

**INCREASING THE QUALITY OF EDUCATION WITH VARIATIONS OF
LEARNING METHODS TAMAN PENDIDIKAN AL-QURAN
(ACTION STUDY AT DARUL ARQOM AL-QURAN EDUCATION PARK IN
WANASRI HAMLET, JERUKLEGI WETAN VILLAGE, JERUKLEGI DISTRICT,
CILACAP REGENCY, CENTRAL JAVA)**

Ashari Mujamil*, El Syifa Putri Widiyanto, Zain Mubarak

UIN Sunan Kalijaga Yogyakarta
*16240037@student.uin-suka.ac.id

Abstract – *Taman Pendidikan Al-Qur'an (TPA) is a non-formal institution with an Islamic orientation, that educates children to optimize religious learning activities. The purpose is to produce a Qur'anic generation who have a broad Islamic perspective. This paper presents a discussion about the learning process that occurs at TPA Darul Arqom, Jeruklegi Wetan, Cilacap Regency, Central Java. The focus of the study is the application of various learning methods to improve the quality of education. This research was conducted from July 28 – August 30, 2021. The research method used is a qualitative approach, in which data collection was carried out by observation (primary data) and documentation (secondary data). The collected data was analyzed using Kurt Lewin's action research model (Planning, Action, Observation, and Reflection). As a result, a systematic strategy design is needed to improve the quality of education at TPA Darul Arqom. The implementation is in the form of a variety of learning methods. As part of the evaluation of learning activities, teachers will reflect to measure the achievements of the students. Based on the reflections, researchers find that learning activities at TPA Darul Arqom still need improvement such as making a systematic curriculum, adding teaching staff, and making student achievement sheets.*

Keywords: *quality of education, variety of learning methods, Taman Pendidikan Al-Qur'an.*

1. INTRODUCTION

The presence of the *Taman Pendidikan Al-Qur'an* (TPA) plays an important role in educating children (*santri*) to build the Qur'anic generation while maintaining morals (*ta'dib*), and improving religious knowledge (*ta'lim*). Especially in a pandemic situation that causes formal learning activities to be carried out online, school-age children still need a space for interaction with their peers. Therefore, the function of the TPA is not only as a learning space for religious knowledge but also as a space for togetherness and maintaining the solidarity of children with their peers.

Malik in Nurjayanti (2020) describes TPA as an institution or community group that organizes non-formal education based on Islamic religious education which aims to provide the teaching of the Qur'an. TPA is a place for teaching the Qur'an in the community, especially for children. The function of the TPA is to prepare the younger generation so that there will be no religious decline in the future.

TPA activities are divided into two, namely main activities and supporting activities. The main activity is the activity of reciting the Qur'an and its supporting activities are materials such as Arabic, date, *sirah*, *fiqh*, and so on that are adapted to the conditions of the community (Priyadi, 2013).

Mintari in Nurjayanti (2020) stated that there are three TPA learning methods, namely classical, individual, and peer tutors. Classical is used when memorizing material for reading prayers, daily prayers, *Asmaul Husna*, and short letters. Individually implemented when guiding the Koran and prayer practice. Peer tutoring is done to help teachers when teachers are teaching individually.

Previous research that has a similar focus of study, namely research by Aliwar (2016) entitled "*Penguatan Model Pembelajaran Baca Tulis Quran Dan Manajemen Pengelolaan Organisasi (TPA)*." This research is motivated by conventional learning management and the lack of learning facilitators so that quality improvement efforts are needed by managing the Qur'an reading and writing studio through a series of activities that are packaged in an empowerment program package. Strengthening the BTQ learner model that consists of 2 cycles (socialization and implementation) with four learning methods (*Qiro'ati*, *Iqra*, *Tilawati*, and *Al-Barqy*). As a result, a comprehensive understanding and skills are formed in managing standardized BTQ educational institutions.

Furthermore, a research by Unggul Priyadi, et al (2013) entitled "*Peningkatan Mutu Pembelajaran Taman Pendidikan Al-Qur'an Dengan Pembuatan Kurikulum TPA*." The background of this research is that the TPA in Duren Sawit Hamlet, Selomirah Village, Ngablak District, Magelang Regency does not yet have a curriculum and evaluation standard to assess the implementation of TPA, it is necessary to hold a TPA curriculum-making program. The making of the TPA curriculum is carried out in 4 stages, namely student observation, curriculum-making, making guidebooks according to the curriculum, and socializing the TPA curriculum and guidebooks. Making the TPA curriculum and guidebooks that have been adapted to make TPA learning more effective and efficient and following the conditions of the students.

Mungadi (2007) in his research entitled " *Pelaksanaan Pembelajaran Al-Qur'an di TPA SDN 02 Penangranti Jakarta Timur*", raised the theme against the background that students of SDN 02 Penranti East Jakarta pay less attention to religious education Islam, with details of the number of students who do not know the letters of the Qur'an and unable to read the Qur'an properly and correctly. As a result, activities were held Al-Qur'an learning at the TPA which is right in the Mushalla behind SDN 02 Pinangranti Jakarta Timur by a teacher named Muhtar S.Ag. The material taught is in the form of reading and writing activities Al-Qur'an, memorizing short suras, reading prayers, and daily prayers. Procurement Al-Qur'an learning at TPA SDN 02 Pinangranti plays a role in supporting education Islam, especially the education of the Qur'an.

In this study, researchers discuss tips for improving the quality of education which was held at the Darul Arqom Al-Qur'an Education Park (TPA), more precisely about the application of variations of the learning model. Darul Arqom Al-Qur'an Education Park (TPA) has its address at Wanasri Hamlet, Jeruklegi Wetan Village, Jeruklegi District, Cilacap Regency, Province of Central Java. Before this research was carried out, the implementation of learning activities in TPA Darul Arqom is only in the form of main activities, namely reading and writing the Qur'an (BTA) and other activities supported in the form of memorization. In addition, the previous Darul Arqom TPA learning was also guided with the classical method by only 2 (two) teachers, so that the atmosphere of the TPA is monitored less conducive.

Based on the above background, it is deemed necessary to design a strategy that systematically improves the quality of education at TPA Darul Arqom, one of which is by implementing more varied learning methods. Method implementation This varied learning is expected to increase students' interest in learning and create a cheerful and pro-active learning atmosphere. As for the implementation, of course, there must be a reflection to see how far the achievement of students in understanding the learning material received. It is hoped that this research can be used as a reference for the application of the method further learning so that the implementation of TPA activities in Darul Arqom achieves *istiqomah* to produce the Qur'anic generation.

2. METHOD

This study uses a qualitative method, which is a method of researching the status of a group of people, an object, a condition, a system of thought, or a class event in the present (Koentjoroningrat, 1998). Furthermore, research with a qualitative approach emphasizes the analysis of the process of an inductive thinking process related to the dynamics of the relationship between phenomena observed, and always uses scientific logic (Gunawan, 2013).

This research was carried out at the Al-Qur'an Education Park (TPA) Darul Arqom from July 28 until August 30, 2021. Research data collection uses the following methods: (1) observation, namely by observing directly and systematically social phenomena that occurred at the research location as primary data, and (2) documentation, namely by reviewing documents and archives of activities as secondary data. The flow of research and data analysis using Kurt Lewin's action research model, namely by applying the main concept which consists

of four components, namely: (1) planning (planning), (2) action (acting), (3) observation (observing), and (4) reflection (reflecting). Connection The four components are seen as a cycle which can be described as follows:

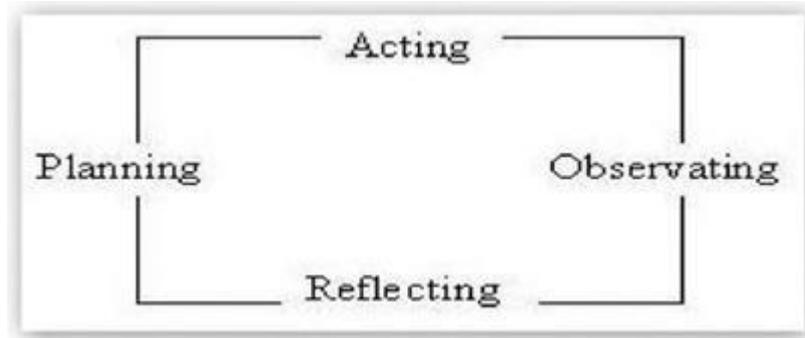


Figure 1. Kurt Lewin's model (Sutrisna: 2021)

3. RESULT AND DISCUSSION

Darul Arqom Al-Qur'an Education Park is one of the educational institutions non-formal educations in Jeruklegi Wetan Village which is oriented in the field of Islamic religious learning, especially the science of Reading and Writing the Qur'an (BTA). Learning targets for TPA Darul Arqom are children of the age of Early Childhood Education (PAUD) to Senior High School First Level (SLTP). Learning activities at TPA Darul Arqom are carried out every day starting from the time of the Maghrib prayer until the Isha prayer, or around 17.30 s.d. 19.30 WIB. Learning activities at TPA Darul Arqom use the classical method led by Mr. Kiai Nur Fauzan and his wife which are divided into 2 (two) classes, namely the Men's Class and the Girls Class.

A. Strategy to Improve the Quality of Darul Arqom TPA Education

The discussion about the quality of education is an issue that is discussed in almost every year aspects of life, including TPA education. In the Big Indonesian Dictionary (KBBI), quality is defined as a measure of the good and bad of an object; grade, level, degree (intelligence, intelligence, and so on), quality. While the learning method is a presentation technique mastered by a teacher to convey subject matter to good students individually or in groups with the aim that the material can be absorbed, understood, and practiced well by students.

Quality in the context of TPA Education is related to efforts to provide services which is complete, and satisfying for the students. Aspects of quality (quality) in the implementation of TPA are always related to student input, the process of organizing TPA with a service focus student, and the outputs achieved by students. The quality of education is not only determined by the institution's education but also adapted to the needs of students who are always developing along with the times.

Sagala in Asnawan (2020) states that the quality of education is a comprehensive characteristic of educational services both internally and externally external that demonstrates its capabilities, satisfies a desired need, or that implied concerns the inputs, processes, and outputs of education. One of the factors that

cause the improvement of the quality of education so far is not enough success, namely a development strategy that is more input-oriented (Ma'arif, 2016). Input-oriented here means that the quality of education is centered on the initial input of students. Will be better if education is also centered on the output of students in the form of knowledge, skills, and values.

The implementation of learning activities at TPA Darul Arqom is still not conducive and systematic so that there are only 2 (two) teaching staff, namely Mr. Kiai Nur Fauzan and his wife are less able to control the students who are difficult to manage. Interaction between kiai and santri looks less close because of the limited range of teachers to invite their students to communicate. Moreover, monitoring of the achievements of students is also less than optimal, so it does not It is rare to find Iqra students who forget where they have read.

Departing from this, a strategy for improving the quality of education is implemented on learning activities at TPA Darul Arqom in the form of steps according to the method Kurt Lewin's action research, as follows:

1) Planning

Considering the process of TPA learning activities carried out before the arrival of the researcher, the teacher, and the Independent *Kuliah Kerja Nyata* (KKN) students Generation 105 Group 56 State Islamic University (UIN) Sunan Kalijaga which is currently carrying out service at the location, holding meetings and coordinating culturally (friendship) on July 28, 2021, to discuss the follow-up plan Darul Arqom TPA learning during—at least—the implementation of KKN take place. The plans include (1) relocation of teaching and learning places, (2) division of classes according to the ability of students, and (3) division of teaching tasks. Documentation of the coordination of the Darul Arqom TPA learning plan can be seen at Figure 2. below:



Figure 2. Coordination of Darul Arqom TPA Learning Plans (Source: Personal Documents)

2) Implementation

The plan that has been prepared is then implemented one day after coordination along with the following details:

- a) The relocation of the place which was originally at the residence of Mr. Kiai Nur Fauzan in RT 09/ RW 06 to Darul Arqom Mosque at RT 03/ RW 06 which is about 50 m from the original place.
- b) With the addition of teaching staff from KKN students, each class can be monitored and conditioned better.

c) The class division which was originally only taught classically and divided into 2 (two) classes, namely the Men's Class and the Women's Class, are further developed into 4 (four) classes, namely the Men's Iqra' Class, the Women's Iqra' Class, the Men's Al-Qur'an Class, and the Women's Al-Qur'an Class. Documentation of learning methods classical and the division of learning classes can be seen in Figure 3. and Figure 3. 4. below.



Figure 3. Classical Learning Method (Source: Personal Document)



Figure 4. Classroom Division (Source: Personal Document)

3) Observation

During the implementation of the above learning activities (starting July 29 – August 30) 2021, researchers and teachers observe the process and development of students from both aspects of basic science (reading and writing the Qur'an), supporting science (memorization and recitation), and morals. Based on observations, there is a significant development of these three aspects, as evidenced by the enthusiasm and interest in learning of students who are maintained until the end of this research was carried out. However, the observations made by

researchers are still is considered less than optimal, because there is still no measurement of learning effectiveness at the Darul Arqom TPA.

4) Reflection

Reflection activities are carried out in two forms, namely by internal teachers and reflections from teachers to students, with the following details:

a) Evaluation from the teacher by carrying out cultural coordination every day.

After completing the TPA activities, discuss the achievements of students.

b) Asking the progress of achievement to students, both in terms of reading and memorization, is carried out every time they want to teach.

c) Assessment of students' writing at the end of the meeting with KKN students, and awarding prizes for outstanding students.



**Figure 3. Giving Gifts as a Reflection on the Learning of Students with Achievements
(Source: Personal Documents)**

B. Implementation of Variative Learning Methods

Learning is an attempt to obtain new information that is causes changes in behavior through experience. In the process, there is an interaction between students, educators, and learning resources in a learning environment. This process is called learning. With output-centered learning, learning will emphasize the sustainability of the learning process in an innovative, interactive, and effective manner that pays attention to the knowledge, skills, and values obtained by students.

The purpose of the TPA is to prepare the formation of the Qur'anic generation. Qur'anic Generation itself is a generation that loves the Qur'an and makes it a way of life. To achieve this goal, TPA students are required to love activities that intersect with the Qur'an, run it with pleasure, and of course able to keep it *istiqamah*. Thus, TPA teachers are also required to design and implement a learning atmosphere with varied methods.

Learning methods can be interpreted as a unique way or pattern in utilizing the basic principles of education as well as various techniques and other related resources so that the learning process occurs in the learner (Ginting, 2008). According to Wina Sanjaya in Helmiati (2012), the learning method is "a way in achieving something", the method used to implement the plans that have been prepared in the form of real and practical activities to achieve learning objectives. But in reality, the method used to convey material or information is different from the method used to understand—consolidating the mastery of a thing—students (santri) in knowledge, skills, and attitudes. The success of TPA learning depends on other factors such as the goal factor, the student factor, the situation factor, and the teacher factor. Thus the learning method plays an important role in holding the success of learning and the accuracy of the teacher in choosing learning methods.

In the teaching and learning process, the teacher in determining the method should not be used carelessly, the teacher in determining the method must go through a selection that is following the formulation of learning objectives. Whatever method is chosen in teaching and learning activities, it should pay attention to the accuracy (effectiveness) of the learning methods used in the teaching and learning process. There are many variations of learning methods that can be chosen and applied by teachers in teaching and learning activities. Therefore, a teacher is expected to choose a good learning method, because whether or not the method is chosen depends on the accuracy of the teacher in choosing a learning method.

The characteristics of a good learning method are as follows (Priyono R, 2009):

- 1) Be flexible, flexible, and have the right power according to the material and students.
- 2) Functional in uniting theory with practice and delivering students to practical skills.
- 3) Develop material, not reduce it.
- 4) Give students the freedom to express their opinions.
- 5) Placing the teacher in the right position.

After designing a strategy to improve the quality of education, the teacher then applies various learning methods at the *Taman Pendidikan Al-Quran Darul Arqom*. Variations of learning methods are applied to attract students' interest in learning, more precisely to reduce boredom. On the other hand, with various learning methods, teachers also get a similar impact, so the situation in the study room will be more cheerful and conducive. The forms of learning methods implemented at TPA Darul Arqom are listed in the table below:

Table 1. Variations in TPA Darul Arqom Learning Methods

No.	Day	Activity
1	Monday	Reciting and memorizing prayer readings.
2	Tuesday	Studying and <i>sholawatan</i> together.
3	Wednesday	Reciting and memorizing prayer readings.
4	Thursday	Recite and read Surah Yasin.

5	Friday	Reciting and telling the Prophets or Islamic stories.
6	Saturday	Arabic Writing Practice.
7	Sunday	Reciting and memorizing prayer readings.

Based on the table above, the details of the activities can be seen in the following description:

1) Recite (Deposit)

Santri starts the activity by praying together in the afternoon and then continue by depositing readings to the teacher—this term in subsequent writings will be referred to as “deposit”—both students who are still studying Iqra and Al-Quran classes. The duration of each child's deposit varies depending on their reading ability. This means that when the student reads fluently, the deposit is only around four to six minutes, in contrast to when the student reads less fluently, the deposit can take 10-13 minutes. The completion of the deposit session also varies depending on the local maghrib's call to prayer. When the Maghrib call to prayer echoed, the deposit session was stopped and continued after the Maghrib prayer in the congregation in the mushalla.

2) *Sholawatan* Together

The activity begins when all students complete their deposit to the teacher, usually 30 minutes before the call to prayer. When all the santri finish their deposit, they sit in a circle (toward the wall). The activity began with a little wisdom by Ust. Nur Fauzi, then the students were invited to read prayers together. The recitation of the shalawat is sometimes accompanied by hadrah instruments such as the darbuka, hadrah—in the pesantren world it is sometimes called “*terbang*”, and bass. Sometimes the shalawat is hummed without any hadrah accompaniment.

The chants that are usually sung are prayers that are easy to pronounce by children and there are many variations of the song, such as *shalawat tibbil qulub*, *nuridzati* and *asyghil*. Shalawat is sung in a loud but solemn voice. In addition to prayer, the students also recite local poems that contain Islamic teachings and are combined with prayers. Examples such as *syi'ir lir-ilir* belonging to Walisongo, the poems of the pillars of Islam and the pillars of faith, and *Syi'ir Tanpo Waton* belonging to Gus Dur.

3) Read Surah Yasin Together

As the activity of reading shalawat together, the activity begins when everyone finished the deposit and sat in a circle. The students who take part in this activity are specifically for those whose deposits have read the Qur'an and students who still make their Iqra deposits are returned home first.

The mechanism for reading Yasin was carried out simultaneously under the guidance of Ust. Nur Fauzi. Reading Yasin besides aiming to get *fadhilah* reading Yasin on Thursdays also aims to improve reading and increase knowledge of recitation for students whose classes are already Al-Qur'an. Not all verses of Surah Yasin are read, but only part of it, more precisely half of each session. So, in two new sessions Yasin khatam.

4) Telling the Prophets or Islamic stories

This activity starts approximately 30 minutes before the call to prayer. The students gathered when they had finished making their full deposit. The activity was guided directly by Ust. Nur Fauzi or the representative. The stories that are narrated are usually prophets who have wisdom that is easily digested by children or pious people whose stories are following the level of mastery of local students. Like the story of the prophet Adam, Prophet Sulaiman, Prophet Yusuf, or the stories of guardians such as Rabi'ah Adawiyah, Ashabul Kahf, and other pious people.

5) Arabic Writing Practice

This activity starts from the afternoon when the regular deposit starts until Isha with a break in the Maghrib prayer. This activity began with a prayer together then the students put themselves in their respective classes. The writing class is divided into two classes, Al-Qur'an and Iqra. Al-Qur'an classes are taught to write at an advanced level by writing prayers in prayers such as prayers after greetings, *iftitah* prayers, *tahiyat*, and so on. While the Iqra class is taught to write at the basic level. Usually, the material comes from Iqra volume two.

The students write out what the teacher wrote from the blackboard into their books. After writing the book, it is collected to the teacher to be corrected and given direction when there are errors. It is hoped that with this activity all students can write Arabic properly and correctly, at least it is easy to read.

6) Memorizing Prayer Readings

This activity is divided into two sessions, memorizing simultaneously—all students—and in groups. The memorization group was divided into six categories by dividing (1) the Qur'an into two classes, male and female, (2) Iqra into two, male and female, (3) toddlers into two, male and female. The type of memorization given is also different, for the Al-Qur'an class includes prayers in prayer, especially the prayers that are written in Arabic writing classes such as *qunut* prayer, *tahiyat* and *iftitah* prayers. As for the Iqra class, the memorization still revolves around basic practices, such as prayer intentions, prayer procedures, ablution prayers, and procedures. The joint memorization aims to strengthen and expedite the students' memorization, while the group ones aim to increase memorization.

C. The Importance of Reflection for Santri

Learning reflection is an activity carried out in the learning process that expresses constructive impressions, messages, hopes, and criticisms of the learning process. Reflection is very useful for a learning activity for both teachers/teaching staff and students to convey the impression of the learning process, whether it goes well or not (Mulyani, 2020).

Reflection on learning at TPA Darul Arqom is usually done after TPA activities in a small forum. Mr. Kiai Nur Fauzan as a teacher talked about his observations about the development of the students. Each student certainly has a different stage of development, so the achievement is different. For example, a student has not been fluent in reading a specified page of Iqra, then the next day he must repeat the page.

Reflection activities are also carried out by the students themselves with the guidance of the teacher. Students will be provoked by simple questions, such as "Who is praying at dawn today?" or "Who has memorized the intention of the Isha prayer?". This question will trigger the students to reflect on themselves. Indirectly they will reflect on themselves whether they have applied the values taught or not. Other questions, such as "How was the Koran activity today?", will trigger the students to voice their opinion about the impression of the ongoing learning process.

The achievements of the students can also be seen from the results of the activities of the students such as writing Arabic letters. The teacher will check the students' notebooks one by one and assess their writing. For students who can do well, will get an award (rewards). This award aims to increase the motivation of the students. In this way, the student's enthusiasm for learning will continue to increase.

The increasing enthusiasm for learning of the students can be seen from the increasing number of students who attended the landfill activities. Children who live around the TPA began to come to participate in the TPA activities. They no longer feel ashamed to go to the TPA because they have no friends. With the presence of peers in the TPA, reciting activities can be carried out using the peer tutor method.

Djamarah in Anggorowati (2011) describes the peer tutoring method (peer teaching) namely learning carried out by friends who have almost the same age. For example, students who are already fluent in reading the Qur'an can listen to their friends' readings peers and correct them if there are errors. In addition, they can also help teach in the male IQRA and female IQRA classes. That way, TPA learning activities will be more memorable and meaningful.

4. CONCLUSION

Based on the application of the action study, so far the implementation of Learning at TPA Darul Arqom can be said to be more organized and conducive, both from the availability of infrastructure, teaching staff, and class division that increases effectiveness convey knowledge to students. The existence of variations in learning methods makes students more enjoy the teaching and learning process at TPA Darul Arqom, so that interest in learning and enthusiasm students in the TPA room woke up well. However, there are still limitations in efforts to improve the quality of education at TPA Darul Arqom, namely the absence of a curriculum that systematic and guidebooks/guidelines for students in carrying out learning activities. Moreover, there is no measurement instrument regarding the effectiveness of learning such as Cards Achievements and Journals / Lecturers' Notes at TPA Darul Arqom are important things for attention for the implementation of sustainable teaching and learning activities.

BIBLIOGRAPHY

- Abdurrahman Ginting, *Esensi Praktis Belajar dan Pembelajaran* (Bandung: Humaniora, 2008), 82.
- Ali Priyono R, *Metode Pengembangan Kemampuan Berpikir Anak Usia Dini di Play Group Alvi Hidayah Mojokrapak, Tembelang, Jombang*, Tesis (Surabaya: Pascasarjana UIN Sunan Ampel, 2009), 30.

- Aliwar, A. (2016). Penguatan Model Pembelajaran Baca Tulis Quran dan Manajemen Pengelolaan Organisasi (Tpa). *Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan*, 9(1), 21-38.
- Anggorowati, N. P. (2011). Penerapan Model Pembelajaran Tutor Sebaya Pada Mata Pelajaran Sosiologi. *Komunitas: International Journal Of Indonesian Society And Culture*, 3(1).
- Asnawan, A. (2020). Relevansi Kebijakan dalam Peningkatan Mutu Pendidikan Agama Islam. *Tafhim Al-'Ilmi*, 11(2), 223-240.
- Baro'ah, S. (2020). Kebijakan Merdeka Belajar sebagai Strategi Peningkatan Mutu Pendidikan. *Jurnal Tawadhu*, 4(1), 1063-1073.
- Helmiati, Model Pembelajaran (Yogyakarta: Aswaja Pressindo, 2012), 20.
- Imam Gunawan, Metode Penelitian Kualitatif: Teori dan Praktik, Edisi Pertama, Cetakan Pertama, (Jakarta: PT Bumi Aksara, 2013), hlm. 80-81.
- Khon, A. Mungadi (2007). Pelaksanaan pembelajaran al-qur'an di TPA SDN 02 Pinangranti Jakarta Timur.
- Koentjoroningrat, Metode Penelitian Masyarakat, (Jakarta: Gramedia, 1998), 12.
- Mulyani. (2020). Menuntun Kebiasaan Melakukan Refleksi Dalam Proses Pembelajaran. <https://ayoguruberbagi.kemdikbud.go.id/artikel/enuntun-kebiasaan-melakukan-refleksi-dalam-proses-pembelajaran/> Diakses pada 7 September 2021.
- Nurjayanti, D., Pudyaningtyas, A. R., & Dewi, N. K. Penerapan Program Taman Pendidikan Alquran (TPA) Untuk Anak Usia Dini. *Kumara Cendekia*, 8(2), 183-195.
- Priyadi, U. (2013). Peningkatan Mutu Pembelajaran Taman Pendidikan Al-Qur'an Dengan Pembuatan Kurikulum TPA. *Asian Journal of Innovation and Entrepreneurship*, 2(01), 37-44.
- Sutrisna, Metode Penelitian Kualitatif Bidang Pendidikan, (Jakarta Timur: UNJ Press, 2021), 129.