Strategies for Internalizing Islamic Education Values through Nonformal Learning to Support the Achievement of Sustainable Development Goals (SDGs)

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Abstract

Objective: Education plays a pivotal role in developing human potential and internalizing moral values, particularly through non-formal institutions like the Al-Qur'an Education Park (TPQ). This study aims to analyze the challenges and strategies in internalizing Islamic educational values at TPQ Ar-Ridho Mosque, focusing on the methods employed and obstacles encountered. Utilizing a qualitative approach, data were collected through observation, interviews, and documentation. **Theoretical framework:** The theoretical framework draws on principles of Islamic education and its relevance to sustainable development goals (SDGs), emphasizing character-building aligned with Qur'anic teachings. **Literature Review:** A comprehensive literature review highlights the significance of TPQ in shaping students' moral character and the necessity of structured curricula to ensure effective learning. **Methods:** This research employs a qualitative approach to explore the internalization of Islamic education values at TPQ Ar-Ridho Mosque. Data were gathered through observation, in-depth interviews with educators and parents, and analysis of institutional documentation. **Results:** The findings reveal that TPQ Ar-Ridho plays a crucial role in character formation by implementing a structured curriculum grounded in Qur'anic values. However, challenges such as limited family involvement and inadequate infrastructure impede optimal educational outcomes. The study identifies that overcoming these challenges requires developing a curriculum tailored to Qur'anic educational standards and fostering active parental engagement. Collaboration among administrators, teachers, students, and parents, combined with regular evaluations, is essential to enhance the quality of education. These efforts align with the SDGs, particularly in promoting inclusive and equitable quality education. **Implications:** The implications of this research underscore the necessity of strengthening non-formal education systems to ensure moral and character development in young learners. It advocates for policies and practices that support TPQ's infrastructure and family participation, ensuring these institutions serve as effective agents of moral education. **Novelty:** The novelty of this study lies in integrating the concept of Qur'anic education with SDG principles to propose a sustainable model for TPQ development.

Keywords: problematic, internalization of Islamic education, non-formal learning, sdgs, character building.

INTRODUCTION

The internalization of Islamic education values through nonformal learning plays a strategic role in supporting the achievement of the Sustainable Development Goals (SDGs). Islamic education aims not only to develop intellectual competence but also to emphasize the formation of character and morality based on the values of the Qur'an and Hadith. In a global context, the SDGs highlight the importance of quality education (Goal 4), poverty eradication (Goal 1), gender equality (Goal 5), as well as peace and justice (Goal 16). These goals align with the objectives of Islamic education, which promote justice, compassion, and social harmony [1].

Nonformal learning, such as activities in mosques, Islamic boarding schools, and faith-based educational communities, serves as an effective medium for instilling Islamic values in individuals of all ages. This approach allows for more flexible, personalized, and contextually relevant methods tailored to the needs of society. Furthermore, nonformal education complements formal education by imparting life skills that support sustainable development. This study aims to explore effective strategies for internalizing Islamic education values through nonformal learning. It focuses on identifying best practices, challenges, and the contributions of nonformal education to social, economic, and environmental sustainability. Thus, this research provides valuable insights for developing holistic and inclusive education to achieve the SDGs [1].

Education is a human effort to develop and cultivate innate potential, both physical and mental, by the values contained in society and culture. In general, internalization can be interpreted as the process of applying a pattern or attitude in various activities. Thus, the internalization of moral education values refers to the process of applying these values in a certain institution or activity [2].

Along with the progress and demands of the times, especially in the field of education, the role of education has become very crucial in the development of human life as a whole [3]. Islam pays great attention to education, starting from the age of children [4]. Education is a very vital aspect for human beings in achieving a good life, both in this world and in the hereafter [5]. The learning process is an ongoing activity that aims to change student behavior positively. According to the National Education System Law number 20 of 2003, education is a planned effort to create a learning environment that supports the development of students' potential, including spiritual aspects, self-control, personality, intelligence, and morality [6].

Non-formal education not only complements formal education but also provides flexibility in learning methods that can be adapted to the local context [7]. According to [8]. This makes it a relevant option for many people who are unable to access formal education for various reasons. The learning process includes planning, implementation, and evaluation; Evaluation has a crucial role in the implementation of education [9].

The Al-Qur'an Education Park as an educational institution should have a curriculum consisting of subjects and experiences given to students, and be structured by the vision and mission of the Al-Qur'an Education Park [10]. The curriculum is designed to achieve a specific goal, namely so that educators can teach effectively, while students can learn in an orderly and more focused way. This curriculum is indispensable to realize an optimal educational program in the Al-Qur'an Education Park [11]. The role of children's education curriculum management in the Al-Qur'an ar-Ridho Education Park is also one of the educational institutions that has gained trust from the community and the state to produce the human resources needed for nation-building. Therefore, schools are expected to produce quality output, namely intelligent, skilled, and ethical human resources [12].

Diniyah Education is a non-formal educational institution that is tasked with introducing children to the Qur'an from an early age and teaching the moral values contained in it. One example of an educational institution that focuses on the Qur'an is the Al-Qur'an Education Park (TPQ) [13]. TPQ must have a curriculum that includes subjects and experiences delivered to students and systematically arranged by the vision and mission of the institution. The curriculum is intended to ensure educators can teach effectively, while students can learn in an organized and more focused manner. This curriculum is very important to achieve an optimal educational program at TPQ [14].

In Klaten Regency, there are as many as 136 Al-Qur'an Education Parks (TPQ) that are active in providing religious education to children [15]. The existence of TPQ is very important in instilling moral and spiritual values from an early age so that children can grow into a generation with good morals and understand Islamic teachings correctly. In addition, TPQ also serves as a forum for the community to deepen their knowledge of the Qur'an and worship practices by Sharia [16].

The main purpose of this study is to analyze the problems faced in internalizing the value of Islamic education through non-formal learning at TPQ Ar-Ridho Mosque. In particular, this study aims to identify the methods applied in the value internalization process, as well as the challenges that arise in its implementation. By studying these aspects, this research is expected to provide valuable insights into the effectiveness of non-formal learning in shaping the character and morals of students, as well as provide recommendations for improving educational programs at TPQ [17].

Based on the background that has been explained, the formulation of the problem in this study is the Problem of Internalizing Islamic Education Values Through Non-Formal Learning at TPQ Ar-Ridho Mosque.

LITERATURE REVIEW

This study examines the internalization of moral values and their obstacles in TPQ, emphasizing the importance of religious education in the formation of children's character systematically for optimal results [18]. In associating religious values with the character of students, emphasizing the important role of educators in internalizing these values into the daily behavior of students [19].

The internalization of character values among students and the challenges that accompany them are focused on the application of these values in the daily lives of students [20]. The internalization of Islamic Religious Education (PAI) values is a process that involves instilling religious values into students deeply so that they can behave and behave according to Islamic teachings [21].

TPQ plays a crucial role in developing children's character through education based on religious values, despite facing various challenges in the internalization process [22]. The process of internalizing Islamic religious education values to form Islamic religious values and Akhlaqul Karimah at TPQ involves three stages, namely the introduction stage, the acceptance stage, and the integration stage [23].

At TPQ Ar-Ridho, multicultural values are applied in the learning process through a variety of approaches, including discussion, games, and examples [24]. These methods have been proven to be effective in shaping the character of students who value differences. The application of the storytelling method in the learning process at TPQ has proven successful in instilling Islamic educational values in children [25].
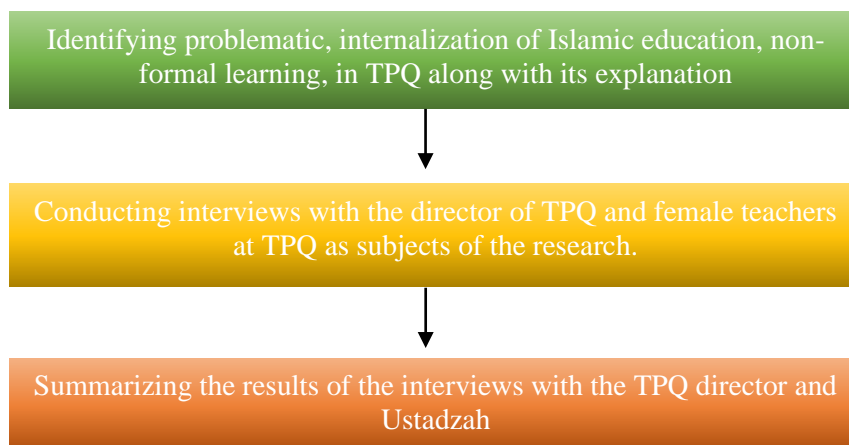
Islamic educational values The internalization process takes place through activities in the formal and non-formal curriculum, where learning is not only cognitive but also must be deeply embedded in students [26].

METHODOLOGY

The research method applied in this study is descriptive analysis with a qualitative approach [27]. Qualitative research aims to gain a deep and comprehensive understanding of phenomena, with an emphasis on the interpretation and understanding of social contexts. In this study, the researcher will collect descriptive data related to the issues of internalization of Islamic religious education at TPQ Masjid ar-Ridho [28].

When viewed from the characteristics of this study, it can be categorized as qualitative research, although the data collected may have quantitative elements. This research is presented descriptively in the form of a narrative, with the researcher as the main instrument in data collection [29]. In this case, the research process is considered as important as the final result. The data collection techniques used include observation, interviews, and documentation. Meanwhile, data analysis was carried out using an interactive analysis method that included four stages: data collection, data reduction, data presentation, and conclusion [30]. This research was carried out at TPQ ar-Ridho which is located in Jetak Baru, Barenglor, North Klaten, Klaten, Central Java. The research period was carried out from October to November 2024. Some of the steps used by the author in disbursing the data in this study are as follows

Table 1. Research Stages

Identifying problematic, internalization of Islamic education, non-formal learning, in TPQ along with its explanation
Conducting interviews with the director of TPQ and female teachers at TPQ as subjects of the research.
Summarizing the results of the interviews with the TPQ director and Ustadzah

RESULTS AND DISCUSSION

Internalization of Islamic Education Values Through Non-Formal Learning

The process of internalizing values is very crucial in the field of education, especially related to the values of Islamic religious education [31]. If the values of Islamic education are not instilled in students, then the educational goals will not be achieved. Therefore, the internalization of this value is important to provide provisions to students so that they have a deep understanding of religion and can form their character with good morals through Islamic teachings [32].

The role of the Al-Qur'an Education Park (TPQ) includes aspects of planning management, teachers and students, curriculum, learning methods, as well as facilities and infrastructure, including evaluation [33]. With the development of science and technology, the challenges of the globalization era, and the changing awareness of society and parents towards education, especially in learning the Qur'an, it is important to ensure that learning is carried out by the correct reading law. In addition,

it is necessary to form a structured organizational culture to support this educational process [34].

Based on the views of Coombs and Ahmed that have been conveyed regarding the concept of non-formal education, TPQ Ar-Ridho is an educational institution outside the formal system that is managed independently to help students learn the knowledge of the Qur'an [35]. This institution has a vision and mission that is in line with, namely forming a generation that masters Qur'ani values, has good morals, and can carry out the sunnah. As part of non-formal education, TPQ Ar-Ridho has a well-structured management system. The management of this institution is led by Ustaz Sutrisno as the founder, supported by a competent teaching team [36].

To support the teaching and learning process, TPQ Ar-Ridho provides some facilities, such as Iqro books, the Qur'an, worship guidebooks, tables, whiteboards, and other facilities [37]. The provision of this facility aims to create a comfortable and fun learning environment for students. With good management, experienced teaching staff, and adequate facilities, TPQ Ar-Ridho can attract the attention of the surrounding community to register their children. This institution is expected to contribute to shaping the character of children based on noble moral values [38].

Table 2. Internalization and Problematic Understanding of Data

Data On Understanding Internalization And Problematics In Tpq			
No	**Name**	**Subject**	**Customer Response**
1.	Supriyadi	How does TPQ Ar-Ridho Mosque ensure that the curriculum and educational materials taught follow the abilities of students in various age groups?	TPQ Masjid Ar-Ridho provides structured coaching for children aged 7-12 years, pre-teens, and teenagers with an adapted curriculum. Activities are held three times a week, rihlah every three months, and the tahfidz program is separate from BTQ (Learn to Write the Qur'an).

Based on the results of an interview with Mr Supriyadi the caretaker of Ar-Ridho mosque on November 14, 2024, the facts were obtained. TPQ Ar-Ridho Mosque holds structured and continuous coaching for various age groups, ranging from children aged 7 – 12 years old (elementary school equivalent), to pre-adolescents (junior high school equivalent), to young adolescents (high school equivalent). Educational materials and curriculum are designed according to TPQ's capabilities but still focus on achieving the desired targets and progress [39]. With various kinds of activities at the TPQ of the Ar-Ridho North Klaten Mosque, namely TPQ activities 3 times a week, Rihlah once every 3 months, and there is also a tahfidz program so between BTQ (Learning to Write the Qur'an) students, with tahfidz it is differentiated [40].

The TPQ management organization, including the determination of names and positions, is adjusted to the needs and capacity of the institution. Funding is determined through a deliberative process involving individuals called aghnia, which are those who are considered to have advantages and have been agreed upon by all members and pre-adolescent parents. In terms of membership, TPQ sets certain

standards for the qualifications of teachers [41]. The facilities and learning facilities at TPQ Ar-Ridho Mosque are adequate to support the learning process of the pre-adolescent group. Evaluation activities are carried out every month, consisting of two forms, namely evaluation in the form of tests from teachers to pre-adolescents, as well as deliberations that include five elements: TPQ leaders, teachers or missionaries of assignments, pre-teen parents, pre-teen representatives, and education experts who are invited or selected directly by the TPQ Ar-Ridho Mosque [42].

Table 3. Internalization and Problematic Understanding of Data

Data On Understanding Internalization And Problematics in TPQ			
No	**Name**	**Subject**	**Customer Response**
1.	Sukarni	What are the challenges faced by TPQ Ar-Ridho Mosque in improving the quality of education and what efforts are made to overcome these challenges?	TPQ Masjid Ar-Ridho faces challenges such as a lack of family support, limited learning time, and inadequate curriculum coverage. Despite these issues, the institution has made significant progress, motivating its leaders to enhance quality and services for further development.

Based on the results of an interview with Ustadzah Sukarni as a TPQ teacher on November 18, 2024, information about the situation at TPQ Ar-Ridho Mosque was obtained as follows. TPQ Ar-Ridho Mosque faces some common challenges, such as lack of support from family, limited learning duration, lack of discipline, and a curriculum that does not cover cognitive, affective, and psychomotor aspects as a whole [43]. Based on the results of previous research, the obstacles faced are often more than four, including limited facilities and infrastructure, inadequate building conditions, and low public enthusiasm for TPQ. However, the significant progress that has been achieved by TPQ Ar-Ridho Mosque encourages its leaders and administrators to continue to strive to improve quality and service for the development of this institution [44].

The problems in the learning process at TPQ Ar-Ridho are, have not supported the curriculum that has been implemented such as the Curriculum at the Al Qur'an Education Park (TPQ) and includes the delivery of suboptimal materials, the lack of seriousness of students in learning, and the lack of attention and motivation from parents. In addition, other challenges are the amount of material that must be delivered, the lack of variety in learning methods, and the limitations of facilities and infrastructure. These shortcomings include the limited availability of supporting books and the number of classrooms that are not proportional to the number of existing students [45].

The solution to the problems at the Ar-Ridho Mosque TPQ is to ensure that the curriculum runs according to the standards, cooperation with peers is needed, comparative studies to quality TPQ, presenting resource persons to improve teacher competence, and forming a curriculum development team (TPK) by the national standards of Qur'an education [46]. Participating motivates students to be more enthusiastic in reading the Qur'an so that they can achieve the targets set by the institution; establish communication with parents to increase their involvement in helping children memorize and read the letters of the Qur'an at home; directing

students to repeat the recitation of the Qur'an or volumes that have been studied at home; making sure they fix pages that aren't already well mastered; and provide additional tasks that support the success of the learning process [47].

No	Documentation	Description
1	Picture 1.1 *Meet with the mosque administrators at TPQ Ar-Ridho*	first met and interviewed the mosque management regarding the TPQ of Ar-Ridho Mosque
2	Picture 1.2 *Place of Study and Students at TPQ*	The place for studying at TPQ is in the courtyard of the Ar-Ridho mosque, as well as the appearance of the students when they gather to pray.

| 3 | | Next is a picture of a female teacher from TPQ Ar-Ridho, North Klaten, who is teaching the Koran. |

Gambar 1.3
Ustadzah TPQ Ar-Ridho Klaten Utara

Figure 1. Documentation and Description

Discussion and Analysis

The internalization of Islamic education values through nonformal learning is pivotal in shaping individual character and contributing to societal development. This process aligns closely with the Sustainable Development Goals (SDGs), particularly in fostering quality education (Goal 4), reducing inequalities (Goal 10), and promoting peaceful and inclusive societies (Goal 16). By focusing on moral and spiritual education, nonformal institutions like TPQs play a crucial role in addressing the moral challenges of modernity while complementing formal education systems. In analyzing the role of TPQ Ar-Ridho Mosque, several key aspects emerge. The curriculum and learning methods employed must strike a balance between cognitive, affective, and psychomotor domains. Currently, the lack of such balance hinders comprehensive value internalization. Moreover, family involvement is a significant determinant of a child's success in internalizing religious values. Without active parental support, efforts made at TPQ risk being undermined. Similarly, the limited duration of learning sessions and inadequate facilities reflect systemic challenges that need urgent attention to enhance educational outcomes [46].

Strategically, TPQ Ar-Ridho must adopt innovative approaches to address these challenges. Forming a Curriculum Development Team (TPK) in line with national standards is essential for ensuring structured and effective learning. Training programs for teachers can bridge gaps in pedagogy and increase the quality of teaching. Comparative studies with high-performing TPQs can provide valuable insights into best practices that could be adapted. These measures should also incorporate advancements in digital tools to modernize learning methods and increase engagement. Parental involvement is equally critical. Building strong communication channels between TPQ and parents can foster greater commitment to children's education. Parents should be encouraged to actively support their children's Qur'an reading and memorization at home, ensuring continuous value internalization beyond the classroom [47].

Overall, the effective internalization of Islamic values through TPQs is not only an educational goal but also a societal imperative. By addressing structural, pedagogical, and community challenges, TPQs can significantly contribute to the SDGs, cultivating individuals who are morally grounded, intellectually capable, and socially responsible.

CONCLUSION

The process of internalizing Islamic education values is fundamental to achieving educational goals, particularly in shaping students' understanding of religion and moral character based on Islamic teachings. This internalization becomes even more critical in the context of Sustainable Development Goals (SDGs), which emphasize quality education (Goal 4), the reduction of inequalities (Goal 10), and peace and justice (Goal 16). Without a robust internalization process, educational efforts may fall short of equipping students with the knowledge and character necessary to contribute to sustainable development. The Al-Qur'an Education Park (TPQ) exemplifies a nonformal learning institution with a strategic role in instilling Islamic values. Its comprehensive focus includes planning management, teacher-student dynamics, curriculum development, learning methods, and facilities. However, challenges persist. Issues such as limited family support, short learning durations, lack of discipline, and an insufficiently integrated curriculum (covering cognitive, affective, and psychomotor aspects) hinder the achievement of optimal outcomes. These are compounded by inadequate facilities, poor building conditions, and low community enthusiasm for TPQ programs. To address these challenges, strategic initiatives must be implemented. Collaboration with peer institutions, conducting comparative studies with high-quality TPQs, and organizing training programs to improve teacher competence is vital. Establishing a Curriculum Development Team (TPK) based on national standards for Qur'an education can ensure that curricula meet broader educational objectives. These efforts must also align with advancements in science and technology to modernize learning processes and enhance their effectiveness. Moreover, motivating students to develop a passion for Qur'an recitation, fostering communication with parents, and encouraging active parental involvement in supporting students' learning at home is crucial. Assigning additional tasks to students that reinforce learning objectives can further enhance their understanding and retention of Islamic values. By addressing these challenges and leveraging innovative strategies, TPQs can significantly contribute to the internalization of Islamic education values, supporting the broader objectives of the SDGs. Through quality nonformal education, students can develop strong moral foundations, academic competence, and a commitment to lifelong learning, ultimately enabling them to play an active role in achieving sustainable social, economic, and environmental development. These efforts not only benefit individual learners but also foster a generation capable of driving transformative changes in line with the vision of the SDGs.

Author Contribution

The author contributes equally to the publication of this paper, the author reads and agrees to this paper.

Conflicts of Interest

The author declares no conflict of interest.

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