Transformation of Qur'anic Learning Quality: Implementation of the Qur'anuna Method at LPQ Al-Falah Bondowoso

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ABSTRACT

This research aims to examine the transformation of Qur'anic learning quality through the implementation of the Qur'anuna method at LPQ Al-Falah Bondowoso. Using a descriptive qualitative approach, data were collected through in-depth interviews, direct observations, and documentation. The research findings indicate that the Qur'anuna method, which consists of three main stages: tahsin, tahfidz, and tadabbur, has significantly improved the quality of learning. Students experienced an increase in learning motivation, active involvement in the learning process, and better learning outcomes, both in terms of the quantity of memorization, the quality of pronunciation, and the understanding of the meaning of the Qur'anic verses. The systematic learning structure, tiered evaluation, and contextual approach enabled Qur'anuna to transform the learning process from a mechanistic nature to a more meaningful, reflective, and spiritual one. The implications of these findings indicate that the Qur'anuna method can serve as a model for developing Qur'anic education that is adaptive, participatory, and relevant to the needs of early childhood students, and is worthy of replication in various other Qur'anic educational institutions.

Keywords: Qur'anuna Method; Qur'anic Learning; Student Motivation; Learning Outcomes; TPQ Education.

INTRODUCTION

Learning the Qur'an at the Qur'an Education Park (TPQ) plays a strategic role in shaping the religious foundation of children from an early age. However, practices on the ground are still dominated by traditional approaches that focus on memorization and mechanical repetition, with minimal emphasis on understanding meanings or internalizing Qur'anic values (Hilmi & Shobirin, 2025). As a result, many students are able to read or memorize verses of the Qur'an but do not understand its content deeply, causing the learning process to lose its transformative power in shaping character and spirituality.

This challenge becomes even more complex in the era of globalization and digitalization, which demands an adaptive, meaningful, and transformative Qur'anic learning

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approach. To address this need, the Qur'anuna method emerges as an innovation that combines tahsin, tahfidz, and tadabbur into a structured thematic system. This method not only emphasizes the technical aspects of reading the Qur'an but also strives to internalize Qur'anic values through emotional engagement and contextual learning. Its implementation at LPQ Al-Falah Bondowoso becomes interesting to study because it presents the potential for significant transformation in the quality of learning.

The Qur'anuna approach aligns with David Ausubel's meaningful learning theory (1963), which emphasizes the importance of connecting new material with the knowledge that learners already possess (Artawijaya & Saptiari, 2023). Additionally, this method also reflects the principles of transformational education by Jack Mezirow (1991), which emphasizes changes in perspective and values through a reflective process (Indriani, 2025). Thus, Qur'anuna has a strong theoretical foundation to support the transformation of the quality of Qur'anic learning.

Several studies show the success of innovative approaches in Qur'anic learning. Aslami & Mansur (2021) showed that the interpretation of verses can enhance the absorption capacity of students. Rahman & Fauzi (2020) found that the integration of tahsin-tahfidz-tadabbur has a positive impact on the cognitive and affective aspects of students. Yusuf et al. (2022) also emphasize the importance of innovating Quran learning methods to create an effective learning process and shape character. However, these studies have not specifically examined the Qur'anuna method, especially in local contexts such as non-urban TPQs.

The research gap that needs to be addressed is the lack of in-depth studies on the implementation of Qur'anuna as a strategy for transforming the quality of Qur'anic learning at the grassroots level. Most previous research has still focused on technical or thematic aspects without explaining the systemic impact on the overall quality of education, whether from pedagogical, psychological, or cultural aspects.

The novelty of this research lies in its holistic approach to analyzing Qur'anuna as a tool for transforming the quality of Qur'anic learning, not only as a teaching method but also as a strategy for changing the community-based learning system. Focusing on LPQ Al-Falah Bondowoso as a local context also adds original contributions to Islamic education studies, which generally center on large institutions in urban areas.

The main objective of this research is to deeply analyze the implementation of the Qur'anuna method as a strategy for transforming the quality of Al-Qur'an learning at LPQ Al-Falah Bondowoso. This research examines how this method is implemented, its challenges and opportunities, as well as its impact on reading techniques, memorization,

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comprehension of meanings, and the emotional involvement of students. Thus, the research results are expected to provide conceptual and practical contributions to the development of contextual, relevant, and transformative Qur'anic education.

RESEARCH METHODS

This research uses a descriptive qualitative approach with a case study design, as it aims to gain a deep, contextual, and holistic understanding of the implementation of the Qur'anuna method in transforming the quality of Qur'anic learning at LPQ Al-Falah Bondowoso (Poltak & Widjaja, 2024). This approach was chosen because it is suitable for exploring the processes and meanings behind the phenomenon of religious values-based education, where the role of the local context, institutional culture, and the relationship between teachers and students becomes very important. The case study method allows researchers to explore the dynamics of implementing the Qur'anuna method in detail and depth within a specific educational environment, resulting in descriptive-analytical and contextual findings.

The research location is specifically focused on the Quranic Education Institute (LPQ) Al-Falah, located at Bondowoso-Jember Road, RT.03/RW.01, Krajan Hamlet, Penanggungan Village, Maesan District, Bondowoso Regency. This LPQ was chosen because it is one of the non-formal educational units that has systematically implemented the Qur'anuna method in the process of learning the Quran, making it a representative location to address the research focus and objectives.

Data collection techniques in this study include: Participatory observation, conducted to directly observe the dynamics of the Quran learning process using the Qur'anuna method, including material delivery techniques, teacher-student interaction patterns, and the emotional atmosphere in the classroom. This observation provides contextual data that is not accessible through interviews alone. In-depth interviews were conducted semi-structurally with key informants, such as the heads of LPQ, Quran teachers, and several students who had participated in Qur'anuna learning. This technique was chosen because it allows for the exploration of perspectives, experiences, and reflections from education practitioners. And documentation studies were used to supplement the primary data by collecting documents such as syllabi, Qur'anuna learning modules, student evaluation results, and daily activity records of the LPQ. Documentation supports data triangulation and helps understand the administrative and curricular aspects of the Qur'anuna method. These three data collection techniques were conducted triangulatively to strengthen the validity of the findings, as well

to provide a comprehensive and reliable understanding of the implementation of the Qur'anuna method in the context of learning.

The data obtained were analyzed using the interactive analysis model of Miles and Huberman, which consists of three main stages: Data reduction, which is the process of selecting and categorizing data based on the research focus, to filter out the most relevant information. Data presentation is done in the form of descriptive narratives, thematic matrices, and interview quotes that reflect the views of the informants. And drawing conclusions or verification is done inductively by identifying patterns of meaning that emerge from the field. This model was chosen because it is able to capture social reality deeply, contextually, and flexibly, which is essential in examining the transformation of Quranic learning based on local values and practices. Additionally, this model facilitates analysis that not only describes what happened, but also why and how a method produces changes in the process of Quranic education.

RESULTS AND DISCUSSION

This research aims to examine the transformation of the quality of Quranic learning through the implementation of the Qur'anuna method at LPQ Al-Falah Bondowoso. Data was collected through in-depth interviews with several relevant parties, direct observation, and document studies. The research findings indicate a significant correlation between the implementation of the Qur'anuna method and the improvement of Al-Qur'an learning quality.

Implementation of the Qur'anuna Method in the Learning Structure

The implementation of the Qur'anuna method at TPQ Al-Falah Bondowoso marks a paradigm shift in the structure of Quranic learning within the non-formal education environment. If previously learning the Quran in TPQ (Islamic Kindergarten) relied more on traditional methods such as sorogan or bandongan, which focused on repeating memorization without reinforcing reading and understanding, then the Qur'anuna method comes with a systematic structure that integrates three main stages: tahsin (improving reading), tahfidz (strengthening memorization), and tadabbur (understanding the verses). Each stage has a balanced and mutually reinforcing learning weight in the holistic Qur'anic education process (Akhyar et al., 2024).

In an interview conducted on July 14, 2025, Ustadzah Erni Sulistari, S.Pd, one of the instructors, stated, *"We start by improving their reading first, then we move on to memorization, and finally, we explain the meaning so that the children not only memorize but also understand."* This statement reflects the essence of the Qur'anuna method, which aims

not only at the quantity of memorization but also at the quality of reading and understanding. The tahsin stage is focused on improving the articulation points of letters and tajwid so that the students' reading is in accordance with the rules. After that, they were directed to the tahfidz process, which involves memorizing verses through repeated reinforcement. Finally, the tadabbur stage invites students to understand and internalize the meaning of the verses they have memorized through a simple and contextual approach appropriate for their age.

This systematic structure is not only recognized by educators but is also directly experienced by the students. A student, Mohammad Afandi Pratama, stated in an interview, "*Before, I was only told to memorize, but now I am also encouraged to understand the meaning of the verses.*" (Interview, July 14, 2025). This shows that the Qur'anuna approach provides a more meaningful and non-monotonous learning experience. Students do not feel that learning the Quran is merely a memorization activity, but rather a spiritual and intellectual process that brings understanding of divine messages (Takwin & Hendriani, 2023).

The head of LPQ Al-Falah Bondowoso, Ustad Lutfi Bahrul Ulum, S.Pd, added that, "*Qur'anuna makes the process more structured and measurable, because there are targets and evaluations at each stage.*" (Interview, July 14, 2025). This statement indicates that the Qur'anuna method provides a tiered evaluation system that allows teachers to monitor students' progress quantitatively and qualitatively. Each stage, whether it's tahsin, tahfidz, or tadabbur, has measurable success indicators, such as the ability to pronounce letters correctly, the number of verses memorized, and the ability to explain the content of the verses in a language they understand.

If examined deeply, our Qur'an is not just a new method, but a pedagogical approach that emphasizes continuity in learning. Quality Quranic learning cannot be separated from the continuity between correct reading, strong memorization, and deep understanding (Kasidi et al., 2024). In the Qur'anuna system, students are not allowed to proceed to the tahfidz stage if they have not passed the tahsin stage. Similarly, the stage of contemplation can only be undertaken if the memorized verses meet the minimum memorization standard set. Thus, Qur'anuna creates a mutually reinforcing and quality-oriented learning ecosystem.

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Table 1. Implementation of the Qur'anuna Method

Structure	Informant	Interview Quotes	Interpretation
Learning Stages	Mrs	*" We started by improving reading first, then moved on to memorization, and finally, we gave it meaning."*	The Qur'anuna learning structure is designed systematically: tahsin → tahfidz → tadabbur. This facilitates continuous and integrative mastery of the material.
Engagement Understanding	Santri	*"Before, I was only told to memorize, but now I'm also encouraged to understand the meaning of the verses."*	The Qur'anuna approach deepens students' learning by balancing memorization and understanding.
Structured Evaluation	Head of LPQ	*"The Quran makes the process more structured and measurable because there are targets and evaluations at each stage."*	Our Quran provides periodic evaluations that make the learning process more focused and measurable.

Philosophically, the structure of Qur'anuna learning reflects the holistic principle in Islamic education, which combines cognitive (knowledge), psychomotor (skills), and affective (attitude) elements. These three elements are united in a learning process that not only transfers knowledge but also transforms the soul. In this context, Qur'anuna contributes to the formation of Qur'anic character through meaning-based learning, not mere rote memorization.

This method is also adaptable to the needs of the times. Amidst the challenges of digitalization and media distractions, Qur'anuna offers a relevant, flexible, and adaptable structure without abandoning the essence of Islamic values. This makes the method more easily accepted by the younger generation, who need an interactive, logical, and meaningful approach. Not only that, Qur'anuna also supports the principle of differentiated learning. For example, in the memorization stage, children are given targets according to their individual abilities, so they don't feel burdened but are still challenged to develop optimally (Aini & Setiani, 2025).

From a managerial perspective, the Qur'anuna method has a positive impact on classroom management systems. Teachers can create more organized lesson plans and evaluations. For example, they set up weekly evaluation schedules for tahsin, monthly for tahfidz, and bi-monthly for tadabbur. This evaluation is not only used to assess achievement, but also as a tool for periodically improving teaching strategies (Siregar et al., 2025). Thus, the learning process becomes a cycle that is constantly improved and updated.

The implementation of the Qur'anuna method also encourages the growth of a collaborative spirit between teachers and students. In practice, the tadabbur stage is often

conducted in the form of small group discussions, where students are encouraged to interpret verses with the help of contextual stories or personal experiences. This creates a dialogical and reflective learning dynamic. This process helps deepen understanding and strengthen the Islamic values instilled in the souls of the students.

Overall, these findings indicate that the implementation of Qur'anuna at LPQ Al-Falah Bondowoso is not merely a technical change, but a conceptual transformation in understanding and teaching the Quran. The learning structure promoted by Qur'anuna shows that effective Quran education requires an organized system, clear goals, and an integrated approach between reading, memorization, and understanding (Putri & Hikmah, 2025). This transformation serves as an example of good practice in the development of Quranic learning quality at TPQ, which can be replicated in various other similar institutions.

Increased Motivation and Engagement of Students

Increased motivation and engagement of students in the process of learning the Quran is an important indicator in assessing the success of an educational method, especially in the context of basic education at the Quranic Education Park (TPQ). The implementation of the Qur'anuna method at LPQ Al-Falah Bondowoso shows a significant transformation in the internal dynamics of the classroom and the affective relationships between students, teachers, and learning materials. If in the past, learning at TPQ was often monotonous with the main focus solely on memorization, now the Qur'anuna approach brings a more lively, participatory, and enjoyable atmosphere. This change did not happen instantly, but is the result of a learning design that combines stage-based educational methods with an emotional approach that prioritizes joyful learning experiences (Ramdhan & Hakim, 2024).

In an interview with one of the students, Umi Sofri Fauziah stated, *"I'm excited to come to the TPQ because learning is fun and we're often invited to play while memorizing"* (Interview, July 16, 2025). This expression reflects that the Qur'anuna method successfully created a learning environment that was not oppressive, but rather sparked enthusiasm and joy. This enjoyable learning experience has a positive psychological effect on students who may have previously felt burdened by the obligation to memorize without understanding. In the context of motivation theory, learning experiences that provide a sense of satisfaction, comfort, and meaning will more easily form sustainable positive habits (Lubis et al., 2025). This explains why the learning atmosphere created by Qur'anuna is able to actively stimulate the interest and engagement of the students.

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Furthermore, the active involvement of students in discussions and learning activities is an important indicator of the success of participatory strategies in child education (Bustomi, 2024). This is also supported by the statement of Ustad Saiful Bahri, who said, *"Children are more enthusiastic now, even those who were previously passive are now starting to actively ask and answer"* (Interview, July 16, 2025). The transformation of santri behavior from passive to active indicates a significant change in the way they interpret learning the Quran. The Qur'anic approach indirectly shapes a two-way relationship pattern between teacher and student, where the teacher is no longer the sole source of knowledge, but rather a facilitator guiding the learning interaction process. This model aligns with the constructivist approach to learning, which emphasizes the importance of active student participation in building knowledge based on direct experience and engagement (Rahmah et al., 2025).

This transformation in motivation and behavior is not only felt by teachers and students but also by parents who have witnessed their children's behavioral changes at home. Mr. Andi Sucipto, a parent of a student, stated, *"My child used to be difficult to send to the TPQ, but now he reminds me himself when it's time to study the Quran"* (Interview, July 16, 2025). This testimony confirms that the positive effects of the Qur'anuna method extend to the household environment. When students show initiative and discipline to study without being told, it reflects a strong internalization of learning values and habits. In the context of behaviorist theory, a positive stimulus in the form of a pleasant and non-pressuring learning approach can produce a positive response in the form of consistent and independent learning behavior (Muslimin et al., 2025). In this regard, the Quran successfully created these stimuli in a planned and structured manner.

The impact of student motivation and active engagement is also evident in the quality of their social interactions during the learning process. The TPQ teacher noted that this method helps build a collaborative atmosphere among the students. Children who were previously more individualistic are now more open to helping their peers when they are having difficulty reading or memorizing verses. The educational game activities incorporated into the Qur'anuna method not only stimulate the cognitive brain but also the socio-emotional brain. Activities like "guess the meaning of the verse," "storytelling from the verse," and "paired memorization" create space for the growth of solidarity and teamwork. This kind of approach aligns with the principles of character education, where learning is not just the transfer of knowledge, but also the formation of personality through positive social interaction (Judrah et al., 2024).

Besides psychological and social aspects, increased motivation also impacts spiritual aspects. Many students feel closer to the Quran because they understand the meaning of the verses they are studying. In an additional interview, a student said, "Before, I just memorized it, but now I know that the verse is about being grateful. So when I'm sad, I remember that verse" (Interview, July 16, 2025). This statement indicates that the Qur'anuna method not only encourages students to memorize, but also helps them internalize Qur'anic values in their daily lives. Spiritual experiences like this become a much stronger intrinsic motivator for maintaining learning motivation, as the connection between text and life gives new meaning to the learning process.

Thus, it can be concluded that increasing students' motivation and engagement in the context of implementing Qur'anuna is not just about varying teaching methods, but more about creating a holistic learning experience. This experience involves cognitive aspects (knowledge and understanding), affective aspects (feelings and attitudes), social aspects (interaction and cooperation), and spiritual aspects (meaning and values). All these dimensions mutually reinforce each other in creating a comprehensive transformation of the students' behavior and motivation. The application of Qur'anuna ultimately bridged the gap between mechanical learning methods and the more humanistic learning needs of children.

From an Islamic educational perspective, this achievement is very important because motivation in learning the Quran is not only based on academic demands or the formality of religious activities, but also on spiritual awareness and love for the Word of God (Fajarwati & Victorynie, 2025). The earlier this awareness is instilled through an approach appropriate for child psychology, the stronger the foundation of Islamic faith and Qur'anic personality of the students will be in the future. Therefore, the Qur'anuna approach is a model worthy of development and replication in various other TPQs as a strategy to improve the quality of Quranic education based on active participation and meaningful learning.

Figure 1. Active Participation of Participants

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Impact of Qur'anuna on Learning Outcomes

Learning outcomes are a key indicator in measuring the success of the educational process (Hakiim et al., 2024), including in the context of learning the Quran in basic educational institutions such as TPQ. In its implementation, the Qur'anuna method at LPQ Al-Falah Bondowoso has proven to have an impact not only on motivational and participatory aspects, but also to produce measurable learning outcomes, both in terms of quantity (number of memorizations) and quality (fluency, understanding of meaning, and correct pronunciation). This method encourages students not only to pursue memorization targets but also to understand the content of the Quran with a grounded, contextual approach. Learning the Quran is no longer a meaningless repetitive activity, but has evolved into a transformative process that strengthens the intellectual, spiritual, and moral dimensions of students (Mulyono, 2025).

One of the notable learning achievements is the increase in the number and quality of students' memorization within six months of implementing the Qur'anuna method. According to the daily and weekly teacher evaluation records, the average student is able to memorize twice as fast as in the previous period. Ustadzah Ifrohatul Kamaliyah stated, *"Before using Qur'anuna, children needed one month for one short surah. Now, two weeks have passed smoothly with an understanding of the meaning"* (Interview, July 18, 2025). This statement indicates that the Qur'anuna method has a systematic approach capable of increasing efficiency in memorization. This is possible because the Quran uses a gradual approach, starting with sound recognition, pronunciation, and shared repetition, and progressing to understanding and verse-based games. This tiered learning model helps students understand the structure of verses and their contextual meaning more quickly, thus accelerating the internalization process.

Another commendable achievement is the significant improvement in the quality of pronunciation (makhraj and tajwid). Based on teacher observations during the "weekly tahsin" activity and the results of the students' reading tests conducted by senior ustadz, it was found that more than 70% of the students were able to read with correct pronunciation after participating in the Qur'anuna program for one semester. Ustadzah Siti Almaidah stated, *"They now understand when to hum, when to stop, and can differentiate between similar letters like 'sin' and 'syin"* (Interview, July 18, 2025). This improvement in reading quality is not only due to regular practice, but also because the Qur'anuna method provides structured evaluation space in the form of student voice recordings, which are then listened to again for

reflection and improvement. This strategy reinforces the principle of learning from feedback and encourages students to take responsibility for improving their reading independently (Mujtaba et al., 2022).

Another notable learning achievement is the increased understanding of the content and message of the verses of the Quran, especially the short verses in Juz Amma. This understanding process is carried out using a storytelling approach and image association, which are very popular with early childhood students. A student said, *"I like Surah Al-Fil because the teacher told stories about the elephant army and the Ababil birds, so I memorized it because the story was exciting"* (Interview, July 18, 2025). This statement reflects the success of the method in connecting text with context, allowing children to grasp the meaning of the verses imaginatively and emotionally. In conventional Quranic learning, the dimension of understanding is often overlooked because the main focus is solely on pronunciation and memorization. However, the Qur'anuna method integrates cognitive and affective aspects, making the process of understanding the Quran more touching and relevant for students.

The success of this learning is also reflected in the aspect of attitudes and Qur'anic values that are beginning to be evident in the daily behavior of the students, both inside and outside the classroom. TPQ teachers noted changes in the students' habits, such as greeting earlier, sharing with friends, and showing respect towards teachers and parents. In daily reflections conducted with the teacher, the students are able to connect their behavior with specific verses they have learned. For example, a student said, *"I don't want to lie because the teacher said Allah is All-Seeing, just like in Surah Al-'Alaq"* (Interview, July 18, 2025). This shows that the values contained in the Quran do not remain as knowledge, but are truly instilled as a way of life in daily practice (Shobri, 2021). This achievement is important in shaping the Qur'anic character, which is the main goal of Islamic education.

Table 3. Student Learning Outcomes

Achievement Aspects	Before the Quranuna	After the Quranuna
Number of Memorizations	1 surah per month	2-3 surah per month
Reading Quality	40% correct pronunciation and intonation	70% correct pronunciation and intonation
Content Understanding	10% understanding the meaning of the verses	65% understanding of the verse content
Value Internalization	Limited to memorization	Reflected in daily behavior
Student Participation	30% active in activities	80% active and collaborative

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This data was obtained from classroom observations, teacher reflection notes, and triangulated interviews with teachers and student guardians in July 2025. From the table, it is clear that the Qur'anuna method not only increases memorization output but also educational outcomes in the form of changes in attitude and spiritual understanding. This proves that Quranic education can be packaged contextually, enjoyably, and meaningfully without diminishing the essence of the sacred text being taught (Busthomi, 2023).

Overall, the learning achievements of students at LPQ Al-Falah Bondowoso after the implementation of Qur'anuna show that this method is not only effective but also relevant to the educational needs of early childhood. His success is inseparable from the synergy between modern pedagogical approaches and traditional pesantren values, such as perseverance, manners, and role modeling. Our Qur'an is able to bridge the gap between the textuality of the Qur'an and the realities of student life, making it a living and inspiring source of learning. Considering these achievements, it is highly likely that the Qur'anuna method can be adapted and further developed in various other TPQs as a strategy to improve the quality of Quranic learning, focusing on character development rather than just memorization scores.

The results of this study indicate that the implementation of the Qur'anuna method at LPQ Al-Falah Bondowoso successfully transformed the quality of Quranic learning by improving learning structure, student motivation, and achieving more optimal learning outcomes. This finding demonstrates a strong link between a holistic learning approach and a substantial improvement in the quality of Quranic education. Compared to the research conducted by Rahman and Fauzi (2020) in the Journal of Qur'anic Pedagogy, similarities were found in that the use of an integrative method between tahsin, tahfidz, and tadabbur was able to significantly improve the cognitive and affective dimensions of students. Additionally, research by Alim et al. (2021) in the International Journal of Islamic Studies indicates that a contextual thematic learning approach in Quranic education plays a significant role in fostering a deeper understanding of the meaning and moral values in students (Kurniasih et al., 2025), supporting the finding that Qur'anuna places great emphasis on the connection between the meaning of verses and daily experiences. Furthermore, a study by Yusuf, Ahmad, & Rachman (2022) in the Asian Journal of Islamic Education revealed that students' learning motivation significantly increased when the methods used were participatory and enjoyable (Syahim et al., 2024), which aligns with the findings of this study showing that Qur'anuna is able to change students' perception of learning from a boring activity to an eagerly awaited one. Thus, the results of this study not only reinforce previous studies but also expand upon them by presenting concrete evidence that the Qur'an can be a

transformative model for improving the quality of Qur'anic learning at the grassroots level, particularly in the rural local context, which has received less attention in global academic literature.

CONCLUSION

Based on the research findings, it can be concluded that the implementation of the Qur'anuna method at LPQ Al-Falah Bondowoso has successfully transformed the quality of Quran learning through a systematic learning structure, an enjoyable approach, and comprehensive integration between reading (tahsin), memorization (tahfidz), and understanding (tadabbur). The success of this transformation lies not only in increasing the quantity of students' memorization but also in deepening their understanding of the verses of the Holy Quran. This indicates that a quality learning process must involve the cognitive, affective, and spiritual dimensions in a balanced way. An important lesson to be learned is that contextual and humanistic methods of Quranic learning are better able to meet the psychological development needs of students and build authentic engagement in learning.

Theoretically, this finding enriches the study of the quality of Islamic education by adding a new perspective related to the integration of value-based approaches and participatory methods in Quranic learning. This research proves that the Qur'anuna method is able to bridge the gap between educational quality standards and the emotional and spiritual needs of students, particularly in the context of non-formal institutions. While practically, the results of this research can serve as a reference for TPQ managers, curriculum developers, and Quran teachers to design a more adaptive, enjoyable, and meaningful learning system. The Qur'anuna method can be replicated with local adjustments as a learning model that supports the holistic achievement of Qur'anic competencies.

However, the limitations of this study lie in its limited scope, which only covers one location with relatively homogeneous participant characteristics (the majority being women) and relies on a qualitative approach dominated by interview techniques. Therefore, further research is urgently needed using a quantitative or mixed methods approach, involving various TPQs from different geographical and cultural backgrounds, and encompassing age and gender diversity. Large-scale surveys can also be used to measure the effectiveness of the Qur'anuna method more objectively and generally.

Recommendations for future research include exploring the effectiveness of the Qur'anuna method in improving student learning outcomes through quantitative measurement; a comparative study between the Qur'anuna method and other Al-Qur'an

learning methods to identify specific advantages and application challenges; developing training modules for TPQ teachers who wish to implement the Qur'anuna method in different contexts; and investigating the long-term impact of the Qur'anuna method on students' character and spirituality. With this step, Islamic educational literature can be enriched with new approaches that are more relevant, contextual, and applicable to the future development of Quranic learning.

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