

Declining TPQ Enrollment from a Community Social Support Perspective in Paloma Regency Makamhaji

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Abstract: This study aims to analyze the form of community support for the sustainability of the Al-Qur'an Education Park (TPQ), find out the causes of the decline in the number of students, and analyze the relationship between community support and children's participation in TPQ activities in the Paloma Regency Makamhaji Housing area. The qualitative method was applied in this study by conducting interviews with parents or guardians of students as the main informant. The collected data were analyzed descriptively to understand the phenomenon of children's participation in non-formal religious education. The results of the study show that community support for TPQ is in the good category, but tends to be passive and not optimal in terms of active involvement. The main cause of the decline in the number of TPQ students comes from the internal condition of children, especially fatigue due to many activities in formal schools and additional activities outside of school. Community support plays a role as a contextual factor that influences children's motivation and views on the value of the importance of TPQ, but not as a major determinant of participation. In addition, this study also found that TPQ's internal strategies, such as innovation in learning, improving communication with parents, and involving local youth, are important steps in maintaining the sustainability of students amid declining community support. Therefore, the sustainability of TPQ is highly dependent on the ability of the institution to adapt to the needs of students and the social dynamics around it. The findings of this research are expected to be a

consideration for TPQ managers, the community, and related parties in formulating policies and strategies for the management of non-formal religious education that are more sustainable and responsive to social change.

Keywords: Non-formal education, Al-Qur'an Education Park, Community support, Children's participation, TPQ sustainability

Abstrak: Penelitian ini bertujuan untuk menganalisis bentuk dukungan masyarakat terhadap keberlangsungan Taman Pendidikan Al-Qur'an (TPQ), mengetahui penyebab penurunan jumlah santri, serta menganalisis keterkaitan antara dukungan masyarakat dan partisipasi anak dalam kegiatan TPQ di area Perumahan Paloma Regency Makamhaji. Metode kualitatif diterapkan dalam penelitian ini dengan melakukan wawancara terhadap orang tua atau wali santri sebagai informan utama. Data yang dikumpulkan dianalisis secara deskriptif untuk memahami fenomena partisipasi anak dalam pendidikan keagamaan nonformal. Hasil penelitian menunjukkan bahwa dukungan masyarakat untuk TPQ berada dalam kategori baik, namun cenderung bersifat pasif dan belum optimal dalam hal keterlibatan aktif. Penyebab utama penurunan jumlah santri TPQ berasal dari kondisi internal anak, terutama kelelahan akibat banyaknya aktivitas di sekolah formal dan kegiatan tambahan di luar sekolah. Dukungan masyarakat memainkan peran sebagai faktor kontekstual yang memengaruhi motivasi dan pandangan anak terhadap nilai pentingnya TPQ, tetapi tidak sebagai faktor penentu utama partisipasi. Selain itu, penelitian ini juga menemukan bahwa strategi internal TPQ, seperti inovasi dalam pembelajaran, peningkatan komunikasi dengan orang tua, serta melibatkan pemuda setempat, merupakan langkah penting dalam mempertahankan keberlangsungan peserta didik di tengah menurunnya dukungan masyarakat. Oleh karena itu, keberlangsungan TPQ sangat tergantung pada kemampuan lembaga untuk beradaptasi dengan kebutuhan peserta didik dan dinamika sosial di sekitarnya. Temuan penelitian ini diharapkan dapat menjadi bahan pertimbangan bagi pengelola TPQ, masyarakat, serta pihak terkait dalam merumuskan kebijakan dan strategi pengelolaan pendidikan keagamaan nonformal yang lebih berkelanjutan dan responsif terhadap perubahan sosial.

Kata Kunci: Pendidikan nonformal, Taman Pendidikan Al-Qur'an, Dukungan masyarakat, Partisipasi anak, Keberlangsungan TPQ

Introduction

The Qur'an Education Park (TPQ) is an informal education center that is very important for imparting Islamic teachings to early childhood. TPQ functions as a space to learn to read and write the Qur'an, moral development, and improve children's religious personality in social life (Prayogi, 2023). The existence of TPQ (Islamic Religious Education Institute) is a vital element in the Islamic religious education system in Indonesia, because it complements formal school education and supports religious education in the family. Therefore, Islamic religious education for children is often provided through non-formal educational institutions such as TPQ, which are considered more flexible, closer to the home environment, and adapted to the needs of the local community (Amalia & Ulum, 2021).

In Islamic education, TPQ (Qur'anic Education Park) plays a role as the basic foundation in shaping children's spiritual identity. By carrying out regular practices such as reading and memorizing the Quran, encouraging worship, and teaching ethical and moral principles, TPQ plays an important role in shaping children's character, fostering faith, improving good behavior, and improving their moral understanding in social situations (Puspitasari, 2023). The continuous learning process makes TPQ a valuable environment to cultivate religious values, especially in childhood, an important stage in shaping one's personality (Haryanto, 2024). At this stage, children are undergoing an important process in developing their values that are heavily influenced by the surrounding environment. As a result, the ongoing religious teaching provided through TPQ (Religious Education Institutes) can have a long-term influence on their behavior and perspective. Religious beliefs that are nurtured from an early age through TPQ activities can affect children's thoughts, worship practices, and social behavior in daily situations. Therefore, TPQ functions not only as an institution to provide religious understanding but also as a tool for sustainable character and ethical growth throughout the child's development (Putri, 2022).

However, earlier research regarding TPQ and Islamic education has primarily concentrated on cognitive elements like reading and memorizing the Qur'an, while paying little attention to the growth of children's character and social behavior. Moreover, numerous studies have not thoroughly investigated the impact of TPQ on the religious personality of children's in everyday social situations. As a result, this study seeks to address this shortcoming by investigating the influence of TPQ on the formation of children's religious character and conduct in a more detailed manner, particularly concerning their daily social engagements. (Purwaningsih & Syamsudin, 2022)

In addition to serving as a center for religious education, TPQ also plays a role in society by providing a space for children to interact, learn discipline, and develop a sense of unity. The direct involvement of religious teachers (ustaz/ustazah) with students, parents, and local residents makes TPQ an important component of the social and religious order of the community. Therefore, the survival of TPQ is highly dependent on the support of the surrounding social environment, both from the family and the general public (Shopia, Hifza, 2023). This assistance can take many forms, including parental involvement in TPQ events, community investment in educational resources, and support for teachers who volunteer their time for free. A supportive community atmosphere will foster a sense of responsibility towards TPQ, motivating residents to be actively involved in ensuring the sustainability of the quality of education received. On the other hand, the lack of social support can lead to low student engagement and reduce the function of TPQ as a center of religious growth in the local area (Zahrah, 2025).

Although the importance of social support is evident, earlier research on TPQ has mainly focused on the influence of institutions and outside factors like community and family backing, paying little attention to how these elements affect children's religious traits and social conduct in their daily lives. Furthermore, while some studies have explored the decrease in student engagement, they haven't fully investigated how social support connects the ongoing effectiveness of TPQ in fostering children's religious growth. Therefore, this research seeks to fill this void by examining how social support contributes to the continuation of TPQ and its effect on children's religious traits and social behavior.(Widianti, 2023)

The factors causing the decline in students in TPQ are very complex and diverse. Research and practical reports show that one of the main factors that often arise is parental social support(Ela & Muammaroh, 2021). Parental social support can be in the form of emotional support, time, or financial support directly related to the child's participation in religious activities outside of school hours(Rasyid, 2022). In addition to family (parent) support, the role of communities and local social networks such as neighbours and housing managers) plays an important role in ensuring that TPQ gets adequate social spaces, making it easier for parents to engage their children(Science, 2023).

The decline in the number of students in TPQ not only affects the institution's ability to continue operating, but it also affects the standard of religious education for children and reduces the role of TPQ in society. With fewer students, there may be a decrease in educational activities, a lack of motivation for teachers, and reduced social and religious involvement in the local area(Fhatinah, 2021). Ideally, TPQ should receive solid social support from families and the community as a community-based religious education institution. However, in the current social conditions, especially in modern residential areas, the support tends to change. The busyness of parents, the lack of interaction between neighbors, and changes in people's lifestyles are unique challenges for the continuity of TPQ(Bachelor, 2024). Similar conditions are also seen in the Paloma Regency Makamhaji Housing area, where TPQ has experienced a considerable decrease in the number of students. The diverse characteristics of the housing community, the high level of population mobility, and the differences in the level of concern for religious education are thought to contribute to the low social support for TPQ in this area.

Based on the description of these problems, this study was conducted to obtain a comprehensive picture of the phenomenon of declining the number of TPQ students from the perspective of community social support, especially at the Al-Qur'an Education Park Institution in the Paloma Regency Makamhaji Housing. In particular, this study aims to describe forms of community support for the sustainability of TPQ, both in the form of moral, material, and social participation; identify and analyze the factors that cause the decline in the number of TPQ students, which come from the family environment, community, and internal factors of the TPQ institution; analyze the relationship between the level of community support and student participation in TPQ activities, which is reflected in the attendance, activeness, and sustainability of students in participating in learning; as well as knowing and analyzing the strategies carried out by TPQ in maintaining the sustainability of the number of students in the midst of declining public support. Through this research, it is hoped that in-depth understanding and constructive recommendations can be obtained for TPQ managers, the community, and non-formal Islamic education stakeholders in an effort to improve the quality and sustainability of Qur'an education in Indonesia.

Methodology

This study uses a field research approach with a qualitative descriptive approach. The object of research in this study is the phenomenon of decreasing the number of TPQ students in the perspective of community social support in Paloma Regency Housing. This research aims to explore and understand in depth the form of community social support and the factors that affect the decline in the number of TPQ students. Data collection was carried out through in-depth interviews with parents of students in the Paloma Regency Housing environment. The informants in this study consisted of 2 parents/guardians of TPQ students who were selected using a purposive sampling technique. This research was conducted in December 2025. In this research, the researcher explored information related to the form of community social support, the level of citizen participation and the obstacles faced by TPQ in maintaining the number of students.

In addition, the researcher also observed the implementation of TPQ activities and the level of student attendance as a support for interview data. This observation was carried out to obtain a direct picture of the condition of TPQ, the interaction between teachers and students, and the dynamics of the learning activities that took place. The researcher then described the results of the observations obtained from the research subjects, analyzed the data collected qualitatively, and presented it in the form of a narrative description to provide a complete picture of the condition of TPQ in Paloma Regency Housing. Data collection techniques in this study also included documentation. Documentation was obtained from TPQ archives, including data on the number of students, activity photos, and other supporting documents relevant to the research topic.

The data in this study was obtained from two types of data sources, namely primary data and secondary data. Primary data was obtained directly from the main informant through interviews with parents/guardians of TPQ students. Meanwhile, secondary data was obtained from supporting documents in the form of TPQ archives, data on the number of students, photos of activities, as well as journals and scientific literature relevant to the research topic. This secondary data is used to strengthen and complement the research findings so that the results obtained are more comprehensive and can be scientifically accounted for. To ensure the validity of the data, this study employed triangulation techniques. Source triangulation was conducted by comparing information obtained from parents, teachers, and relevant documents. In addition, technical triangulation was applied by using multiple data collection methods, including interviews, observations and documentation.

Result and Discussion

1. Forms of Community Support for the Sustainability of TPQ

Community support is a crucial aspect of social capital that is essential for the survival of non-formal educational institutions such as the Al-Qur'an Education Park (TPQ). Non-formal educational institutions such as TPQ operate independently of the formal education system and rely heavily on community involvement to provide resources, teaching staff, moral encouragement, and facilities for educational activities. In terms of education, community involvement includes not only financial support but also active participation in the planning, supervision and implementation of educational programs (Nisa, 2025). Non-formal education not only serves as a complement to formal learning, but also plays a role in developing children's character and spiritual beliefs, so that community involvement is essential for its long-term impact (Laila, 2022). Therefore, the level of community support plays a very important role in

determining the sustainability of TPQ, especially in environments with diverse social interactions (Hadita & Rashid, 2024).

Based on the results of interviews with parents/guardians of TPQ students, it was found that the level of community support for the existence of TPQ in Paloma Regency Housing can be considered quite good, although it is not fully maximized. The resource person explained that overall, the community sees TPQ as a significant and useful institution to help children learn how to read the Qur'an. However, the support provided is still passive, such as allowing children to participate in TPQ, without active participation in TPQ management or activities. Support from the head of the association and the local community has been there, such as the provision of places, teachers, facilities, and consumption. However, the assistance began to decrease along with the limited time of the administrators, the majority of whom were busy working and studying. In addition, the shortage of teachers is also a major problem, because some teachers are still students or students, so their attendance is not always consistent.

These results suggest that community support in residential settings is often less strong than support found in mosque-centered TPQs, which generally have more established governance and more active community engagement. TPQs located inside mosques typically operate in a social environment centered on frequent religious activities, thus encouraging more significant and organized participation of citizens, religious leaders, and local groups in educational activities (Haddade, 2022). This atmosphere allows the mosque to function as a center for informal Islamic education, structurally supported by worshippers, mosque managers, and local religious communities who work together to contribute both material and non-material to the growth and success of this education program (Farhan, F., & Nurwadjah, 2022). In contrast, in modern residential environments, the tendency of society to be more selfish can reduce shared participation in religious activities such as TPQ.

This is in line with research showing that participation in socio-religious activities varies and is often influenced by local structural elements as well as the culture of the area. Minimal participation in voluntary religious activities is generally not supported by a robust formal system, such as that contained in the mosque governance framework. As a result, the support provided is often passive, for example parents allow their children to participate in TPQ (Quran learning sessions) or provide moral support without being directly involved in the organization of the event (Napilah & Kudus, 2024). Nonetheless, the initial assistance provided through the availability of resources and event permits by community leaders and locals shows that TPQ still has social credibility and is valued in the surrounding neighborhood. Although this support has not yet evolved into deeper social participation, it shows that communities recognize religious education as part of their needs. This is in line with research that confirms that community involvement in informal education, while diverse and does not always indicate direct participation in development or assessment, still plays a role in maintaining the operational and social acceptance of such educational organizations (Mulyono, D., Sintiawati, N., & Widiastuti, 2025).

In addition, community involvement in non-formal education is often seen through structural support, either in the form of facilities, personnel, or other resources, which plays a role in strengthening the continuity of programs in the midst of social challenges in the local environment (Arnady, n.d., 2024). Therefore, the sustainability of TPQ needs to be supported

through strengthening the role of managers, increasing citizen participation with effective communication, and fostering and regenerating young cadres who have the capacity to revive religious activities in a sustainable manner in the residential environment.

2. Factors Causing the Decline in the Number of Students

The decline in the number of students in non-formal educational institutions such as the Al-Qur'an Education Park (TPQ) is closely related to changes in the pattern of life of children and families in the modern era (Cahyono, 2022). Non-formal education is in a fairly vulnerable condition because it is required to adapt to the increasingly dense formal education system, both in terms of time allocation and learning load. A number of studies reveal that the increasing academic demands in formal schools and children's involvement in various additional activities can have an impact on the decrease in children's participation in non-formal education, especially those carried out in the afternoon (Harahap et al., 2022). In addition to children's activities, family conditions and parenting patterns also affect the sustainability of children's participation in TPQ activities. In general, parents are aware of the importance of religious education, but time constraints, child fatigue levels, and greater emphasis on formal education often cause non-formal education to not receive optimal attention (Zuhaidah et al., 2024). Thus, understanding the various factors behind the decline in the number of TPQ students is an important foundation in designing the sustainability strategy of non-formal religious education institutions.

Based on the results of the interview, it can be seen that the main factor in the decrease in the number of TPQ students is the fatigue experienced by children after undergoing formal school activities. The resource person said that most of the children returned from school in the afternoon in a tired condition, which led to a decrease in concentration and lack of energy to participate in TPQ activities. In addition, the busy schedule of children, which includes activities such as additional tutoring and various other educational activities, also has a negative impact on the level of children's involvement in participating in TPQ activities. This busyness makes children's time and energy divided, so their participation in non-formal religious education tends to decrease. From a family perspective, although some parents show support for the implementation of TPQ activities, time constraints, schedule conflicts, and children's fatigue conditions after undergoing daily activities often cause children's attendance in TPQ activities to take place inconsistently.

The aspect of fatigue and the density of children's activities shows a shift in the pattern of children's daily lives in the midst of a rapidly developing modern housing environment. Children face not only the high pressure of formal education, but also a variety of additional activities that drain their time and energy. In these conditions, non-formal religious education such as the Al-Qur'an Education Park (TPQ) often has to compete with academic activities, additional tutoring, and various forms of recreational activities, both conventional and digital-based. As a result, TPQ is often seen as a complementary activity rather than a top priority, leading to a tendency to decline in child participation rates (Noenuk, 2024). In these conditions, non-formal religious education such as the Al-Qur'an Education Park (TPQ) often has to compete with academic activities, additional tutoring, and various forms of recreational activities, both conventional and digital-based. As a result, TPQ is often seen as a complementary activity rather than a top priority, leading to a tendency to decline in child participation rates (Erimawahti, 2025).

This result is in line with the declining trend of children's participation in educational programs outside of school. This trend is influenced by the increasing workload in formal schools as well as the involvement of children in various after-school activities. As a result, children do not have enough time or energy to participate optimally in non-formal educational activities. Therefore, the reduction in the number of TPQ participants should not be seen solely as a lack of interest in religious education, but also influenced by how their daily lives are organized, including time management, demands from school, and their preoccupation with various activities (Zulfa Nabila, Widya Nur Fadila, 2023).

3. The Relationship Between Community Support and Children's Participation in TPQ

Students' involvement in TPQ and similar non-formal learning institutions is influenced by the internal factors of the students themselves as well as the support provided by the surrounding community. Community support has a very important role in non-formal education because it can help create a positive learning atmosphere, provide legitimacy to the educational process, and increase the motivation of children and their families to participate in learning activities outside of formal school (Ilyas, 2024). Various studies show that community involvement in education can be realized in various forms, from the provision of resources and moral support to participation in educational organizations. This kind of support will be more effective in increasing children's participation in the learning process if it is done collectively and with a high level of involvement (Muslimin & Yasin, 2023). Other findings confirm the importance of the role of local communities in education outside the formal school system. This support is manifested in the form of providing assistance, participation in management, and involvement in learning activities. However, it should be noted that in some contexts, the level of active community involvement in the learning aspect is still not optimal. Through cooperation between educational institutions, parents, and the wider community, the sustainability of learning activities is believed to be maintained in the long term and able to increase the number of participants, especially if communication and partnerships are built effectively (Musttasir, 2025).

Based on the results of the interviews, some of the interviewees said that low encouragement from the social environment has an influence on children's interest in participating in TPQ activities. The surrounding environment that is less active in inviting, reminding, and mobilizing children to be involved in TPQ activities causes children to not get enough social motivation. In these conditions, children's participation in TPQ activities tends to decrease due to the absence of collective support that encourages sustainable participation. However, a number of speakers argued that the most dominant factor affecting children's participation in TPQ activities still stemmed from the child's internal condition, especially the level of fatigue and the density of daily activities. In this view, the social environment is not positioned as the main cause, but rather serves as a supporting or reinforcing factor that can strengthen or weaken the child's interests, depending on the extent to which the support is provided.

These findings illustrate that community support serves as a contextual factor that influences how children perceive the importance of their involvement in TPQ activities. When the community in the surrounding environment is active in providing encouragement, conveying positive messages, and participating in the non-formal education process, this helps instill social awareness and the importance of religious learning outside of formal school (Hayat, 2024). This kind of

support can include providing assistance, participation in program planning, and conveying aspirations that support the sustainability of TPQ. On the other hand, if TPQ has not been part of the culture and routine of the community, the residential environment with little interaction or social encouragement, children's interest and involvement tend to decline gradually due to a lack of social legitimacy and external motivation. Active and collective community support can actually be an additional source of motivation that strengthens children's participation in non-formal education in a sustainable manner(Husein, 2024)

4. TPQ Strategies to Sustain Students Amid Declining Community Support

In a situation where social support from the community for non-formal education such as TPQ is still not strong, the institution is required not only to depend on external factors alone, but also to develop an internal strategy that is adaptive and responsive to the needs of students and parents. This internal strategy includes strengthening institutional management, proper program planning, and innovation in learning approaches that are in harmony with the socio-cultural context of students(Baharuddin & Wafda, 2025). Efforts to maintain the sustainability of student involvement are an important aspect so that TPQ can continue to run sustainably, even though community participation has not reached the optimal level. Therefore, the strategy implemented by the managers of non-formal educational institutions needs to be seen as a form of institutional efforts to maintain children's interest, comfort, and involvement in religious learning activities, as well as as an adaptive response to the dynamics of the needs of students and the surrounding environment. This approach also shows that internal strategies can be a key factor in strengthening the appeal and relevance of programs, so that institutions are able to survive in diverse social conditions(Puspito, 2021)

Based on this context, this study focuses on tracing the views of the resource persons related to various strategies that have been implemented and potentially developed by TPQ in an effort to maintain the sustainability of students in the midst of declining support from the community. The results of the interviews show that TPQ has taken various positive steps, including by creating a comfortable learning environment and building communication with parents through WhatsApp group media. However, a number of speakers argued that these efforts still need to be developed and improved in order to be able to be more attractive and relevant to children. Some of the strategies proposed by the speakers include;

- 1). Development of more varied learning methods through the use of educational games, activities
storytelling, video screenings of the stories of the prophets, and the implementation of outdoor learning activities.
- 2). The application of a simple form of reward, such as giving small gifts, food, or consumption,
as an effort to increase children's motivation and enthusiasm in participating in TPQ activities.
- 3). Strengthening communication patterns and delivering invitations to parents in a sustainable

manner through group Media WhatsApp to maintain student involvement.

4). The involvement of local youth and youth as a driving force in the implementation and development of activities TPQ

Regarding the communication pattern between TPQ and parents, most of the speakers assessed that the communication that was established had gone quite well and did not require significant changes. However, consistency in maintaining such communication is still considered important so that the relationships and coordination that have been built can continue to take place effectively.

Thus, the various strategies proposed affirm that the institutional sustainability of TPQ is highly dependent on the ability of the institution to adapt to the needs and characteristics of children as well as the surrounding social context. This includes innovative efforts in the learning process that not only consider aspects of religious material, but also interesting delivery methods and in accordance with the interests of students who tend to get bored easily or experience fatigue after formal school activities. A varied and creative learning approach can spur children's motivation to remain actively involved in TPQ activities (Zaki et al., 2025). In addition, the involvement of parents and the community through intensive and collaborative communication is also an important factor in strengthening social support for the sustainability of this non-formal education. Effective communication between TPQ managers, parents, and community members creates a support network that helps improve motivation and quality of children's learning experience (Amen, 2022). By applying a more creative, participatory, and responsive approach to the dynamics of the needs of students and their environment, TPQ in residential environments has a greater chance of surviving and developing even though community support in general is not fully optimal. This kind of approach is in line with the findings that non-formal education development strategies must be innovative and contextual in order to be able to respond effectively to social challenges and the needs of students (Farica, 2023).

Conclusion

Based on the results of the discussion, it can be concluded that the sustainability of the Al-Qur'an Education Park (TPQ) in today's residential areas is highly dependent on community support, the condition of students, and the ability of institutions to formulate flexible strategies. Community support has proven to be an important element as social capital for TPQ, especially in the provision of resources, teaching staff, and public trust in the existence of educational institutions outside the formal school system. However, the findings of the study show that community support in the Paloma Regency Housing environment tends to be passive and has not evolved into sustainable active engagement. This condition is different from mosque-based TPQ which generally has a stronger management system and a higher level of community participation.

The decline in the number of TPQ students is not solely caused by children's low interest in religious education, but is more influenced by factors that come from children and their families, such as fatigue due to busy school activities and various additional activities. Modern lifestyles and environmental conditions in which children live cause TPQ to be seen as an additional activity, so that children's attendance and involvement levels become inconsistent. This condition shows that there are fundamental problems in non-formal education in adjusting to the changing dynamics of urban life

The relationship between community support and children's involvement in tutoring programs outside of school hours is indirect. Community support serves as a background that shapes the child's and family's view of the importance of the program. An active, supportive, and collaborative social environment can increase motivation and social acceptance of tutoring activities, while a less caring environment has the potential to weaken the sustainability of children's participation. However, child fatigue and a busy activity schedule remain the main factors in declining student involvement.

In conditions of declining public support, tutoring programs are required to reduce dependence on external factors and focus more on developing innovative and adaptive internal strategies. Efforts such as creating a comfortable learning atmosphere, developing innovative learning methods, providing motivation through simple rewards, strengthening communication with parents, and involving adolescents and youth as drivers of activities are important steps to maintain children's interest and involvement. With high flexibility and the ability to adapt to the needs of students and the social context of the environment, tutoring programs in residential areas still have the opportunity to survive and develop sustainably, even though community support is not optimal.

These findings imply that the sustainability of TPQ in residential areas requires not only community support but also adaptive and innovative institutional strategies that are responsive to the changing lifestyles of children and families. Practically, TPQ managers are encouraged to design more flexible, engaging, and context-based learning programs, as well as to strengthen collaboration with parents to ensure consistent student participation. Furthermore, future research is recommended to explore the integration of digital technology and innovative learning approaches in non-formal Islamic education, as well as to examine broader socio-cultural factors influencing children's involvement in TPQ programs.

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