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## Collaboration of the Three Centers of Education in Implementing a Home-Based Qur'anic Reading Control Program and Its Implications for Students' Qur'anic Literacy

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### ABSTRACT

This study examines the collaboration of the three-center education system consisting of family, school, and community in the implementation of a home-based Qur'anic reading control program and its contribution to improving students' Qur'anic literacy. The study addresses three main issues, namely how collaboration is structured and implemented, how the program improves students' reading ability, and what factors support and hinder its implementation. This research uses a qualitative descriptive approach with data collected through observation, interviews, and documentation involving teachers, students, parents, and community members. Data were analyzed through data reduction, data display, and conclusion drawing. The findings show that collaboration is systematically organized through clear role distribution, continuous communication, and the use of a reading control book as a monitoring tool. The program significantly improves students' Qur'anic literacy in terms of reading fluency, pronunciation accuracy, application of tajwid, and consistency in reading habits. In addition, the program fosters discipline and intrinsic motivation among students. The main supporting factors include teacher commitment, parental involvement, and community support through Qur'anic learning activities, while the main inhibiting factors are limited parental time and variations in Qur'anic literacy among parents. The study concludes that structured collaboration supported by a monitoring mechanism is an effective strategy for sustaining Qur'anic literacy development. The implication of this study highlights the importance of integrating home, school, and community roles through continuous supervision to enhance religious literacy in primary education.

**Keywords:** collaboration, Islamic education, , parental involvement, tri-center education, Qur'anic literacy

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## INTRODUCTION

Islamic education plays a crucial role not only in knowledge transmission but also in shaping students' moral character and religious identity. One of the fundamental competencies that must be developed at the primary education level is Qur'anic literacy, which includes the ability to read and write the Qur'an accurately in accordance with tajwid rules. Qur'anic literacy is widely recognized as a foundational element of Islamic education, as it enables students to access primary religious sources and internalize Islamic values from an early age (Abdullah & Halim, 2020; Rahman & Hasan, 2022). Beyond its religious significance, Qur'anic literacy is also associated with the development of cognitive, linguistic, and affective skills, such as phonological awareness, concentration, and emotional regulation (Hidayat et al., 2021).

Despite its importance, empirical studies indicate that Qur'anic literacy among primary school students remains relatively low in many contexts. Students often experience difficulties in recognizing Arabic letters, articulating proper pronunciation (*makhraj*), and applying tajwid rules correctly (Hidayat et al., 2021; Sulaiman et al., 2021). This issue reflects a discrepancy between the expected outcomes of Islamic education and actual learning practices in schools. Furthermore, the challenges are exacerbated by contemporary social changes, including increased exposure to digital technology, which reduces students' engagement with religious learning activities at home (Rahman & Hasan, 2022). From a theoretical perspective, children's learning and development are influenced by interactions across multiple environments.

Ecological systems theory emphasizes that children's development is shaped by interconnected systems, including family, school, and community (Bronfenbrenner, 2024). In line with this, parental involvement theory highlights the significant role of parents in supporting children's learning processes, particularly in developing consistent study habits and motivation (Epstein, 2018). In the context of Qur'anic learning, parental involvement such as guiding and supervising children's reading practices at home has been shown to significantly improve students' fluency and engagement (Yusuf & Widodo, 2021). Additionally, community-based institutions such as Qur'anic learning centers contribute to strengthening students' practice through social reinforcement and repeated exposure (Ismail et al., 2020). Previous research has explored various strategies to improve Qur'anic literacy, including instructional methods in schools, teacher roles, and family involvement. For instance, studies have demonstrated the effectiveness of structured teaching methods and repetitive reading practices in enhancing students' fluency (Sulaiman et al., 2021). Other studies emphasize the importance of parental support and home-based learning environments in fostering consistent Qur'anic reading habits (Yusuf & Widodo, 2021). However, most of these studies tend to adopt a fragmented approach by focusing on a single educational environment, either school, family, or community, without adequately addressing the interaction and integration among these three domains. This limitation reveals a significant research gap.

The improvement of Qur'anic literacy requires a continuous and integrated learning process across different environments. Without alignment between school instruction, family support, and community reinforcement, students' learning outcomes tend to be inconsistent and unsustainable. Moreover, studies that specifically examine structured home-based Qur'anic reading control programs as a collaborative mechanism among teachers, parents, and community actors remain scarce. In fact, home learning control through systematic monitoring, documentation of reading activities, and communication between stakeholders has strong potential to ensure consistency and sustainability in students' learning (Hoover-Dempsey & Sandler, 2005).

Although collaborative monitoring models have increasingly attracted attention in educational research, empirical evidence regarding their effectiveness in the context of Qur'anic literacy remains limited. Existing studies generally discuss parental involvement, teacher supervision, or community participation separately, without systematically examining how structured monitoring mechanisms function to integrate these educational actors into a coherent learning system. As a result, the effectiveness of collaborative monitoring in sustaining students' Qur'anic reading practices has not yet been sufficiently demonstrated.

Furthermore, previous studies tend to emphasize instructional strategies, such as repetitive reading methods, *talaqqi*, or classroom-based pedagogical interventions, rather than investigating monitoring systems as mechanisms for ensuring learning continuity across contexts. Consequently, it remains unclear whether a structured home-based monitoring approach can consistently strengthen students' Qur'anic literacy through coordinated collaboration among family, school, and community. This unresolved issue highlights the need for empirical investigation.

Therefore, rather than assuming the effectiveness of collaborative monitoring, this study seeks to critically examine how the home-based Qur'anic reading control program operates in practice, how collaboration among stakeholders is enacted, and to what extent such a mechanism contributes to students' Qur'anic literacy development. By grounding the analysis in participants' experiences and contextual realities, this study aims to provide stronger empirical evidence regarding the viability and limitations of collaborative monitoring models in Islamic primary education.

Based on this gap, this study offers a clear novelty. First, from a conceptual perspective, this research integrates the three-center of education framework (family, school, and community) with ecological systems theory to provide a more comprehensive understanding of Qur'anic literacy development. Second, from an empirical perspective, this study examines the implementation of a home-based Qur'anic reading control program as an innovative and integrative strategy that connects formal, informal, and non-formal educational environments. This approach goes beyond previous studies by emphasizing not only the roles of each environment but also their structured collaboration in sustaining students' learning practices.

Therefore, this study aims to analyze the collaboration among the three centers of education in implementing a home-based Qur'anic reading control program and its implications for improving students' Qur'anic literacy at SD Inpres 1 Naru, Sape District. Specifically, this study addresses the following research questions: (1) How is the collaboration among family, school, and community structured and implemented in the program? (2) How does the program contribute to improving students' Qur'anic literacy? and (3) What are the supporting and inhibiting factors affecting its implementation? The findings of this study are expected to contribute to the advancement of Islamic education by providing both theoretical insights into collaborative learning frameworks and practical implications for developing sustainable Qur'anic literacy programs at the primary education level.

## METHODS

### Research Design

This study employed a qualitative approach with a descriptive design. This design aims to describe systematically and in depth the implementation of the home-based Qur'anic reading control program and the collaboration among the three centers of education, family, school, and community, in their natural setting (Creswell & Creswell, 2018). The qualitative approach was selected to capture participants' experiences, interactions, and meanings that cannot be quantified. The research was conducted at SD Inpres 1 Naru, Sape District, Indonesia, over a period of approximately three months (e.g., January–March 2026). The setting of the study included both school and home environments, as the Qur'anic reading control program was implemented through classroom monitoring, home-based Qur'anic reading activities, and community-based learning in local Qur'anic education centers (TPA). This setting enabled the researcher to explore collaboration patterns among family, school, and community in supporting students' Qur'anic literacy. Data collection was conducted intensively for approximately twelve weeks. During this period, observations were carried out regularly at school and selected home environments, while interviews and documentation collection were scheduled according to participants' availability. This duration allowed the researcher to obtain comprehensive and in-depth data regarding the implementation of the program.

### Subject of Research

The research subjects were selected using purposive sampling, based on their direct involvement in the program (Patton, 2015). The participants consisted of:

1. 1 Islamic Education teacher (PAI teacher)
2. 2 classroom teachers
3. 10 students participating in the program
4. 10 parents/guardians
5. 2 Qur'anic teachers from local TPA

Thus, the total number of participants was 25 informants.

The selection criteria included:

1. active participation in the Qur'anic reading control program,
2. willingness to provide information, and
3. direct experience with Qur'anic learning activities at school or at home.

The participants represented key stakeholders involved in the implementation of the Qur'anic reading control program. Teachers were selected due to their supervisory role in monitoring students' progress; students were included because of their direct participation in the program; parents were chosen for their role in assisting home-based Qur'anic reading; and TPA instructors were involved as community representatives supporting Qur'anic learning outside school.

### Instruments

In qualitative research, the researcher acts as the primary instrument, supported by several data collection tools (Merriam & Tisdell, 2023). The instruments used in this study include:

1. Observation Guide, used to observe the implementation of the program in both school and home contexts. Observation indicators included:
  - a. frequency of Qur'anic reading activities
  - b. students' participation and engagement
  - c. teacher supervision and monitoring
  - d. parental involvement during home reading sessions

Observations were conducted using non-participant observation techniques, in which the researcher observed activities without directly intervening in the learning process. Field notes were recorded systematically to capture interactions among teachers, students, parents, and community members.

2. Semi-Structured Interview Guide: Interviews were conducted with teachers, parents, students, and TPA instructors. Key aspects explored:
  - a. forms of collaboration among stakeholders
  - b. implementation of the reading control program
  - c. perceived benefits and challenges
  - d. factors influencing students' reading consistency

Semi-structured interviews were conducted face-to-face using open-ended questions to allow participants to express their perspectives freely. Each interview lasted approximately 20–45 minutes and was audio-recorded with participants' permission to ensure accuracy in data transcription. Follow-up questions were employed to obtain deeper clarification when necessary.

3. Documentation checklist, documents collected, included
  - a. students' Qur'anic reading control books/logbooks
  - b. attendance records
  - c. school program guidelines
  - d. photos and supporting evidence of activities

Documentation was used to complement observational and interview data by providing written and visual evidence regarding program implementation. These documents were analyzed to confirm consistency between participants' statements and actual program practices.

All instruments were developed based on parental involvement theory (Epstein, 2018) and ecological systems theory (Bronfenbrenner, 2024) to ensure theoretical alignment and content validity.

### Data Analysis Technique

Data analysis was conducted using the interactive model of Miles, Huberman, and Saldaña (2014), which involves:

1. Data Reduction
  - a. Transcribing interview data
  - b. Coding and categorizing relevant information
  - c. Eliminating irrelevant data

The coding process was conducted through open coding, axial coding, and selective coding. Open coding was used to identify initial concepts from field data, axial coding to group related categories, and selective coding to identify overarching themes related to collaboration among educational centers and program effectiveness.

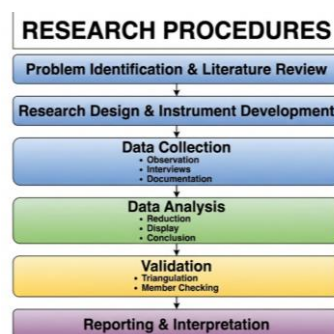
2. Data Display
  - a. Presenting data in narrative form, tables, and thematic categories
  - b. Identifying patterns of collaboration and program implementation
3. Conclusion Drawing and Verification
  - a. Interpreting findings
  - b. Cross-checking data through triangulation

To ensure data trustworthiness, the study applied:

1. Credibility: triangulation of sources (teachers, parents, students) and methods (observation, interviews, documentation). Triangulation was conducted by comparing information obtained from different participants and different methods to ensure consistency and validity of findings. For example, students' reports regarding home Qur'anic reading practices were verified through parental interviews and reading logbooks.
2. Transferability: detailed contextual description
3. Dependability: consistent data collection procedures
4. Confirmability: validation through member checking. Member checking was conducted by returning interview summaries or interpretations to selected participants to confirm the accuracy of information and avoid researcher misinterpretation. Participants were given opportunities to clarify or revise responses when necessary.

Research ethics were maintained throughout the study. Prior to data collection, participants were informed about the objectives of the research and their voluntary participation. Informed consent was obtained from teachers, parents, and students' guardians. Participants' identities were kept confidential through anonymity and pseudonyms to protect privacy. Additionally, participants were given the right to withdraw from the study at any stage without consequences.

### Research Procedures



1. Problem Identification: Determining research focus based on field conditions
2. Instrument Development: Designing observation sheets and interview protocols
3. Data Collection: Gathering data through fieldwork activities
4. Data Analysis: Processing data using thematic analysis

The research procedure began with preliminary observation to identify issues related to students' Qur'anic reading habits. After identifying the problem, the researcher developed research instruments and obtained permission from the school. Data collection was subsequently conducted through observation, interviews, and documentation. The collected data were then analyzed thematically through coding, categorization, interpretation, and verification. Finally, conclusions were drawn based on validated findings to explain the effectiveness of the home-based Qur'anic reading control program and the collaboration among educational stakeholders.

## RESULT AND DISCUSSION

### Results

The findings of this study indicate that the collaboration among family, school, and community in the Qur'anic reading control program at home, implemented at SD Inpres 1 Naru, Sape District, is not incidental but structured and sustained. This collaboration is manifested through a clear division of roles, an integrated monitoring system, and continuous communication among teachers, parents, and community-based religious institutions. The findings were derived from classroom and home observations, document analysis of students' reading control books, and in-depth interviews with teachers, parents, and students. To clarify how this collaboration is structured, Table 1 summarizes the key findings.

Table 1. Structure of Tri-center collaboration in the Qur'anic reading control program

| Aspect        | School (Teacher)                               | Family (Parents)                                    | Community (TPA)                             |
|---------------|------------------------------------------------|-----------------------------------------------------|---------------------------------------------|
| Role          | Designing program, setting targets, evaluation | Supervising daily reading, motivation, verification | Reinforcing practice, additional recitation |
| Monitoring    | Checking control books, recitation assessment  | Signing control book, ensuring consistency          | Informal monitoring during TPA sessions     |
| Communication | Reporting progress to parents                  | Providing feedback to teacher                       | Sharing student development                 |

Table 1 demonstrates that each educational environment performs a distinct yet complementary role. The school functions as the central coordinator, the family reinforces daily practice, and the community (through Qur'anic learning centers/TPA) provides additional support. This integration creates a continuous learning ecosystem that connects formal and non-formal educational settings.

These findings are supported by interview data. A teacher stated:

*"We do not only teach in the classroom, but we also ensure that students continue reading at home through the control book. Parents are involved, so learning does not stop at school."*

This statement highlights the expanded role of teachers as facilitators of continuous religious learning. Similarly, a parent explained:

*"Every night I accompany my child to read, and I sign the control book. So, we feel responsible as well."*

From the students' perspective, parental involvement contributes to both motivation and confidence:

*"When my parents guide me, I feel more motivated and less afraid of making mistakes."*

Observational data further confirm that students who receive parental guidance tend to demonstrate higher consistency in reading practices compared to those who read independently. This indicates that family involvement plays a crucial role in sustaining learning continuity. To complement these findings, documentation of program implementation is presented below.

The findings are also supported by direct observation of students' Qur'anic reading activities both at home and at school. Observations indicate that students consistently engage in daily reading under parental supervision at home and participate in recitation assessment activities at school. These observations confirm that learning takes place across multiple environments that are interconnected through the use of the reading control book. This continuity strengthens the sustainability and effectiveness of the learning process.

In terms of implementation, the program is carried out through daily reading activities based on targets set by the teacher. The control book serves as the primary monitoring instrument to ensure consistency. Document analysis reveals a gradual increase in students' reading frequency over time. Teachers then verify this progress through recitation assessments conducted in the classroom.

Regarding learning outcomes, the study finds a significant improvement in students' Qur'anic literacy (BTQ). Initially, several students experienced difficulties in reading fluently and applying tajwid rules accurately. However, after consistent program implementation, noticeable progress was observed. A teacher noted:

*"Students who were previously not fluent are now more confident, and their mistakes in tajwid have decreased."*

Beyond technical improvement, changes were also identified in students' habits and attitudes. Students developed a routine of daily Qur'anic reading and began to show intrinsic motivation. One student stated:

*"Now I read every day, even without being told."*

These findings suggest that the program not only enhances reading skills but also fosters sustainable religious habits. Nevertheless, several factors influencing program implementation were identified. Supporting factors include strong teacher commitment, active parental involvement, and the presence of community-based Qur'anic learning (TPA). In contrast, inhibiting factors include parents' limited ability to read the Qur'an, time constraints due to work, and less supportive home environments.

## Discussion

The findings of this study demonstrate that the effectiveness of the Qur'anic reading control program is fundamentally shaped by the structured collaboration among family, school, and community. This confirms and extends the core premise of the tri-center education framework, which posits that student development is not the product of a single educational institution but rather the result of dynamic interactions across multiple learning environments. However, this study advances the framework by showing that collaboration becomes significantly more effective when it is operationalized through a structured monitoring mechanism, namely the home-based Qur'anic reading control system.

The qualitative findings indicate that collaboration was manifested through routine supervision, communication, and shared responsibility among stakeholders. For example, one parent explained that the control book encouraged more consistent supervision of children's Qur'anic reading: "Before there was a control book, my child often forgot to read at home, but now we check it every evening because there is a signature column." Similarly, a classroom teacher emphasized that "the monitoring book helps us know which students are consistent and which still need support." These narratives demonstrate that the program functioned not only as an administrative tool but also as a mechanism for strengthening educational accountability across learning environments.

From a contemporary theoretical perspective, these findings are strongly aligned with ecological systems theory in education, which emphasizes that learning occurs through interconnected layers of influence, including family, school, and community contexts (Bronfenbrenner, 2020; Neal & Neal, 2021). In this study, parental involvement is not merely supportive but becomes structurally embedded within the learning process through daily supervision and verification. This supports recent findings that structured parental engagement

has a direct and measurable impact on literacy development and student achievement (Castro et al., 2022; Tan et al., 2020).

More importantly, this study reveals a shift from passive parental involvement to active instructional partnership. Parents do not simply encourage learning but participate in monitoring, reinforcing, and sustaining it. This aligns with recent global studies showing that home-based learning practices significantly enhance both cognitive and affective learning outcomes when they are structured and consistent (Boonk et al., 2021; Moroni et al., 2020). The role of teachers in this program also extends beyond traditional pedagogical functions. Teachers act as learning designers and continuity managers, ensuring that learning extends beyond classroom boundaries.

Nevertheless, the findings also reveal that parental involvement was not uniformly distributed among participants. Several parents reported difficulties in supervising their children consistently due to work schedules and limited Qur'anic literacy competence (Mendez et al., 2009). One parent stated that "sometimes I come home late from work, so I cannot always accompany my child reading." This suggests that although the program encourages active parental participation, its effectiveness may vary depending on family socioeconomic conditions, time availability, and educational background. Therefore, the assumption that all families can equally support home-based learning should be approached critically (Fishel & Ramirez, 2005).

The use of the Qur'anic reading control book represents an important pedagogical innovation, functioning as a mediating tool that connects formal and informal learning environments. This finding is consistent with recent literature emphasizing that effective teaching involves designing learning ecosystems rather than isolated instructional activities (Darling-Hammond et al., 2020; OECD, 2021; Schleicher, 2022). In this context, the control book operates as a boundary object that facilitates communication, accountability, and continuity across educational settings. Similar mechanisms have been identified in recent studies as effective tools for bridging school-home learning gaps (Patall et al., 2021). However, the present study contributes a novel dimension by applying this concept specifically to religious literacy development, an area that remains underexplored in international scholarship.

Despite its advantages, several participants expressed concerns regarding the sustainability of the monitoring system. Teachers noted that regular checking of students' reading logs increased administrative workload, while some parents perceived daily verification as challenging to maintain over long periods. This finding indicates that the effectiveness of monitoring-based interventions may depend on sustained motivation and institutional support, rather than solely on program design (Orrell-Valente et al., 1999).

The involvement of community-based institutions, particularly Qur'anic learning centers, further reinforces the concept of socially distributed learning. Learning is not confined to formal settings but is reinforced through participation in community practices. This finding resonates with the theory of communities of practice, which highlights the role of social interaction in sustaining learning (Wenger-Trayner & Wenger-Trayner, 2020). Recent studies also confirm that community engagement enhances motivation, identity formation, and persistence in learning (Putnam, 2020; Rahman et al., 2023).

Observational findings further demonstrated that students who actively attended local Qur'anic learning centers tended to show stronger reading consistency compared to those relying solely on school instruction. However, this pattern was not universal, as some students displayed limited progress despite participation in both school and TPA programs. This suggests that participation alone may not guarantee improvement without strong family support and individual learning motivation. Addressing the second research question, this study provides strong empirical evidence that the program significantly improves students' Qur'anic literacy. The improvement is multidimensional, encompassing technical skills (fluency, pronunciation, and tajwid accuracy), behavioral consistency, and intrinsic motivation (LaForett & Mendez, 2010).

Interview and observational data indicated noticeable improvement in students' reading habits. Teachers observed that students became more disciplined in bringing Qur'anic materials and showed greater confidence during recitation sessions (Tan et al., 2020). However, progress varied considerably among students, with some demonstrating rapid improvement while others required

repeated reinforcement. This variation indicates that literacy development is influenced by multiple contextual factors beyond program participation itself.

This aligns with contemporary literacy theories that conceptualize literacy not merely as a technical skill but as a socially constructed and habit-driven practice (Barton & Le, 2022). The daily reading routine established through the program reflects the principle of habit formation and deliberate practice, which are central to skill acquisition theory (Ericsson, 2020). Repetition, consistency, and feedback are essential for developing automaticity in reading. By ensuring continuous exposure to the Qur'an, the program creates optimal conditions for gradual skill mastery. Recent studies in language and religious education confirm that sustained practice significantly improves reading fluency and comprehension (Al-Ghazali et al., 2021). Furthermore, the findings indicate that the program also enhances affective and spiritual dimensions of learning. Students develop intrinsic motivation, emotional attachment to the Qur'an, and a sense of responsibility toward religious practices. This supports recent research emphasizing that religious literacy is deeply intertwined with identity formation and emotional engagement (Halstead, 2022; Berglund, 2025). In relation to the third research question, the study identifies both enabling and constraining factors that shape program implementation.

Teacher commitment and parental involvement emerge as the most critical enabling factors. This is consistent with large-scale meta-analyses demonstrating that teacher effectiveness and family engagement are among the strongest predictors of student success (Hattie, 2020). However, the study also reveals structural challenges, particularly disparities in parental capacity and time availability. These findings align with global discussions on educational inequality, where home learning environments significantly influence student outcomes (Reardon & Unruh, 2021).

A critical reflection emerging from this study is that the program may unintentionally reproduce educational disparities among students. Children from families with stronger educational support and available time benefited more from the monitoring system, whereas students with limited supervision often experienced inconsistent progress. Consequently, schools may need adaptive interventions, such as differentiated mentoring or additional Qur'anic support sessions, to reduce inequalities in learning outcomes. One of the most significant contributions of this study lies in its identification of a monitoring-based intervention model as a key driver of learning effectiveness. While previous studies have focused on instructional methods such as *Iqra'* or *talaqqi*, this study introduces a different approach by emphasizing learning continuity through structured monitoring. The Qur'anic reading control book serves not only as a recording tool but also as a mechanism of accountability, motivation, and communication. This represents a clear novelty in the field of Islamic education research. However, caution should be exercised in generalizing these findings, as the study was conducted within a specific sociocultural and institutional context involving a relatively small number of participants. Variations in parental literacy, school culture, and community religious engagement may influence the applicability of the model in other settings. Future studies are therefore needed to test the model in broader educational contexts and through longitudinal approaches.

## CONCLUSION

This study confirms that the home-based Qur'anic reading control program is effective because it integrates structured collaboration among family, school, and community. Students' Qur'anic literacy improves not only through classroom instruction but also through continuous practice supported across these three environments. The program strengthens both technical skills such as fluency, pronunciation, and *tajwid* as well as non-cognitive aspects, including discipline, consistency, and intrinsic motivation. A key contribution of this research is the introduction of a collaborative monitoring-based model where a simple tool such as a reading control book ensures continuity, accountability, and communication between stakeholders. This model extends the tri-center education framework from a conceptual idea into an operational practice that sustains learning beyond school. The findings also indicate that teacher commitment, parental involvement, and community support are the main enabling factors, while limited parental

capacity and time constraints remain key challenges. This shows that effective religious literacy development depends on both pedagogical design and social collaboration. This study is limited by its qualitative and context-specific scope. Future research is recommended to use mixed methods, involve broader samples, and explore digital-based monitoring systems. Theoretically, this study strengthens the three-center education model by adding a monitoring dimension. Practically, it offers a scalable approach for improving Qur'anic literacy in primary education. Overall, sustained collaboration combined with structured monitoring is essential for effective and meaningful Qur'anic literacy development.

### CONFLICTS OF INTEREST

The authors declare that there is no conflict of interest.

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