



Al-Qur'an Education Assistance Based on Love Curriculum for Students of Tpq Aikal Sumur Dewa Bengkulu by Pgmi Kkn Students

Masrifa Hidayani¹, Agustina Putri Utami², Zakiah Balqis³, Peby Chattrindo⁴, Suci Indah Lestari⁵, Agita Salsabila⁶

¹²³⁴⁵⁶Universitas Islam Negeri Fatmawati Sukarno Bengkulu

Email: masrifayani@gmail.com, agustinaputami25@gmail.com,
zakiahbalqis708@gmail.com, pebychatterindo@gmail.com, sucayndah19@gmail.com,
aghtasalsabila@mail.com

Abstrak

Belajar Al-Qur'an pada usia dini sering dihadapkan pada tantangan kejenuhan karena pendekatan yang cenderung kaku dan berorientasi pada target hafalan belaka. Kegiatan pengabdian masyarakat melalui Kuliah Kerja Nyata (KKN) bagi siswa Pendidikan Guru Madrasah Ibtidaiyah (PGMI) ini bertujuan untuk melaksanakan pendampingan pendidikan berbasis Al-Qur'an berdasarkan Kurikulum Cinta di TPQ Aikal, Desa Sumur Dewa, Bengkulu. Kurikulum Cinta menekankan pendekatan pedagogis yang humanistik, welas asih, belajar menyenangkan, dan berpusat pada kenyamanan psikologis anak. Metode pelaksanaan layanan ini menggunakan pendekatan Asset-Based Community Development (ABCD) untuk memetakan dan mengoptimalkan potensi lokal lembaga TPQ. Hasil pendampingan menunjukkan adanya transformasi yang signifikan dalam motivasi intrinsik mahasiswa dalam melafalkan, meningkatkan kecepatan pemahaman surat, dan menciptakan suasana kelas yang inklusif dan ceria. Evaluasi program menggunakan Societal Impact Index (SII) menghasilkan skor efektivitas 94,2% (kategori sangat tinggi). Dampak sosial dari program ini antara lain meningkatkan kepercayaan wali santri terhadap keberadaan TPQ Aikal dan pembentukan rancangan model pembelajaran Al-Qur'an ramah anak di Desa Sumur Dewa, Bengkulu oleh Kelompok 14.

Keywords: Kurikulum Cinta, KKN Kelompok 14, TPQ Aikal, Sumur Dewa, ABCD

Abstract

Al-Qur'an education for early childhood is often faced with the challenge of boredom due to approaches that tend to be rigid and solely target-oriented. This community service activity through the Real Work Lecture (KKN) of Madrasah Ibtidaiyah Teacher Education (PGMI) students aims to implement Al-Qur'an education assistance based on the Love Curriculum (Kurikulum Cinta) at TPQ Aikal, Sumur Dewa Village, Bengkulu. The Love Curriculum emphasizes a humanistic, compassionate, fun learning pedagogy centered on children's psychological comfort. The implementation method uses the Asset-Based Community Development (ABCD) approach to map and optimize the local potential of the TPQ institution. The results of the assistance showed a significant transformation in the students' intrinsic

motivation in reciting, an increase in the speed of understanding makhoriul huruf, and the creation of an inclusive and cheerful classroom atmosphere. Program evaluation using the Societal Impact Index (SII) resulted in an effectiveness score of 94.2% (very high category). The social impact of this program includes increasing trust of student guardians in the existence of TPQ Aikal and the formation of a child-friendly Al-Qur'an learning model draft in Sumur Dewa Village, Bengkulu by Group 14

Keywords: *Love Curriculum, KKN Group 14, TPQ Aikal, Sumur Dewa, ABCD*

Research Background

Qur'an education for elementary school or Madrasah Ibtidaiyah is the main spiritual foundation in forming the noble character Robbani generation. The Al-Qur'an Education Park (TPQ) as one of the pillars of non-formal religious education has a great responsibility not only to teach fluent reading, but to foster a deep love for the holy book of the Qur'an. However, the reality on the ground shows that monotonous conventional learning models often leave children feeling depressed and bored. Interventions for teaching character and religion to children require the formulation of adaptive methods so as not to cause psychological saturation in children (Lutfi & Kartika, 2023). In order to overcome these problems, a new curriculum paradigm is needed that places compassion as the main basis of learning, which is conceptually known as the Love Curriculum. The adaptation of non-formal religious curriculum governance that is relevant to the development of the times is an absolute necessity in order to produce a generation that is individually pious as well as socially pious (Rahmah & Mubarak, 2025).

The Thematic Real Work Lecture (KKN) activity carried out by students of the Madrasah Ibtidaiyah Teacher Education (PGMI) study program took the locus of movement at TPQ Aikal. Administratively, this Qur'an educational institution is located on Jalan Raden Patah 6, RT 03

Neighborhood, RW 01, Sumur Dewa Village, Selebar District, Bengkulu City, Bengkulu Province. TPQ Aikal stands in a strategic and densely populated sub-urban residential area. Accessibility to the location is very easy to reach for local children because it is located in the center of the RT 03 residents' settlement. The environment around TPQ Aikal is characterized by a cleanliness of the spatial layout and a fairly thick religious atmosphere, making it a very potential environment to test a humanist instructional assistance model.

Demographically, the people of Sumur Dewa Village, especially in the RT 03 environment, have very pluralistic sociological characteristics but still uphold the value of community. The livelihoods of local residents are very varied, including state civil servants, traders, daily laborers, and transportation service providers. This economic heterogeneity does not hinder citizens' concern for the religious education of their children. Residents of RT 03 Sumur Dewa are known to have high spiritual awareness, which is evidenced by the high interest of parents to entrust their children to recite at TPQ Aikal after the Asar prayer time until before Maghrib. Relationships between residents are closely established through conventional socio-religious activities that are routinely held, thus creating a harmonious, safe, and supportive social climate for student programs.

When analyzed using the *Asset-Based Community Development* (ABCD) methodology, the Aikal TPQ in Sumur Dewa holds an abundance of internal assets that are very valuable. These assets include physical capital in the form of representative TPQ learning spaces, human assets in the form of the enthusiasm of hundreds of young students and the sincerity of local caregivers, to social capital in the form of full support from the management of RT 03, RW 01, and guardians of students. PGMI KKN students map all of these internal strengths to be activated creatively without having to rely on instructions or material assistance from outside the community. These organic potentials are used as the main basis in compiling a program to introduce fun recitation methods.

The fundamental challenge behind this service is the still use of classical-traditional teaching methods at TPQ Aikal, where students are called one by one to read Iqra or Qur'an volumes while other students are left to wait without structured activities. This condition triggers noise, reduces focus on learning, and triggers laziness in children. The clash between the habits of rigid conventional teaching methods and the psychological characteristics of today's children often hinders the effectiveness of knowledge transfer if it is not balanced with innovative mentoring that touches the affective realm of students (Yuniarti et al., 2023). Furthermore, the failure of educators to create a child-friendly and interactive teaching atmosphere risks burying the intrinsic learning motivation that exists in students significantly (Yusuf, 2023).

The psychosocial condition of students who are depressed due to banging or the demands of rigid memorization targets beyond the limits of their ability are the

urgent reasons why the teaching model at TPQ Aikal must be immediately reformed. Elementary children are in the phase of concrete operational development, where they need positive emotional stimulation so that the process of knowledge transmission runs optimally. When a child associates the place of recitation as an environment full of threats and judgment, then mental resistance will be built, which in the long run can distance the child from the love of the Qur'an itself. Therefore, PGMI KKN Group 14 students view that the curriculum interventions implemented should not only touch the cognitive-mechanical aspects of reading hijaiyah letters, but must touch the deepest affective aspects of children through a sense of security and respect.

To bridge this problem, PGMI KKN Group 14 students introduced the idea of the Love Curriculum into the teaching structure at TPQ Aikal. The Love Curriculum is an educational design that is developed on the basis of sincerity, smile, tenderness, and positive appreciation for every development, no matter how small that children show. The integration of various creative, persuasive, and fun approaches is an absolute must in the modern education ecosystem to attract children's interest in learning (Aransyah et al., 2023). Through the touch of the Love Curriculum, children are no longer taught by force, but are approached personally with the principle of compassion. Learning instruments that are packaged contextually and align with children's comfort in a linear manner are able to drastically increase learning outcomes (Alifah et al., 2023). Based on all these theoretical and empirical considerations, PGMI KKN Group 14 students carried out Qur'an-based teaching assistance based on the Love Curriculum for students at TPQ Aikal, Sumur Dewa Village,

Bengkulu. The formulation of this journal draft is a complete scientific reconstruction of the results of field work designed and executed collectively by all members of Group 14 during the service period.

Research Methodology

The implementation of this community service program relies on the *Asset-Based Community Development* (ABCD). The operational steps are systematically designed through a cycle of four main stages (4D cycle) which are described in the following flow:

Discovery: Asset Mapping→Dream: TPQ Vision FGD→Design: Blueprint Module→Destiny: Pioneer & Action Team

- **Discovery (Local Asset Discovery):** KKN Group 14 students conducted *appreciative interviews* and in-depth observations in the RT 03 RW 01 Sumur Dewa environment to inventory TPQ Aikal's internal assets, including tracking the dominant learning styles of the students and the basic competencies of local teachers.
- **Dream (Digging Dreams Together):** Holding a forum with the chairman of RT 03, TPQ Aikal managers, and representatives of local community leaders to formulate the future of TPQ. The discussion gave birth to a dream with Group 14 and residents: *"Realizing TPQ Aikal as a pilot institution for child-friendly Qur'an education with minimal stress in Selebar District"*.
- **Design (Love Curriculum Design):** PGMI Group 14 students compiled a draft of a Qur'an-based learning supplement based on the Love Curriculum. The daily learning plan was overhauled by including Islamic *ice breaking* elements, sirah nabawiyah fairy tales, reading competence through letter cards (makhorijul letter map), and

a reward system based on achievement stars.

- **Destiny (Implementation of Action and Sustainability):** Carry out intensive recitation assistance during the KKN period at TPQ Aikal. To maintain the sustainability of the post-KKN program, a mini workshop was held to strengthen the Love Curriculum method for the internal ustadz/ustadzah of TPQ Aikal as well as the submission of a symbolic guide document for fun recitation activities by representatives of Group 14.

Results and discussion

The implementation of the mentoring work program by PGMI KKN Group 14 students at TPQ Aikal Jalan Raden Patah 6, Sumur Dewa Village has achieved very positive results in the local Qur'an teaching governance. Through the provision of pedagogical methods that are characteristic of PGMI, the teachers at TPQ Aikal who used to tend to be passive are now skilled in practicing dynamic classroom management, utilizing visual learning media, and inserting educational games on the sidelines of student verse deposits. Targeted training interventions are able to significantly boost the quality of educators' instructional governance (Hadi & Jauhari, 2025; Kholisatul'ulya et al., 2025). The atmosphere of reciting at TPQ Aikal turned into laughter and warmth because the asatidz began to get used to giving verbal praise and warm hugs to the students. Continuous technical guidance contributes significantly to the speed of educators' adaptation in mastering new friendly teaching skills (Erawati et al., 2023).

In terms of student development, the integration of the Love Curriculum empirically succeeded in eroding the stigma that learning to recite is a stressful and boring activity. The Love Curriculum approach that

prioritizes affectionate caresses has been proven to increase children's memory retention in remembering the location of the letters (makhorijul huruf). The use of varied and recreational teaching instruments is very effective in multiplying the learning enthusiasm of elementary children (Aritonang et al., 2026; Kurniawan et al., 2025). TPQ Aikal students now no longer come to recite with a sense of compulsion, but show high initiative to attend early so that they can play guessing the hijaiyah card with KKN Group 14 students. The learning concentration of school-age children will be optimally conditioned when they are in a learning environment with minimal physical and verbal pressure (Dewi et al., 2022; Wijaya et al., 2021).

More profoundly, the success of the PGMI KKN program cannot be separated from the philosophical foundation of the Love Curriculum itself. The true essence of the Love Curriculum rests on the premise that before injecting knowledge into the child's intellect, the teacher must first knock on the door of the child's heart with emotional sincerity. A love-based curriculum requires educators to get rid of all forms of verbal violence and replace it with reflective communication that is full of empathy (Fauzi & Handayani, 2022). With the application of this principle at TPQ Aikal, the emotional bond between teachers and students becomes very strong, so that children become more obedient and easy to be directed when correcting incorrect tajweed readings. Children who are educated to read the Qur'an with an atmosphere of joy and freedom of expression are shown to have a long-term love for the holy book compared to children who are educated under the shadow of physical punishment (Saputra & Lestari, 2024).

To measure the social impact of this program, students calculated the success rate of the program through the Societal Impact Index (SII) by distributing questionnaires to 30 respondents (consisting of the manager of TPQ Aikal, the head of RT 03, and representatives of the guardians of RW 01 Sumur Dewa students). The tabulation figures show the achievement of the social impact index (Societal Impact Index) of 94.2% (Very High). Mentoring approaches that touch the emotional needs of students trigger the massive success of the transfer of ethical values (Mubaroq et al., 2025). In order to ensure the sustainability of the Love Curriculum, periodic coordination between stakeholders must be well maintained because the sustainability of teaching innovation at the local level is highly determined by the continuous synergy of driving cadres in the area (Syabrina et al., 2024). The full results of the social impact index analysis are presented in the table below:

Table 1. Analysis of the Impact of Service Based on the Societal Impact Index (SII)

Ye s	Social Impact Success Indicators (SII)	Achieveme nt Score (%)	Qualitati ve Categori es
1	Improvem ent of pedagogica l skills of asatidz TPQ in adopting the Love Curriculu m	92,6%	Very High

2	Increased excitement and focus of TPQ Aikal students during Qur'an learning	96,8%	Very High
3	Positive response and level of satisfaction of guardians of students to child-friendly recitation methods	94,0%	Very High
4	The readiness of RT 03 and takmir management to oversee the sustainability of the post-KKN program	93,4%	Very High
-	Average Societal Impact Index (SII) Score	94,2%	Very High

Based on the exposure of statistical data in Table 1, the average Societal *Impact Index* (SII) of 94.2% empirically confirms that the people of Sumur Dewa Village, especially in the RT 03 RW 01 environment, accepted the presence of the draft and implementation of the Love Curriculum with a very extraordinary response. This high satisfaction rate represents the collective need of the community for the reform of the

non-formal Qur'an learning system which has been considered too rigid. This high social acceptance rate is triggered by changes in the behavior of students who become more diligent in reciting without the need to be forced or threatened by their parents at home. This phenomenon proves that when children's affective aspects are managed with a compassionate approach, their intrinsic learning motivation will be active voluntarily.

If analyzed by indicator, the second indicator that measures the level of excitement and focus of students during the Qur'an learning process managed to score the highest, which was 96.8%. This extreme achievement validly proves that the Love Curriculum initiated by PGMI KKN Group 14 students acts as a precise theoretical and practical solution to overcome the problem of children's mass boredom during studying. All assistance instruments, from interactive hijaiyah cards to draft child-friendly SOPs reported in this article, are purely the fruit of the thoughts and innovations of work programs developed independently by Group 14 to have a real impact on service partners.

The educational method of interlude *ice breaking*, the use of colorful letter card visualization, and the disappearance of bangs from the classroom make children feel that TPQ Aikal is a safe *zone* for them. This sense of security is what stimulates the child's brain waves to be in a relaxed state, so that the complicated tajweed material becomes much easier to absorb and remember by the child's long-term memory.

In the indicators of readiness of RT 03 and takmir administrators to oversee the sustainability of the post-KKN program (93.4%), it was found that local community leaders are ready to integrate the Love Curriculum into the Standard Operational Procedure (SOP) of teaching at TPQ Aikal

permanently. The management of RT 03 is even committed to allocating residents' social cash on a regular basis to support the procurement of new interactive learning media and an achievement star award system for students. This institutional support is very crucial, because the sustainability of a service program cannot rely on student attendance alone, but must be transformed into the organic property and habits of the local community.

Finally, in the aspect of student guardian satisfaction (94.0%) and improvement of *asatidz* competence (92.6%), there was a harmonious two-way communication synergy. Parents reported changes in their children's positive behavior at home, where children became more polite, diligent in setting up prayers, and often chanting the holy verses of the Qur'an cheerfully. On the other hand, the local *ustadz* and *ustadzah* admitted that they received valuable methodological enlightenment from Group 14 students on how to deal with hyperactive or absent children without using physical or verbal violence approaches. The reduction of psychological tension in the classroom has an impact on increasing the mental health of teachers and teacher job satisfaction at TPQ Aikal, so that the non-formal education climate in Sumur Dewa Village becomes much more inclusive, healthy, and civilized.

Conclusion

The implementation of the Qur'an-based educational mentoring program based on the Love Curriculum organized by PGMI KKN Group 14 students at TPQ Aikal Jalan Raden Patah 6 RT 03 RW 01 Sumur Dewa Village has proven to make a real contribution in reforming the mecca of non-formal religious teaching in a more humanist and civilized direction. The use of the ABCD

approach successfully drives the internal potential of TPQ Aikal so that it gives birth to a child-friendly recital learning ecosystem with a success rate of 94.2% social impact index. The Love Curriculum has succeeded in proving that the process of internalizing the rules of *makhoriul* and *tajweed* runs much faster when the hearts of students are filled with joy and free from fear.

As a form of Follow-up Plan (RTL) to ensure the sustainability of the independence of this program, it is recommended to all TPQ Aikal managers to periodically update the *hijaiyah* letter game media, schedule a forum for evaluating affection between teachers every month, and hold a pious children's festival activity at the RT 03 level regularly as a stage for talent appreciation for all students without exception.

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