



Development of Qur'an Education Through the Love Curriculum Using Wordwall at Tpq Aikal Bengkulu

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Abstrak

Pembelajaran Al-Qur'an pada anak usia dini sering kali dihadapkan pada tantangan kejenuhan akibat pendekatan yang cenderung kaku dan berorientasi pada target hafalan semata. Kegiatan pengabdian masyarakat melalui Kuliah Kerja Nyata (KKN) mahasiswa Pendidikan Guru Madrasah Ibtidaiyah (PGMI) Kelompok 14 ini bertujuan untuk melakukan pengembangan pendidikan Al-Qur'an melalui Kurikulum Cinta menggunakan *Wordwall* di TPQ Aikal, Kelurahan Sumur Dewa, Bengkulu. Kurikulum Cinta menekankan pada pendekatan pedagogi yang humanis, penuh kasih sayang, dan berpusat pada kenyamanan psikologis anak, sementara platform *Wordwall* diterapkan sebagai media gamifikasi digital untuk menstimulasi keterlibatan aktif santri. Metode pelaksanaan pengabdian ini menggunakan pendekatan *Asset-Based Community Development* (ABCD) untuk memetakan dan mengoptimalkan potensi lokal institusi TPQ. Hasil program menunjukkan adanya transformasi signifikan pada motivasi intrinsik santri dalam mengaji, peningkatan kecepatan pemahaman makharijul huruf, serta terciptanya atmosfer kelas yang inklusif dan ceria. Evaluasi program menggunakan *Societal Impact Index* (SII) menghasilkan skor efektivitas sebesar 93,8% (kategori sangat tinggi). Dampak sosial dari program pengembangan ini meliputi meningkatnya kepercayaan wali santri terhadap eksistensi TPQ Aikal serta terbentuknya model tata kelola pembelajaran Al-Qur'an yang ramah anak dan berbasis teknologi di Bengkulu.

Keywords: Pengembangan Pendidikan Al-Qur'an, Kurikulum Cinta, Wordwall, KKN Kelompok 14, ABCD

Abstract

Learning the Qur'an in early childhood is often faced with the challenge of boredom due to approaches that tend to be rigid and oriented solely to memorization targets. The community service activity through the Real Work Lecture (KKN) of Elementary School Teacher Education (PGMI) Group 14 students aims to develop Qur'an education through the Love Curriculum using Wordwall at TPQ Aikal, Sumur Dewa Village, Bengkulu. The Love Curriculum emphasizes a humanistic, compassionate, and psychologically comfort-centered pedagogical approach, while the Wordwall platform is implemented as a digital gamification medium to stimulate the active involvement of students. The implementation method of this service uses the Asset-Based Community Development (ABCD) approach to map and optimize the local potential of the TPQ institution. The program results show a significant transformation in students' intrinsic motivation in reciting the Qur'an, an increase in the speed of understanding

the makhorijul letter, and the creation of an inclusive and cheerful classroom atmosphere. Program evaluation using the Societal Impact Index (SII) resulted in an effectiveness score of 93.8% (very high category). The social impact of this development program includes increasing trust among students' guardians in the existence of TPQ Aikal and the formation of a child-friendly and technology-based Al-Qur'an learning management model in Bengkulu.

Keywords: *Development of Al-Qur'an Education, Love Curriculum, Wordwall, KKN Group 14, ABCD*

Research Background

Al-Quran education for elementary school children or Madrasah Ibtidaiyah (Islamic elementary school) is the main spiritual foundation in forming the Robbani generation with noble character. The Al-Quran Education Park (TPQ), as one of the pillars of non-formal religious education, has a significant responsibility not only to teach fluent reading but also to foster a deep love for the holy book, the Quran. However, the reality on the ground shows that monotonous conventional learning models often leave children feeling stressed and bored. Interventions for character and religious teaching for children require the formulation of adaptive methods to avoid psychological fatigue in children (Lutfi & Kartika, 2023). To address this problem, a new paradigm is needed in the development of Quranic education that places compassion as the primary foundation of learning, conceptually known as the Love Curriculum, and strengthened by the use of modern interactive media such as Wordwall. Adapting the governance of non-formal religious curricula that are relevant to current developments is an absolute necessity to produce an individual and socially obedient generation (Rahmah & Mubarak, 2025).

The Thematic Community Service Program (KKN) carried out by students of the Elementary School Teacher Education (PGMI) program took place at the Aikal Al-Quran Religious Education Center (TPQ Aikal). Administratively, this Al-Quran

educational institution is located on Jalan Raden Patah 6, District (RT) 03, District (RW) 01, Sumur Dewa Village, Selebar District, Bengkulu City, Bengkulu Province. TPQ Aikal is located in a strategic and densely populated suburban residential area. It is easily accessible to local children because of its location in the middle of the RT 03 residential area. The environment around TPQ Aikal is characterized by well-maintained cleanliness and a strong religious atmosphere, making it a very potential environment to test humanistic teaching development models.

Demographically, the community of Sumur Dewa Village, especially in RT 03, has a very diverse sociological character, but still upholds community values. The livelihoods of the local population are very diverse, including civil servants, traders, day laborers, and transportation service providers. This economic heterogeneity does not hinder citizens' concern for the religious education of their children. The residents of RT 03 Sumur Dewa are known to have high spiritual awareness, as evidenced by the high enthusiasm of parents to entrust their children to learn the Quran at TPQ Aikal (Islamic boarding school) from after the Asr prayer until before Maghrib. Close relationships between residents are fostered through routine conventional socio-religious activities, creating a harmonious and safe social climate that strongly supports the implementation of student affairs programs.

When analyzed using the Asset-Based Community Development (ABCD) methodology, the Aikal TPQ in Sumur Dewa holds an abundance of internal assets (internal assets) that are very valuable. These assets include physical capital in the form of representative TPQ learning spaces, human capital in the form of the enthusiasm of hundreds of young students and the sincerity of local caregivers, to social capital (social assets) 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 developing a program to develop fun recitation methods through the integration of Wordwall technology.

The fundamental challenge behind this work program is the still use of classical-traditional teaching methods at TPQ Aikal, where students are called one by one to read books of Iqra or the Qur'an 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, interactive, and tech-literate teaching atmosphere risks significantly burying the intrinsic learning motivation that exists in students (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 his love for the Qur'an itself. Therefore, PGMI KKN Group 14 students view that the development interventions applied 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, impression, and accompanied by attractive technological visualization.

To bridge these problems, PGMI KKN Group 14 students introduced the idea of the Love Curriculum which was realized using the Wordwall application 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 digital approaches is an absolute necessity in the modern education ecosystem to attract children's interest in learning (Aransyah et al., 2023). Through the touch of the Love Curriculum and Wordwall interactive quizzes, children are no longer taught by force, but are approached personally with the principle of compassion. Learning

instruments that are packaged contextually and in favor of children's comfort in a linear manner are able to drastically increase the achievement of learning outcomes (Alifah et al., 2023). Based on all these theoretical and empirical considerations, PGMI KKN Group 14 students carried out a Qur'an education development program through the Love Curriculum using a Wordwall for students at TPQ Aikal, Sumur Dewa Village, Bengkulu. The formulation of this draft journal is a comprehensive scientific reconstruction of the results of the fieldwork 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 (Shared Vision) → Design (Curriculum & Wordwall) → Destiny (Action & Sustainability)

- **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 teachers' digital facilities, projectors, dominant learning styles of students, and basic competencies for 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 team designed an interactive digital game using *the Wordwall platform* in the form of a type of game that connects tajweed punctuation marks (*Match Up*), compiling a series of hijaiyah letters (*Anagram*), and an interactive quiz makhorijul of letters combined with the awarding of an achievement star award system.
- **Destiny (Implementation of Action and Sustainability):** Carry out intensive recitation assistance using *Wordwall* media during the KKN period at TPQ Aikal. To maintain the sustainability of the post-KKN program, a mini workshop was held to strengthen account creation and *modify Wordwall* templates for internal ustadz/ustadzah TPQ Aikal as well as the submission of symbolic fun recitation activity guidance documents by representatives of Group 14.

Results and discussion

The implementation of the development 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, teachers at TPQ Aikal who previously tended to be passive are now skilled in practicing dynamic classroom management, utilizing visual learning media, and inserting digital educational games on the sidelines of student

verse deposits. Training interventions using digital platforms such as *Wordwall* can 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 for teachers 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 using the *Wordwall* application empirically succeeded in eroding the stigma that learning to recite is a stressful and boring activity. The Love Curriculum approach that prioritizes affectionate caresses combined with the excitement of *educational games* has been proven to increase children's memory retention in remembering the location of the letters (*makhori'ul huruf*). The use of interactive digital teaching instruments such as *Wordwall* is very effective in multiplying the learning enthusiasm of elementary children because it triggers simultaneous visual and psychomotor engagement (Aritonang et al., 2026; Kurniawan et al., 2025). TPQ Aikal students no longer come to recite with a sense of compulsion, but show high initiative to attend early in order to be able to try the *tajweed* guess quiz with KKN Group 14 students. The learning concentration of school-age children will be optimally conditioned when they are in a learning environment that minimizes physical and verbal pressure and is supported by interactive technology (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 has become very strong. The use of *Wordwall apps* acts as a catalyst for positive emotions; children do not feel that they are being tested for their abilities, but rather that they feel that they are being invited to play together. 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 *Societal Impact Index* of 93.8% (Very High). A program approach that touches the emotional needs of students triggers the massive success of the transfer of ethical values (Mubaroq et al., 2025). In order to ensure the sustainability of the Love Curriculum and the

use of *Wordwall*, 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 the driving cadres in the area (Syabrina et al., 2024). The full results of the updated 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 & Wordwall Curriculu m	91,5%	Very High
2	Increased excitement and focus of TPQ Aikal students during Qur'an learning	95,7%	Very High
3	Positive response and level of satisfaction of guardians of students to child- friendly	94,2%	Very High

	recitation methods		
4	The readiness of RT 03 and takmir manageme nt to oversee the sustainabili ty of the post-KKN program	93,8%	Very High
-	Average Societal Impact Index (SII) Score	93,8%	Very High

Based on the latest statistical data exposure in Table 1, the average Societal *Impact Index* (SII) of 93.8% empirically confirms that the people of Sumur Dewa Village, especially in the RT 03 RW 01 environment, received the presence of the draft and implementation of the Love Curriculum using *this Wordwall* with a very extraordinary response. This high satisfaction rate represents the collective need of the community for the renewal of the non-formal Qur'an learning system which has been considered too rigid and lagging behind in terms of technology utilization. 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 and collaborated with the right interactive media, 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 95.7%. 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 development instruments, from the letter makhoriul quiz on *Wordwall* to the draft child-friendly SOP 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 in Sumur Dewa Village.

The educational method of interrupting *ice breaking*, the use of dynamic *Wordwall* digital game visualization through gadget and projector screens, and the disappearance of bangs from the classroom make children feel that TPQ Aikal is a safe zone as well as an exciting learning laboratory for them. This sense of security and excitement is what stimulates the child's brain waves to be in a relaxed state, so that complex tajweed materials (such as the law of death and the makhraj of letters) become 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 (93.8%), it was found that local community leaders are ready to integrate the Love Curriculum and the periodic use of *the Wordwall application* 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 provision of TPQ internet data packages and the procurement of an achievement star award system for students. This institutional support is very crucial, because the sustainability of a development program cannot rely on the presence of students alone, but must be transformed into the organic property and habits of the local community.

Finally, in the aspect of student guardian satisfaction (94.2%) and the improvement of *asatidz* competence (91.5%), 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 repeating religious educational games via *Wordwall* on their parents' devices independently. On the other hand, the local *ustadz* and *ustadzah* admitted to getting valuable methodological enlightenment from Group 14 students on how to compile teaching materials into a digital platform without losing the essence of monotheism and morals. The reduction of psychological tension in the classroom has an impact on improving 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, modern, and civilized.

Conclusion

The implementation of the Qur'an education development program through the Love Curriculum using *Wordwall* interactive media 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 humanistic, interactive, and adaptive direction to technology. The use of the ABCD approach successfully drove the internal potential of TPQ Aikal so that it gave birth to a child-friendly recital learning ecosystem with a success rate of 93.8% of the social impact index. The integration of the Love and Wordwall Curriculum has succeeded in proving that the process of internalizing the rules of *makhoriul letters* runs much faster when the hearts of students are filled with joy and facilitated by recreative visual media.

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 game template on the TPQ Wordwall account, schedule a forum for evaluation of affection between teachers every month, and utilize technology as the main bridge for educational communication with guardians of students.

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