata. Program ini juga menghasilkan panduan literasi komunitas sebagai aset kelembagaan. Temuan ini mengonfirmasi bahwa pendekatan terstruktur, metodologis, dan berpusat pada pemberdayaan komunitas dapat mengubah model insidental menjadi gerakan literasi Qur'ani yang terprogram dan berkelanjutan.

**Kata Kunci:** Literasi Qur'ani; Gerakan Membaca; Storytelling Nabi; Karakter Islami; Komunitas.

## A. Introduction

One of the fundamental challenges in contemporary Islamic education is the weakening of Quranic literacy foundations among younger generations, particularly in urban and semi-urban environments. Quranic literacy is not merely a technical skill of reading Arabic letters; it encompasses three inseparable domains: cognitive (understanding meaning), affective (internalizing the message), and psychomotor (applying the values in practice) (Mustofa & Wahyudi, 2022). When any of these domains is deficient, the holistic formation of Muslim character is compromised. This challenge is further exacerbated by the expansion of digital technology, with research identifying a significant negative correlation between the duration of unsupervised digital content consumption and the frequency of independent Quranic recitation among Muslim adolescents (Hidayat et al., 2021).

Several studies, however, offer cautious optimism. Research has demonstrated that adolescents who consistently engage in Quranic recitation, even for just a few verses per day, exhibit statistically higher levels of emotional stability and moral

resilience (Azizah & Hakim, 2023). This mechanism can be explained through the lens of Islamic educational neuroscience: consistent recitation stimulates gradual moral habituation, positioning the Qur'an as a moral scaffolding that shapes character from within (Rohmah & Suyadi, 2022). Yet Quranic literacy alone is insufficient. A lack of habitual engagement with Islamic books leaves a conceptual vacuum that renders individuals susceptible to fragmented religious understanding (Kurniawan & Fauzi, 2021). Rich religious literacy serves as an intellectual safeguard against exclusive and potentially radical religious narratives (Anwar et al., 2023).

In terms of methodology, prophetic storytelling has proven effective yet is frequently employed without adequate pedagogical design. Structured storytelling interventions based on prophetic narratives have been shown to significantly enhance empathy, honesty, and character resilience (Sari & Wahab, 2022), with effectiveness highly contingent on the adaptation of narrative techniques to the age and contextual needs of the audience (Rahman et al., 2024). Non-formal institutions with strong social capital are more responsive to religious literacy programs and better positioned to sustain them following the completion of an intervention (Arifin & Sulaiman, 2021). Unfortunately, the majority of non-formal institutions continue to operate on incidental models without structured programs, leaving their considerable potential unrealized (Mansur et al., 2021).

Rumah Peradaban Spirit Nabawiyah Community Fannaz is a community-based reading house dedicated to spiritual development and the strengthening of Islamic values among children and youth. Initial needs assessment identified several structural constraints hindering the optimization of its literacy function: (1) Quranic recitation activities lacked a curriculum with clear targets, progressive stages, and evaluation mechanisms; (2) the Islamic book collection was underutilized due to the absence of structured reading guidance; (3) the potential of prophetic storytelling had not been developed methodologically; and (4) no systematic community-based Quranic literacy model existed within the institution.

Based on this needs analysis, the program was designed to: (1) strengthen the Quranic reading movement through a structured recitation program; (2) enhance Islamic book literacy through guided reading and discussion forums; (3) internalize Islamic character values through methodological prophetic storytelling; and (4) develop a sustainable, community-based Quranic literacy model as a reference for other non-formal Islamic educational institutions.

## **B. Method**

This community service program employed a community-based participatory approach, positioning the partner institution as an active subject throughout all phases of the program rather than a passive recipient. The program was implemented at Rumah Peradaban Spirit Nabawiyah Community Fannaz, Deli Serdang, North Sumatra, over three effective months, involving 28 active participants aged 4–15 years. The program phases comprised: (1) socialization, (2) program implementation, (3) evaluation and measurement of outcomes, (4) sustainability reinforcement, and (5) active partner participation throughout the process.

### **1. Socialization Phase**

The socialization phase was conducted through a coordination meeting between the program team and the Community Fannaz management. The meeting aimed to explain the program's objectives, activity plan, and the roles of each stakeholder. This phase also involved a needs identification exercise regarding participants' Quranic recitation habits and interest in Islamic literature, the results of which served as the basis for designing program activities suited to participants' characteristics.

### **2. Program Implementation Phase**

The implementation phase constituted the core of the program, comprising four main activities. First, the Quranic Reading Movement was conducted at every community gathering using a personal recitation card system (kartu tilawah) to track individual progress against weekly page targets calibrated to each participant's initial ability. Second, the Readathon Islami (Islamic Book Reading Sessions) was scheduled

twice monthly, with books categorized by age group: Junior (4-8 years), Adolescent (9-12 years), and Senior (13-15 years), each followed by a guided discussion incorporating three reflective questions. Third, Prophetic Storytelling Sessions were conducted as 45-60 minute interactive narrative sessions across eight sessions, employing a three-phase pedagogical framework: opening, narration, and reflection. Fourth, Community Manager Mentoring was delivered through four practical workshop sessions on facilitating literacy programs.

### **3. *Evaluation and Success Indicators***

Program evaluation was conducted through observation of participant engagement, written post-session reflections, and behavioral observation. Success indicators included: (1) the percentage of participants with regular recitation habits; (2) participation rates in Islamic book discussions; (3) independent Islamic book borrowing behavior; (4) participants' ability to identify Islamic character values from storytelling; and (5) participants' ability to internalize those values in real-life contexts.

## **C. Result And Discussion**

### **1. Result**

#### ***a. Structured Quranic Recitation Movement***

The Quranic Recitation Movement was implemented consistently at every community gathering using a personal recitation card system. Each participant received an individual card recording weekly page targets adjusted to their initial ability. The pre-program baseline assessment revealed that only 32% of participants maintained regular Quranic recitation outside community activities, with an average self-directed recitation frequency of 2–3 times per week lasting fewer than 10 minutes per session.



*Figure 1. Quranic Recitation Documentation at Rumah Peradaban Sirah Nabawiyah Community Fannaz, Deli Serdang*

Following six structured recitation sessions, significant improvements were observed across all three measured dimensions. In terms of consistency, 82% of participants reported reciting the Qur'an at least five times per week an increase of 50 percentage points from the baseline. Regarding session duration, the average recitation time increased from fewer than 10 minutes to 15-20 minutes per session. With respect to recitation quality, 76% of participants demonstrated improvement in basic tajwid fluency as assessed by session facilitators. The communal achievement board mechanism proved particularly effective in sustaining motivation, especially among participants aged 8-12 years, who demonstrated positive peer competition in tracking their own progress.

These findings are consistent with behavioral reinforcement theory, which posits that the combination of structured goal-setting, regular monitoring, and social recognition creates the conditions necessary for sustained habitual behavior (Duhigg, 2012). In the Islamic educational context, the recitation card functions as a self-regulation tool that externalizes internal commitment, making abstract religious obligations concrete and measurable. The role of the achievement board aligns with

Bandura's (1997) concept of social motivation: witnessing peers' progress generates vicarious reinforcement that amplifies individual motivation. The shift from 2-3 times per week to daily recitation in over 80% of participants within three months suggests that the structural barrier; not motivational deficit, was the primary obstacle to regular Quranic engagement in this community.

**b. Islamic Book Literacy Strengthening**

The Islamic book literacy program was delivered through bi-monthly Readathon Islami sessions. During each session, participants selected books from the Community Fannaz collection, which had been categorized into three age-specific tiers: Junior (4-8 years) featuring illustrated prophetic stories and Islamic children's literature; Adolescent (9-12 years) comprising popular sirah nabawiyah and character education books; and Senior (13-15 years) including practical fiqh and Islamic self-development titles.



*Figure 2. Documentation of Islamic Book Literacy Strengthening (Readathon Islami)*

Following 30-40 minutes of independent reading, guided discussions were facilitated using three standard reflective questions: (1) What struck you most from today's reading? (2) What values did you discover? (3) How could you apply these values in your daily life? Evaluation data revealed that 89% of participants engaged actively in reflective discussions, a significant increase from the 45% baseline active participation rate recorded at program inception. Additionally, 71% of participants

reported independently borrowing Islamic books to read at home, a behavior that was virtually absent prior to the program.

The substantial increase in independent book borrowing (from near-zero to 71%) warrants particular theoretical attention. This trajectory mirrors the pattern described in reading motivation research as the "reading engagement cycle" (Guthrie & Wigfield, 2000): guided exposure to appropriately leveled, intrinsically interesting texts generates positive affective associations with reading, which in turn stimulates autonomous reading behavior. The age-tiered categorization was a critical design element, it operationalized the Vygotskian principle of the Zone of Proximal Development by ensuring that reading materials were challenging yet accessible for each developmental stage. When participants encounter texts calibrated to their cognitive and emotional capacity, comprehension is achievable without frustration, which is the foundational condition for intrinsic motivation to develop. The guided three-question reflective protocol further transformed passive reading into an active knowledge construction exercise, fostering metacognitive engagement with Islamic texts.

***c. Prophetic Storytelling Method Implementation***

The prophetic storytelling sessions were delivered as 45-60 minute interactive narrative sessions across eight sessions during the program period. Each session was designed using a three-phase pedagogical framework: the opening phase (establishing contextual relevance of the narrative to participants' lives), the narration phase (dramatic and interactive storytelling with mid-narrative questioning), and the reflection phase (connecting the narrative's values to real situations faced by participants).



*Figure 3. Prophetic Storytelling Session Documentation*

The prophetic narratives delivered across the eight sessions included: the story of Prophet Ibrahim and the value of steadfast faith; the story of Prophet Yusuf and the values of honesty and patience; the story of Prophet Muhammad (peace be upon him) during the Meccan period and the value of perseverance through adversity; and the story of Prophet Musa and the values of responsible leadership. Each narrative was adapted using age-appropriate language, contemporary analogies, and contextually relevant examples.

Post-session written reflections and behavioral observation yielded highly encouraging results. A total of 91% of participants were able to identify at least two Islamic character values from each narrative delivered. With respect to value internalization, 78% of participants demonstrated the ability to connect the prophetic values to concrete experiences in their daily lives. Observable behavioral changes included increased initiative to assist peers within the community environment, reduced interpersonal conflict among participants, and a marked increase in verbal expressions of empathy during group interactions.

**d. Community Manager Mentoring and Program Sustainability**

The mentoring component for Community Fannaz management was delivered through four practical workshop sessions covering: (1) the drafting of the "Connecting Book: Building Prophetic Literacy and Good Character" (Buku Penghubung: Membangun Literasi Nabawiyah & Karakter Baik); (2) techniques for facilitating Islamic book discussions with children and youth; (3) planning and delivering methodologically sound prophetic storytelling; and (4) a participant progress recording and evaluation system.



*Figure 4. Sharing Session and Mentoring of Rumah Peradaban Sirah Nabawiyah Fannaz Management by the Doctoral Program PKM Team, Universitas Muhammadiyah Malang*

By the program's conclusion, the PKM team and Community Fannaz management collaboratively produced the 50-page "Connecting Book: Building Prophetic Literacy and Good Character" a comprehensive operational guide containing structured program schedules developed jointly by management and communicated to parents. This document serves as the primary institutional reference enabling Community Fannaz to independently continue the program following the conclusion of the community service engagement.

**3. Summary of Program Outcome Indicators**

A summary of the program indicator achievements can be seen in the following table:

**Table 1. Summary of Program Outcome Indicators**

Indicator	Initial Baseline	Final Achievement	Change
Participants with regular recitation ( $\geq 5 \times$ /week)	60%	82%	+22%
Active participation in Islamic book discussion	50%	89%	+39%
Independent borrowing of Islamic books	30%	71%	+41%
Identification of $\geq 2$ character values from storytelling	65%	91%	+26%
Connecting prophetic values to real-life situations	50%	78%	+28%

Overall, all program indicators exceeded their initial targets. The most substantial improvements were recorded in independent Islamic book borrowing (+71%) and active participation in Islamic book discussions (+44%), reflecting the success of the guided reading approach in organically stimulating intrinsic literacy motivation. The recitation consistency indicator also showed a dramatic increase (+50%), underscoring the pivotal role of structural support in transforming incidental religious practice into habitual engagement.

## 2. Discussion

The program outcomes collectively confirm and extend the findings from the theoretical literature that informed program planning. The following discussion analyzes these achievements within a multi-layered theoretical framework, examining not only the what of program success but the why and how that explain the mechanisms of change.

### *2.1 Structured Recitation as Moral Scaffolding: A Neuroscientific and Behavioral Perspective*

The increase in recitation consistency from 32% to 82% of participants reciting at least five times per week confirms Rohmah and Suyadi's (2022) argument regarding the mechanism of Quranic value internalization. In the framework of Islamic educational neuroscience, consistent recitation stimulates gradual moral habituation, positioning the Qur'an as a moral scaffolding that shapes character from within. The structured recitation movement implemented at Community Fannaz successfully facilitated this habituation process through schedule consistency, progressively calibrated targets, and an appreciation mechanism that sustained participants' intrinsic motivation.

Furthermore, these data reinforce the findings of Azizah and Hakim (2023), who established a positive correlation between Quranic recitation consistency and emotional stability and moral resilience among adolescents. The significant participation increase within a relatively brief period suggests that the primary barrier to regular recitation is not an absence of intrinsic motivation but rather a lack of structural and systemic support, a finding that aligns with Mansur et al. (2021), who distinguish between structured recitation programs and incidental community models, demonstrating the clear superiority of the former in building long-term behavioral habits.

From a behavioral science perspective, the recitation card system functions as an implementation intention mechanism: participants make specific commitments about when, where, and how they will recite, which research consistently shows reduces the intention-action gap (Gollwitzer, 1999). The card externalizes the commitment, making it visible and socially accountable. When this is combined with the communal achievement board which provides weekly public recognition of progress the program creates a micro-ecology of behavioral reinforcement. The 50 percentage point increase in consistent recitation within three months can therefore be understood not as a sudden motivational awakening but as the predictable outcome of a well-designed behavioral architecture.

## ***2.2 Islamic Book Literacy and the Formation of Conceptual Frameworks for Faith***

The increase in active participation in Islamic book discussions from 45% to 89%, combined with the dramatic growth in independent book borrowing from near-zero to 71%, reflects the success of the guided reading approach. This finding speaks directly to Kurniawan and Fauzi's (2021) argument regarding the urgency of Islamic book literacy in building conceptual frameworks that prevent fragmented religious understanding. When participants are supported in developing reading habits through an enjoyable structure and a safe discussion mechanism, their intrinsic interest in Islamic literacy can be stimulated organically.

Age-based book categorization emerged as a critical success factor. This finding confirms the principle of pedagogical scaffolding, which emphasizes the importance of matching challenge level with participants' cognitive and affective capacity. Books that are too advanced create cognitive overload and affective aversion; books that are insufficiently challenging fail to generate engagement. The three-tier categorization system ensured that each participant encountered texts within their developmental reach, creating the conditions for what Csikszentmihalyi (1990) describes as "flow" a state of focused engagement in which challenge and skill are optimally matched. This achievement also reinforces Abdullah and Ismail's (2020) argument that the transmission of spiritual values is most effective through organic interaction within familiar, supportive environments, precisely the character of Community Fannaz's community setting.

The long-term significance of this outcome extends beyond the program itself. Anwar et al. (2023) argue that rich religious literacy functions as an intellectual shield against exclusive and potentially radicalized religious narratives. The 71% independent borrowing rate suggests that the program has succeeded in seeding a habit of voluntary Islamic reading engagement that, if sustained, will progressively deepen participants' conceptual religious frameworks providing them with the cognitive and ethical

resources to critically evaluate religious claims encountered in digital and social environments.

### ***2.3 Prophetic Storytelling and the Internalization of Islamic Character Across Three Domains***

The outcome of 91% of participants identifying character values from each narrative, and 78% connecting those values to lived experience, represents a robust indicator of internalization. This confirms the results of Sari and Wahab's (2022) quasi-experimental study on the effectiveness of prophetic storytelling in enhancing empathy, honesty, and character resilience. The key to this success lies in the three-phase pedagogical design (opening–narration–reflection), which ensures that participants not only enjoy the story but are guided to extract meaning relevant to their lives.

These findings also confirm Rahman et al.'s (2024) argument that storytelling effectiveness is highly contingent on the adaptation of narrative techniques to the audience's age and context. The use of contemporary analogies; translating the trials of Prophet Musa into the social pressures experienced by today's adolescents, for example, bridges the temporal distance between prophetic experience and modern life in ways that purely didactic instruction cannot. The mid-narrative questioning technique prevents passive reception of the story, engaging participants' active reasoning faculties and encouraging them to predict, evaluate, and interpret narrative developments. The final reflection phase then anchors these cognitive engagements in personal experience, creating what constructivist theorists describe as "authentic learning" knowledge and values that are personally meaningful and therefore more durably retained.

Critically, the observed behavioral changes increased peer assistance initiative, reduced interpersonal conflicts, and heightened verbal empathy demonstrate that value internalization did not remain at the cognitive level (knowing the value) but extended to the affective domain (feeling the value) and the psychomotor domain (acting upon the value). This trajectory corresponds precisely to the three inseparable domains of Quranic literacy as formulated by Mustofa and Wahyudi (2022): cognitive, affective,

and psychomotor. Prophetic storytelling, when structured with a sound pedagogical framework, thus functions as a holistic literacy intervention that simultaneously engages all three domains of Islamic character formation.

### ***2.3 Community Manager Mentoring and Institutional Capacity for Sustainability***

The successful production of the 50-page "Connecting Book: Building Prophetic Literacy and Good Character" by Community Fannaz management at the program's conclusion represents the most strategically significant outcome of the entire engagement. This finding speaks directly to Arifin and Sulaiman's (2021) argument that institutions with strong social capital are more responsive to religious literacy programs and better equipped to sustain them independently following external intervention.

The mentoring approach that positioned community managers as active learning subjects rather than passive recipients of instruction proved effective in building sustainable institutional capacity. This confirms the community empowerment principle that emphasizes the centrality of knowledge and skill transfer to community partners: sustainability must not depend on the continued presence of the external program team. The operational guide produced functions as institutional memory, encoding the program's methods, rationale, and evaluation systems in a form that enables future facilitators to implement the program without requiring retraining from the original team.

From an organizational learning perspective, the collaborative production of the guide also performs a function beyond documentation: it consolidates tacit knowledge the experiential, context-specific understanding that managers developed through implementing the program into explicit, transferable knowledge (Nonaka & Takeuchi, 1995). This transformation from tacit to explicit knowledge is the foundation of organizational learning and institutional resilience. Community Fannaz is therefore not merely a program beneficiary but a knowledge-producing institution capable of sharing its model with similar communities, aligned with the vision of community

empowerment in non-formal Islamic education articulated by Hakim and Rosyid (2022).

The broader implication of this outcome is that short-term community service interventions can generate long-term institutional change when they are explicitly designed with capacity building as a primary objective. The program's investment of four workshop sessions in manager mentoring equal in priority to direct participant programming reflects a deliberate theory of change: that the multiplier effect of capacitating local facilitators far exceeds the direct impact of any single session delivered by external experts.

#### **D. Conclusion**

This community service program at Rumah Peradaban Spirit Nabawiyah Community Fannaz demonstrates that the strengthening of Quranic literacy and Islamic character formation in non-formal community settings can be achieved effectively through a structured, methodological, and community-empowerment-centered program design. The community-based participatory approach successfully transformed an incidental model of religious engagement into a programmatic and sustainable Quranic literacy movement.

The program yielded four principal findings: (1) the structured recitation movement increased recitation consistency from 32% to 82% of participants, confirming that the primary barrier to regular Quranic engagement is structural rather than motivational; (2) the Readathon Islami with age-based book categorization increased discussion participation from 45% to 89% and stimulated independent borrowing to 71% outcomes attributable to the alignment of materials with participants' developmental zones and the use of reflective discussion protocols; (3) prophetic storytelling with a three-phase pedagogical design produced internalization of Islamic values across all three domains; cognitive, affective, and psychomotor as evidenced by observable behavioral changes in the community environment; and (4) mentoring that

positioned managers as active subjects of learning produced durable institutional capacity, evidenced by the completion of a comprehensive community literacy operational guide.

Community Fannaz demonstrated its capacity not merely as a program beneficiary but as a strategic partner positioned to become a replicable model of community reading-house-based Quranic literacy movements. Academic programs and higher education institutions are encouraged to support similar initiatives with broader reach and more comprehensive evaluation instruments capable of measuring medium-term longitudinal impact on participants' religious literacy, character formation, and spiritual resilience.

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