

INSTILLING ISLAMIC EDUCATIONAL VALUES AT THE KAFILUL YATIM QURANIC HOUSE IN BANGUN REJO VILLAGE, TANJUNG MORAWA DISTRICT

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Abstract

Although the moral degradation of younger generations in the digital era has received considerable scholarly attention, research examining how non-formal Islamic educational institutions can optimize their role in strengthening community spirituality remains limited. This study aimed to holistically examine the instillation of Islamic educational values at the Kafilul Yatim Qur'an House in Bangun Rejo Village. A qualitative approach was employed using primary data collected through structured non-participant observation, documentation, and structured interviews with educators, orphaned and non-orphaned students, and members of the fathers' religious study group. The findings indicate that Islamic educational values were effectively transmitted across three learning domains: cognitive development through *tajwid* literacy, affective development through habituation based on *Akhlāq lil Banīn*, and psychomotor development through worship simulations. These values were instilled through an integrated combination of habituation, demonstration, storytelling and advice, expository lectures, oral assessment, and educational sanctions (*tarhib*). The study concludes that the effectiveness of non-formal Islamic education depends on the balanced integration of cognitive, affective, and psychomotor dimensions within value-

oriented learning practices. This study contributes to the development of non-formal Islamic education by providing a conceptual and practical basis for reconstructing out-of-school religious curricula and fostering a Qur'anic family ecosystem within the community.

Keywords: Islamic Educational Values; Non-Formal Islamic Education; Qur'an House; Religious Character Formation; Value Internalization

INTRODUCTION

Islamic education is a structured process to shape the ideal Muslim personality (*insan kamil*) based on the Qur'an (Wathoni, 2020; Zailani et al., 2021). Its essence lies in the internalization of sharia principles as a source of operational values (Sehu et al., 2025). In the digital era, instilling religious values from an early age is absolutely necessary through non-formal channels to fortify society from moral degradation (Hasanah & Majid, 2025). In this context, non-formal institutions such as the Qur'an House exist as strategic agents of change that integrate Qur'an literacy to create a civil society with an Islamic character (Putriani et al., 2024).

The Kafilul Yatim Quran House in Bangun Rejo Village, Tanjung Morawa District, was chosen as the research location because it represents a non-formal, religious-based educational institution. As its name suggests, meaning "guardian of orphans," this out-of-school institution embodies the pillars of social concern by prioritizing character development and the Quran for orphans, non-orphan students, and adults. These noble characteristics align with the message of Islam, which emphasizes the urgency of honoring and protecting orphans, as stipulated by Allah SWT in Q.S. An-Nisā' (4): 36.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَلًا
فَخُورًا (النساء/4: 36)

Worship Allah and do not associate anything with Him. Do good to your parents, close relatives, orphans, poor people, near and far neighbors, colleagues, relatives and servants that you have. Indeed, Allah does not like people who are arrogant or very proud of themselves ("Al-Qur'an Dan Terjemahannya," 2022)

A number of previous studies have proven the significant contribution of non-formal institutions such as TPQ and TPA in internalizing the values of faith, worship, and morals of students through the methods of habituation, role models, and advice (Erimawahti et al., 2025; Firliani, 2020; Siregar, 2021). The dominant use of conventional methods such as lectures that do not involve active participation of students, resulting in low understanding and motivation to learn (Annisa & Zawawi, 2026). Instilling religious values is absolutely necessary to construct noble morals, where the synergy of the family and educator ecosystem is the main determinant of the success of children's spirituality.

However, the majority of previous literature focuses on children in general in formal institutions and mainstream Islamic boarding schools (TPQ). This limitation creates a research gap regarding the formulation of a religious curriculum for orphaned Islamic boarding school students (santri) who lack complete domestic care, as well as for segments of society ranging from adults to the elderly. The novelty of this research lies in the integration of adaptive, cross-generational value transmission, which has never been previously studied in the semi-urban setting of Bangun Rejo Village.

Based on these issues, this study aims to holistically examine the material on values (faith, sharia, and morals), transmission methods, outcomes, and supporting and inhibiting factors for internalization of values in the field. The research outputs are projected as strategic evaluation materials for the development of a sustainable non-formal curriculum. All of these urgencies are outlined in a thesis entitled "Instilling Islamic Educational Values at the Kafilul Yatim Qur'an House in Bangun Rejo Village, Tanjung Morawa District."

METHODS

This descriptive qualitative research was conducted at the Kafilul Yatim Qur'an House, Bangun Rejo Village, Dusun 6, Tanjung Morawa, Deli Serdang Regency during April-May 2026 in order to uncover the internalization of Islamic education values in orphaned, non-nyatim, and adult students (Sugiyono, 2021). Primary data sources were collected through structured non-participatory observation of learning dynamics, structured interviews with administrators, educators, students, and parents, and documentation techniques (Nasution, 2023), while secondary data were collected from relevant. Using the interactive inductive reasoning model of Miles and Huberman, data processing was carried out continuously from data collection through the reduction phase to sort out anomalies, present

narrative data, and draw tentative conclusions that were re-verified (Nasution, 2023; Sugiyono, 2021). Finally, the standardization of the validity of the findings was confirmed through credibility, transferability, dependability, and confirmability tests (Sugiyono, 2024: 364), where credibility testing was executed rigidly using extended observation until saturation, increased persistence, reference materials, negative case analysis, member checks, and triangulation of sources, techniques, and time.

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RESULTS

The Kafilul Yatim Quran House, operating since 2020 in Hamlet 6, Bangun Rejo Village, Tanjung Morawa District, Deli Serdang, is an inclusive non-formal Islamic education unit for 10 orphaned students, 40 non-orphaned students from kindergarten to high school, and 12 male study group members aged 38–60. The presence of this independent institution in this heterogeneous semi-urban area with Javanese ethnicity provides a solution to the absence of religious education infrastructure and a means of communal bonding. All educational activities are carried out using the terrace of the manager's house measuring 16 mx 11 m at the end of Gang Saleh which is equipped with a blackboard, study desks, lighting, waiting area, shared toilet, parking lot, visual posters of makhorijul huruf, and Kitab Akhlāq lil Banīn Volume 1. Administration, facilities, and curriculum are managed through a simple, flexible management structure by a husband and wife, namely Mr. Windi, ST, S.Pd., Gr. and Mrs. Tri Wahyuni, S.Pd., Gr., who act as the owner, manager, and main educator of the institution.

The institution's comprehensive curriculum emphasizes Quranic literacy, tajwid, etiquette, memorization of Juz 30, and the deactivation of the basic fiqh program to optimize character building. Regular santri classes (mostly grades 3 of elementary school–7 of junior high school) are held after Maghrib prayers (7:00–8:00 PM WIB) based on proficiency clusters, including the Iqro group volume 3 on Monday–Tuesday, a combined morals class on Wednesday, and the Al-Quran group volume 2 on Thursday–Friday. Mr. Windi leads the morals class through Arabic writing techniques, nahwu-sharaf analysis, and prophetic stories, and teaches Quranic recitation using modeling methods, choral reading, individual submissions, and mechanical bells to mark corrections. On the other hand, Mrs. Tri Wahyuni separately accompanied 3 early-age students and slow learners in Iqro volume 1. Meanwhile,

the andragogy program for fathers' religious studies, which is funded by donations (free for orphans), was operated after the Isha prayer (20.45–23.00 WIB) without a bell instrument, with a focus on Iqro volume 1 material on Monday and Al-Quran reading on Tuesday.



Figure 1. Implementation of Al-Quran learning for students



Figure 2. Implementation of Iqro and Al-Qur'an learning for fathers

Islamic Educational Values Instilled in the Program Religious Guidance at the Kafilul Orphan Qur'an House

The structured application of cognitive, affective, and psychomotor taxonomy at Rumah Qur'an Kafilul Yatim transforms the theological and ethical competencies of students. The cognitive aspect focuses regular students on deepening the study of Iqro volume 3 and Al-Qur'an juz 2 to equip them with knowledge of the laws of tajwid and the accuracy of pronunciation of makhārijul huruf. Conversely, for the cluster of early age students and slow learners, the material of Iqro volume 1 is managed separately through exclusive private classes. The instillation of the affective dimension is actualized every Wednesday through the study of Kitab Akhlāq lil Banīn Volume 1 which emphasizes the habituation of practical etiquette—such as the obligation to say salam, shake hands (salim), and tidy up the table. This implementation is reinforced by religious educational sanctions in the form of the obligation to recite the dhikr of Subhanallah 33 times for violators of the order in order to trigger a deterrent effect of worship value. In the psychomotor domain, the vocal skills of students are evaluated via an interactive deposit with a "three lives" beat elimination system in juz 2, as well as an independent "one life" system in surah Al-Adiyat

juz 30. On the other hand, the men's study group (aged 38–60 years) is aligned through a relaxed, polite, and communicative andragogical approach like friends to overcome the obstacles of memory decline and visual limitations of old age. In addition to vocal literacy skills, psychomotor cultivation was also integrated through a practical fiqh curriculum including simulations of real worship, such as performing Isha prayers in congregation, memorizing the qunut prayer, and demonstrating the taharah movement. However, the fiqh program has now been completely deactivated so that the management can focus on accelerating the fluency of reading the Qur'an and strengthening the moral character of students in the field.

This can be seen in the results of interviews with educators, namely as follows:

Lessons were once about basic Islamic jurisprudence (Fiqh), such as the pillars of Islam, the pillars of faith, the pillars of prayer and their practices. They also covered matters such as what invalidates ablution (wudu), tayammum (clearing of the face), and prayer time limits. However, that was before Ramadan. After Ramadan, lessons focused solely on reciting the Quran and reciting the Quran, as well as morals, due to incidents of students behaving inappropriately, which became a serious concern in shaping their character and attitudes. (Educator Interview, Wednesday, April 29).

Based on the interview results, the author observed that basic Fiqh instruction previously focused on developing students' psychomotor skills through hands-on practical activities. While some material was still provided, it was not overly prominent. However, the focus of instruction has shifted, emphasizing Iqro (reciting the Quran), Al-Quran, and Akhlak (morals). This demonstrates that the educational program has been adjusted based on changing needs and circumstances.

Islamic Educational Values in the Program Religious Guidance at the Kafilul Orphan Qur'an House

Empirical analysis shows that the habituation and direct instruction methods at the Kafilul Yatim Qur'an House are effective in internalizing Islamic values. In the santri cluster, routine pre-learning habits are manifested through the recitation of prayers, istiaazah, basmalah, and post-learning etiquette such as tidying tables and shaking hands in an orderly manner (salim). The classical direct practice method for the Iqro cluster volume 3 is combined with the harakat beat intonation formula, while the Al-Qur'an level juz 2 is tightened with a correction bell elimination system of a maximum of three "lives."

Internalization of sharia is also reflected through practical demonstrations of Islamic jurisprudence (fikih) of the real taharah and congregational Isha prayers to mitigate contextual errors in worship in society. On the other hand, affective development is actualized through prophetic stories and educational advice from the Book of Akhlāq lil Banīn supported by a nahwu-sharaf approach to shape polite interpersonal attitudes of students based on age stratification. In the evaluation of literacy quality, the institution applies a rigid oral assessment (performance appraisal) with a "three lives" system, placement tests, and demotion sanctions for students who experience reading degradation. The instillation of theological values is supported by expository explanations (interactive lectures) assisted by throat anatomy posters to equip cognitive understanding before independent contributions. Meanwhile, in the Men's study group, the opening congregational zikir ritual and the kafaratul majelis prayer are aligned with the characteristics of religious andragogy, which focuses on visualizing the shape of the mouth and guiding persuasive waqf signs on the blackboard to reconstruct the bonds of social piety.

This is also reinforced by interviews with educators regarding the attitudes or morals that are the focus of development for students, namely as follows:

Getting students into the habit of saying hello and shaking hands before studying, before studying, reciting prayers, prayers from their parents, and Surah Al-Fatihah. Then, while studying, it is forbidden to make noise or fight (try to study in an orderly manner), if someone does not understand, or if they want to excuse themselves to go to the bathroom, please speak politely. Although students still make noise, it can be managed. In addition, after studying, they are accustomed to saying *hamdalah* or reciting prayers after studying, tidying up their desks and belongings, then orderly greetings and going home. That is what we are trying to implement, the little things when studying. (Educator Interview Wednesday, April 29, 2026).

Results of Instilling Islamic Educational Values in the Program Religious Guidance at the Kafilul Orphan Qur'an House

The implementation of Islamic educational values at the Kafilul Yatim Qur'an House has had a positive impact across taxonomies for the students and congregation of Bapak-Bapak. The student cluster successfully escalated reading skills to achieve second place in the village-level MTQ and third place in the sub-district-level, and demonstrated a transformation in polite domestic etiquette. The integration of regulations for the five daily

prayer notebooks also effectively restored memorization of the Qunut prayer and built discipline in independent worship. Meanwhile, Study group for the fathers' category cluster succeeded in reducing social anxiety, deepening understanding of andragogical waqf signs, increasing participation in village wiritan (wirit), and fostering theological courage to act as imams for congregational prayers in the community.

The improvement in the ability to read Iqro and the Qur'an for both students and fathers can be seen through the ability to remember and pronounce the hijaiyah letters, pronounce letters with the correct *makharijul*, understand the rules of tajwid and read Iqro and the Qur'an more fluently, although slowly, but it is better than before participating in the training. This is in line with the statement from the results of interviews with orphaned and non-native students at the Iqro and Al-Qur'an level, namely as follows:

I've started to read Iqro and the Qur'an fluently, but I'm still learning, sis. When I came here, I was demoted to Iqro again. I had already moved up to the Qur'an at the previous study place. However, when I moved here, I was tested on reading and at that time I was still in juz 1 (just started the Qur'an), so I was demoted to Iqro 6 because I read a lot of mistakes. Then, I was demoted again to Iqro 3 and until now I still stay at Iqro 3. (Interview with Nonyatim Iqro Students, Monday, April 13, 2026).

Supporting and Inhibiting Factors in Instilling Educational Values Islam in the Religious Development Program at the Qur'an House Orphans

1. Supporting Factors for Value Instillation

The instillation of Islamic educational values at the Kafilul Yatim Quran House is strongly supported by the exemplary role model of educators and a religious learning environment. Mr. Windi's stature as an accomplished and respected Qari (reciter) in Bangun Rejo Village has been proven to foster theological trust and extrinsic motivation among students to emulate his competence. Furthermore, the strong Islamic nuances, fostered through the habituation of prayer, dhikr, and congregational Isha prayers, are reinforced by highly supportive sociological interactions among students, which have given rise to wise initiatives such as utilizing WhatsApp groups to remind each other of Quran recitation schedules. These supporting factors are complemented by the massive synergy between students' intrinsic motivation and the active involvement of the family's domestic environment. The deep spiritual awareness within the adult congregation, such as theological concerns about age limitations and moral responsibility as heads of families, serves as a

powerful andragogical driving force for steadfastness in improving the quality of recitation. This inner drive runs parallel to external support in the form of motivation from their wives and the absolute trust of their parents who have entrusted their children to the institution's care throughout its six years of operation. The management's commitment to conducting competency mapping (placement tests), recommending talented students to the MTQ competition, and involving teenagers in practical community roles such as muezzin and Ramadan imams, confirms that this systemic support has succeeded in producing adaptive and functional coaching outcomes in the community.

2. Factors Inhibiting Value Inculcation

The implementation of the religious development program at the Kafilul Yatim Qur'an House faces structural and cultural obstacles that affect the stability of learning. The main obstacles stem from disparities in cognitive capacity and age of students, where young students often experience biological articulation barriers such as lisp when pronouncing the hijaiyah letters (Š a, ja, kho, za), as well as low concentration due to unfocused behavior and sitting far from the blackboard when copying the Book of Akhlāq lil Banīn. Memory decline (andragogy) is also a crucial challenge in the study group of elderly men (38–60 years old) who often make repeated errors in harakat punctuation and basic tajweed rules. In addition, the limited allocation of operational time in the evening after Maghrib and Isha prayers is prone to clashing with domestic role conflicts and physical exhaustion, especially for male congregants as heads of families who are required to work late into the night so that regular study groups are often canceled via WhatsApp groups. This physical stability deficit is exacerbated by students' drowsiness after attending formal school, as well as decreased visual visibility and hearing among the elderly. Finally, limited study space infrastructure, which utilizes private home terraces, and a shortage of student toilets also mitigate the achievement of the practical fiqh curriculum targets. Consequently, demonstrations of taharah and ablution procedures with water cannot be implemented on a mass scale in the field. Although students consider the existing facilities to be adequate, thanks to donations of Qur'ans and special fee reductions for orphans, administrators are still required to optimize limited facilities and implement andragogical approaches and adaptive teaching methodologies that are more patient and humane to minimize these infrastructure constraints.

DISCUSSION

Islamic Education Values instilled in the Religious Development Program at the Kafilul Yatim Qur'an House

Conceptually, the essence of Islamic educational values refers to a constellation of normative principles derived from Islamic law that bind human behavior, social ethics, and philosophy of life (Indrawati et al., 2023; Sinaga & Mahariah, 2023). In line with KH Ahmad Dahlan's paradigm, the moral dimension is placed at the top priority as an instrument for building noble character to maintain monotheism based on the Qur'an and Sunnah (Alim et al., 2024). Internalization of this transcendental principle requires in-depth cognitive stimulation so that students are able to construct analytical, innovative, creative, and critical thought patterns (Azyumardi Azra in (Sehu et al., 2025)). Empirical findings at the Kafilul Yatim Qur'an House confirm that the cultivation of Islamic values is operationalized holistically, touching on three taxonomic domains, including cognitive, affective, and psychomotor skills of students through periodic instructional programs in the field. In the cognitive dimension of Iqro and Al-Qur'an learning, the main focus is directed at mastery of memory, accurate understanding of makhārijul huruf, tajwid, and theological problem solving (Kasanah & Pratama, 2024). As a constant absolute foundation axis across time, the Qur'an integrates the pillars of social education, ethical code, and universal spirituality (Aris, 2022). Therefore, fluent Al-Qur'an literacy skills are a crucial medium for instilling the values of faith as a reconstruction of an individual's basic character (Ningsih & Azmaliah, 2025). The existence of faith is actualized through a complete integration between theological justification of the heart, verbal articulation, and proof of real worship (Indana et al., 2020). One of them is realized through the pillars of faith to maintain belief in the heavenly book as a universal guide to life (way of life) for human civilization).

Meanwhile, in the affective dimension, internalization of values focuses on character reconstruction, inner awareness, and emotional maturation of students (Kasanah & Pratama, 2024). Using the Book of Akhlāq lil Banīn Volume 1, educators integrate the method of prophetic stories and applicable advice on interpersonal etiquette that is in line with Imam Al-Ghazali's conceptualization of the strong nature of the soul and Ibn Miskawaih's principles regarding spontaneous moral actions (Hawa et al., 2023). This affective study shows a functional correlation with (Firliani, 2020) empirical findings at Nur Huda Nawangan TPA, which successfully cultivated the tradition of kissing hands and polite verbal

communication. A similar reality was strongly recorded at the research location through a series of ritual habituations, such as the obligation to say hello, shake hands (salim), recite the study prayer, the prayer for the glory of parents, and the Al-Fatihah surah in an orderly manner. This non-formal education cycle is closely monitored until the post-learning phase through the habit of saying hamdalah, independence in tidying tables, and orderly homecoming management in order to construct an Islamic character that remains in the social dynamics of students. Finally, the instillation of Islamic educational values in the psychomotor domain is actualized through the coordination of students' oral motor skills through the performance of Iqro and Al-Quran reading practices (Kasanah & Pratama, 2024). Instructional techniques are realized through vocal stimulation by educators (modeling) which is imitated collectively (choral reading), then continued with individual contributions. In the Al-Qur'an student cluster of juz 2 and juz 30, fluency discipline is closely monitored using error correction bells, while in the male study group, motor performance is gradually adjusted without bells to overcome the andragogical barriers of elderly people. Based on educator interviews on April 29, 2026, these kinetic skills were initially integrated with basic fiqh materials such as simulations of taharah sharia and the pillars of prayer, but the program was deactivated after Ramadan to optimize character reconstruction and reading fluency due to the anomalies of reprehensible student behavior. This dynamic has a linearity with Firliani's (2020) case study at TPA Nur Huda Nawangan which places the dimension of worship as an authentic manifestation of the actualization of Islamic faith (Firliani, 2020). From a theological perspective, the pedagogical competence of educators at both institutions is required to go beyond mere theoretical transfer through visualization of prayer movements and ablution mechanisms in accordance with Islamic law on a regular basis. The convergence of these empirical findings demonstrates that the psychomotor aspect of religion functions to restructure abstract conceptual understanding into direct behavioral applications. Through this interactive habituation, Rumah Quran Kafilul Yatim successfully mediates the mastery of ritual skills that not only stop at the cognitive realm, but also lead to the formation of worship skills.

Methods of Instilling Islamic Educational Values in the Program Religious Guidance at the Kafilul Orphan Qur'an House

The effectiveness of internalizing religious values at Rumah Qur'an Kafilul Yatim is crucially supported by the professional competence of the teaching staff in constructing

dynamic, enjoyable, and non-monotonous learning strategies (Sutikno, 2019). Through a regular instructional process, educators actualize educational methods based on the Qur'an and sunnah, one of which is the habituation method as an instrument for forming positive character (Anggraeni et al., 2021). This method is operationalized through a scheduled routine format (recitation of prayers, dhikr, istiazah, basmalah, and the recitation of $\text{ādaqallāhul-'a ḡ īm}$), a spontaneous conditional post-learning format (tidying up tables and shaking hands in an orderly manner), and a daily exemplary format (modeling) of educators. Internalization of psychomotor values is also supported by the demonstration method (practical demonstration) to display real processes concretely in order to overcome student boredom (Sumirah et al., 2023).

In teaching Iqro volume 3 and Al-Qur'an juz 2, educators demonstrate vocal articulation with long-short beat formulas, while fathers are assisted by visual posters of throat makhraj. The practical fiqh curriculum is also demonstrated sequentially through a simulation of real water taharah and a guide to congregational Isha prayer movements according to Islamic law. In the affective dimension of moral development, the instillation of values is strengthened by the integration of prophetic story methods and educational advice to build a foundation of faith, spiritual values, morality, and social piety contextually (Stiaji & Basuki, 2024). This process is managed persuasively using techniques adapting the Book of Akhlāq lil Banīn, nahwu-sharaf surgery, and intonation of the story of the companions (Sutikno, 2019). in order to internalize interpersonal etiquette towards parents and teachers. This non-formal guidance system is enhanced by a structured assessment method to continuously monitor the dynamics of learning outcomes (hafidhoh & Rifa'i, 2021). Daily evaluations are implemented through alternating vocal listening techniques, clinical class separation, placement tests, oral exams for level advancement, and demotion sanctions to remain aligned with the general principles of learning outcomes. Furthermore, the instillation of values is supported by interactive lecture methods (exploratory explanations) in between independent reading practices, both for students and religious study groups. Educators utilize oral narratives regarding the rules of letters, makhraj, and basic tajwid as an initial cognitive anchor so that students are prepared for the material before their turn to submit individual submissions. Finally, when violations of discipline occur, educators collaborate with educational punishment methods (punishment/tarhib) as a regulatory instrument to control behavior without triggering excessive fear. The sanction of standing while reciting the dhikr sub ḥ ānallāh 33 times successfully transforms disciplinary

consequences into a field of transcendental worship that trains mental resilience and academic responsibilities of learners in the classroom . Both physical and non-physical punishment are recognized as having a positive impact on discipline and character building, but need to be adapted to the context and conditions of each individual (Nasyaa et al., 2024).

Results of Instilling Islamic Educational Values in the Program Religious Guidance at the Kafilul Orphan Qur'an House

1. Improving Reading Ability (Cognitivism)

The religious development program at the Kafilul Yatim Qur'an House significantly improved participants' literacy skills in accordance with the rules of tajwid and makhārijul huruf. The santri cluster is now able to recite the Qur'an more fluently, even successfully winning 2nd place in the Village-level Children's Tartil and 3rd place in the District-level MTQ event through personal guidance. The linear impact was also felt by the men's cluster, who are now capable of distinguishing complex hijaiyah phonetic articulations despite learning slowly. This literacy success has succeeded in eroding andragogy barriers, strengthening letter memory, and building the confidence of adult congregants to lead congregational prayers as imams or teach children to recite the Qur'an at home. This improvement in the ability to read Iqro and the Qur'an is in line with cognitive learning theory, which emphasizes optimizing thought processes in the brain, including the activities of storing, remembering, and recalling previously stored information (Arsyad et al., 2020).

2. Changes in Islamic Attitudes and Behavior (Behavioristic)

The instillation of Islamic educational values successfully transformed students' attitudes and behaviors into daily habits of piety. Through the integration of the moral curriculum and routine practices, the santri cluster demonstrated an escalation in respect and courtesy, concretely manifested through the tradition of saying goodbye and shaking hands (salim) with parents before leaving for activities. Furthermore, the educators' practical advice fostered domestic obedience among the students, encouraging them to immediately carry out their mothers' commands without delay and diligently repeat (mudarasah) the Quran independently at home every night to maintain fluency in their recitation. This directional impact was reflected in the men's study group cluster, which successfully expanded social engagement within the community's religious ecosystem. Improving the quality of oral recitation successfully reduced the social anxiety and lack of self-confidence that previously

prevented them from mingling in places of worship. After participating in the training, the adult congregants now possess strong theological convictions to actively promote the prosperity of the mosque, critically listen to the imam's recitation, and boldly take practical roles in communal religious cultural activities such as the village wiritan tradition. These changes in attitudes and behavior run linearly with behaviorist learning theory, where behavioral modification is considered a real result of a learning process that involves positive and negative reinforcement to produce permanent behavioral changes that are in accordance with environmental expectations (Arsyad et al., 2020).

3. Improving Practical Worship Skills (Constructivism)

The instillation of Islamic educational values in this non-formal institution has significantly contributed to the development of students' religious skills and transcendental ritual awareness. Improvement is evident not only in their ability to recite Islamic verses in accordance with Islamic teachings, but also in their awareness of worship during congregational prayers at the mosque, as well as in memorizing and fluently reciting prayer recitations. Through daily verbal guidance from educators, students have successfully restored crucial memorization skills, such as the Qunut prayer, to be fluently implemented during the Subuh prayer. Furthermore, behavioral evaluation policies, such as reporting their five-times-daily prayer logs and practicing congregational Isha prayers after the learning process, have been effective in triggering positive psychological conditioning. This structured regulation transforms students' initial shame-based compulsion into self-disciplined, self-aware worship within the family environment. This increase in worship skills is in line with constructivist learning theory, where individuals actively construct or create their own knowledge by making learning experiences the determinant of the nature of reality (Arsyad et al., 2020). Learners use their previous knowledge structure (prior knowledge) as a compass, then reconstruct it independently when obtaining information from new knowledge in order to realize religious skills that can be practiced sustainably in the dynamics of everyday community life.

Supporting and Inhibiting Factors in Instilling Educational Values Islam in the Religious Development Program at the Qur'an House Orphans

The instillation of Islamic educational values at the Kafilul Yatim Qur'an House is simultaneously supported by intrinsic and extrinsic motivational factors that influence the

smooth running of the program. Intrinsic motivation stems from the adult congregation's independent spiritual awareness, which is concerned about the limitations of age and the quality of worship, thus becoming a strong driving force for consistent learning for inner peace (Sembiring & Nura, 2022). Meanwhile, extrinsic motivation arises from external stimuli that include the pillars of exemplary educators, a religious learning environment, and family synergy (Sembiring & Nura, 2022). Mr. Windi's figure as an accomplished Qari (reciter) in the village MTQ event successfully built theological trust (trust) among students, encouraging them to emulate his competence. In addition, the strong Islamic nuance through daily ritual habituation is reinforced by highly supportive sociological interactions between students, including the wise initiative of utilizing WhatsApp groups to remind each other to attend Quranic recitations. Lastly, the active involvement of the domestic environment in the form of moral support from the wife and the full trust of the parents of the students' guardians becomes a strong extrinsic pillar that constructs academic enthusiasm and the ongoing process of internalizing Islamic values effectively in the field.

In addition to these supporting factors, several factors also hinder the instillation of Islamic educational values in the religious development program at Rumah Quran Kafilul Yatim . These factors can impact the smoothness of the learning process, whether they originate from the students, the environment, or specific conditions that occur during the learning process.

The process of instilling Islamic educational values at the Kafilul Yatim Qur'an House faces internal and external obstacles that impact the program's success (Wahab & Rosnawati, 2021). Internal factors are reflected in the psychological and intelligence disparities among students across generations, where differences in age and background trigger discrepancies in memory, speed of comprehension, and reading fluency. This condition requires educators to conduct intensive repetition and modify teaching strategies separately. Meanwhile, external (exogenous) factors include non-social and instrumental environments such as time constraints and infrastructure deficits (Wahab & Rosnawati, 2021). The limited nighttime operating hours are prone to clashing with decreased physical stability due to post-formal school fatigue in the student group, as well as the burden of earning a living until late at night in the male group as heads of families. These obstacles are exacerbated by limited study space infrastructure on the terrace of the house, a shortage of bathroom sanitation facilities, and a limited variety of religious textbooks. These multidimensional challenges require managers to optimize existing, limited facilities and

demand the implementation of a more adaptive, patient, and humanistic andragogical teaching methodology in the field.

This finding contributes to strengthening the theory of instilling Islamic educational values in non-formal education. (House of the Qur'an) . Practically, the results of this study can serve as a basis for non-formal educational institutions in designing learning programs that are relevant to the needs of students.

This study has limitations because its locus is only in one semi-urban institution so it cannot be generalized (transferability), the field observation is relatively short (two months), and there is a deactivation of the practical fiqh program after Ramadan which limits direct psychomotor observation . Future academics are advised to apply a longitudinal qualitative design with a longer observation period (six months to one year) in order to track the stability and consistency of the moral habituation of students outside the institution.

CONCLUSION

The instillation of Islamic educational values at the Kafilul Yatim Qur'an House is implemented holistically, encompassing the cognitive, affective, and psychomotor domains through a variety of teaching strategies. Value transmission utilizes daily habituation methods, vocal demonstrations, prophetic stories, oral assessments (performance appraisals), exploratory lectures, and educational sanctions (tarhib). The program's outputs have successfully stimulated the escalation of students' Qur'anic literacy (winning MTQ competitions at village and sub-district levels), fostered domestic etiquette, and reduced social anxiety among fathers in integrating into society. This success is supported by intrinsic motivation and extrinsic pillars (teacher role models, a religious environment, and family support), despite being hampered by intergenerational cognitive disparities, limited nighttime hours, physical exhaustion, and limited infrastructure on private terraces.

However, this study has limitations because its locus is only in one semi-urban institution so it cannot be generalized (transferability), the field observation is relatively short (two months), and there is a deactivation of the practical fiqh program after Ramadan which limits direct psychomotor observation. To fill the research gap, future researchers are recommended to undertake a more comprehensive, cross-border methodological expansion. Future approaches are required to broaden the scope of research loci through comparative study methods to compare the effectiveness of value instillation between semi-urban areas

and large urban areas (urban settings). Furthermore, future academics are advised to implement a longitudinal qualitative design with a longer observation period (six months to one year) to track the stability and consistency of the moral habituation of students outside the institution. Finally, the diversification of key informants needs to be expanded by involving heterogeneous elements such as child sociologists, community leaders, and andragogical psychology analysis to holistically map the religious motives and obstacles of the elderly group amidst societal dynamics.

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