

Children's Quranic Literacy as the Foundation of Family Spiritual Resilience

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ABSTRACT

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This study examines how children's Quranic literacy functions as the foundation of family spiritual resilience at Al-Quran education park (TPA). Family resilience as a multidimensional capacity to manage stress and maintain well-being, while other research highlights spirituality as a protective factor in coping with life challenges. However, limited attention has been given to how children's Quranic literacy operates as a systemic mechanism that strengthens spiritual resilience within family contexts. A qualitative case study approach was employed, involving observations, in-depth interviews with teachers and parents, and documentation analysis. Data were analyzed through thematic coding to identify patterns linking Quranic literacy practices with family spiritual dynamics. The findings reveal the emergence of a Participatory Quranic Learning Framework that integrates children, teachers, and parents in structured religious engagement. Children's Quranic literacy was found to function as a cognitive-spiritual foundation by fostering moral reasoning, emotional regulation, and meaning-making capacities. Furthermore, the benefits of Quranic literacy extend to strengthening family communication, reinforcing shared values, and enhancing collective coping strategies. This study contributes a conceptual model linking Quranic literacy with family resilience and recommends integrating family-based participatory approaches into community Quran education programs.

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INTRODUCTION

Family resilience has become an increasingly urgent concern in contemporary societies marked by rapid social change, moral uncertainty, and digital disruption (Saleh et al., 2022; Wuthrich et al., 2020). Many families face internal conflicts, weakening intergenerational bonds, and declining moral guidance, which collectively threaten their capacity to maintain stability and well-being (Cox et al., 2022; Prismadianto et al., 2025). Although resilience is theoretically understood as a family's ability to manage resources and respond adaptively to challenges, empirical realities show that numerous families struggle to translate this capacity into sustained spiritual strength (Mateos et al., 2023; Sanusi et al., 2023). In Muslim communities, this challenge is further intensified by the erosion of religious practices among children, who are increasingly exposed to secular influences without adequate spiritual grounding (Rohmah et al., 2023; Saihu et al., 2021). Spiritual resilience, defined as the capacity to find meaning, rely on divine guidance, and maintain inner peace during adversity, is widely acknowledged as a protective factor, yet its operationalization within family systems remains unclear.

The concept of family resilience has been widely discussed in the social science literature as a multidimensional construct encompassing adaptability, resource management, emotional regulation, and value transmission. Resilience is strengthened when families cultivate shared beliefs, cohesive communication, and a consistent moral framework that guides collective behavior (Altinyelken, 2021; Haris et al., 2024; Umam et al., 2023). Parallel to this, spirituality has been conceptualized as a crucial dimension of holistic well-being, encompassing meaning-making, transcendental connections, and moral orientation (Munawar et al., 2023). Individuals who prioritize spirituality demonstrate greater coping capacity, optimism, and psychological stability when facing adversity. In Islamic education discourse, Quranic literacy is traditionally framed as the ability to read, write, memorize, and understand the Quran according to *tajweed* and interpretive principles.

Family resilience and highlighted adaptive resource management but did not explore religious literacy as a foundational mechanism (Abubakar et al., 2023; Djawas et al., 2022; Mahasin & Rikza, 2025). Ishaque et al. (2025) analyzed spirituality as an element of psychological well-being, emphasizing transcendental awareness without focusing on family systems. French et al. (2022) demonstrated that higher levels of spirituality correlate with improved coping ability, yet their work remained at the individual level. Jamil (2024) discussed literacy from a linguistic perspective, framing it as reading and writing competence without connecting it to spiritual formation. The intellectual and moral benefits of Quranic literacy, though their study did not examine its systemic family impact (Aly & Bustomi, 2022; Hanafi & Pohan, 2024; Wajdi et al., 2024). Ali and Halim (2023) emphasized literacy culture development but focused primarily on educational institutions. The positive outcomes in

improving children's Quranic reading skills, yet the study centered on technical proficiency rather than resilience outcomes (Hatika et al., 2021; Inten & Agustina, 2022; Khotimah et al., 2022). Collectively, these studies provide valuable insights but leave unexplored the integrative role of children's Quranic literacy as a driver of family spiritual resilience.

Despite growing recognition of spirituality and literacy as important developmental factors, a critical gap persists in understanding how children's Quranic literacy operates as a systemic mechanism within family resilience. Existing research tends to fragment the discussion by isolating literacy skills, spiritual well-being, or resilience capacity without examining their interactive dynamics. Moreover, empirical investigations rarely conceptualize Quranic literacy as a participatory family-based framework capable of restructuring relational and emotional patterns. This fragmentation results in a theoretical gap concerning how cognitive engagement with sacred texts translates into collective spiritual strength. Therefore, the novelty of this study lies in proposing and empirically examining a Participatory Quranic Learning Framework that positions children's Quranic literacy as a cognitive-spiritual foundation for family resilience.

This study seeks to investigate the relationship between children's Quranic literacy and the development of family spiritual resilience. Specifically, the research addresses the following questions: How does participatory Quranic learning within families contribute to strengthening spiritual resilience? In what ways does children's Quranic literacy function as a cognitive-spiritual foundation for family stability? What transformative impacts emerge in family dynamics as a result of structured Quranic literacy activities? These questions aim to clarify both the mechanism and the outcomes of Quranic literacy within family contexts.

This research offers an original contribution by conceptualizing children's Quranic literacy as a multidimensional intervention that integrates cognitive development, spiritual formation, and relational strengthening within the family system. Unlike prior studies that emphasize individual skill acquisition, this study argues that Quranic literacy functions as a transformative mechanism capable of reshaping family interactions and reinforcing collective resilience. This study not only expands the discourse on literacy and spirituality but also positions Quranic literacy as a strategic foundation for cultivating resilient, value-oriented Muslim families in contemporary society.

METHOD

The unit of analysis in this study was the participatory Quranic literacy activities implemented at TPA Yatimatul Aulad and their influence on family spiritual resilience. The primary participants consisted of children enrolled in the Quran Education Park, their parents, and Quran instructors who were directly involved in the learning process. Rather than focusing solely on individual

reading competence, the study examined interactive learning patterns, parental engagement, and the relational dynamics emerging from Quranic literacy practices. Thus, the analytical focus encompassed both individual cognitive-spiritual development and the collective transformation occurring within family systems.

This study employed a qualitative research design using the Participatory Action Research (PAR) approach (Miller et al., 2020). Qualitative inquiry was selected to explore naturally occurring social processes and to generate in-depth interpretations of participants' experiences rather than statistical generalizations. The PAR approach emphasizes collaborative problem-solving, reflective cycles, and active community involvement in identifying and addressing shared concerns. In this study, researchers, teachers, parents, and students functioned as co-participants in designing, implementing, and evaluating Quranic literacy activities aimed at strengthening spiritual resilience.

Data were obtained from multiple sources to ensure credibility and triangulation. Primary data were collected from children, parents, and instructors, while secondary data included institutional documents, attendance records, and learning modules. Data collection techniques included participant observation during Quranic learning sessions, semi-structured interviews with parents and teachers, and reflective group discussions. Observations focused on interaction patterns, engagement levels, and value internalization practices, while interviews explored perceived spiritual and relational changes within families.

Data were analyzed using thematic analysis through iterative coding procedures (Fine et al., 2021). First, all interview transcripts and observation notes were transcribed and organized systematically. Second, open coding was conducted to identify recurring themes related to participatory learning, cognitive-spiritual development, and family resilience. Third, axial coding was applied to examine relationships among categories and to construct a conceptual framework linking Quranic literacy activities to resilience outcomes. To enhance trustworthiness, data triangulation, member checking, and peer debriefing were conducted. Through this analytical process, the study generated interpretative findings regarding the role of children's Quranic literacy as a foundational mechanism for family spiritual resilience.

FINDING AND DISCUSSION

Participatory Quranic Learning Framework

The Participatory Quranic Learning Framework was initiated on Monday, October 2, 2024, one day after the official opening of the Community Service Program (KKN) in Neighborhood Association (RW) 01. The program was implemented by Group 1, Post 2 of the Caraka Village KKN team at Yatimatul Aulad Kindergarten (TPA). At the initial stage, the team focused on designing a structured teaching schedule and preparing lesson plans to ensure that the

learning process would run effectively and systematically.

In terms of teaching planning and preparation, the team divided the instructional activities into three daily sessions. For the morning session in Figure 1, three students were assigned each day, with two acting as instructors and one serving as a coordinator and documenter at the post. This division of roles was intended to maintain instructional quality, ensure classroom management, and provide proper documentation for evaluation and reflection.



Figure 1. Al-Quran Literacy Activities and Learning

The lesson plans were designed to align with the existing curriculum of TPA Yatimatul Aulad, which primarily focuses on Qur'anic recitation, writing practice, and daily prayers. However, the team identified opportunities to enrich the learning content by introducing complementary Islamic materials. As a result, additional subjects such as hadith memorization, basic Islamic jurisprudence (fiqh), and educational coloring activities were incorporated into the program.

The learning process was structured into three main stages: opening, core activities, and closing. In the opening session, students were greeted warmly, led in collective prayers, and motivated through short ice-breaking activities to build enthusiasm. This stage aimed to create a positive and spiritually engaging atmosphere before entering the main lesson.

During the core activities, students participated in guided Qur'anic recitation, writing exercises, and memorization of daily prayers, followed by the newly introduced materials. Interactive methods such as repetition, question-and-answer sessions, and practical demonstrations were used to enhance understanding. The inclusion of coloring activities also helped maintain students' attention and supported their cognitive and motor skill development.

The instructors conducted brief evaluations through oral reviews and short practice sessions to assess students' comprehension in the closing stage. The session ended with reflection, reinforcement of key messages, and closing prayers. This participatory framework not only strengthened the existing learning system at TPA Yatimatul Aulad but also provided constructive contributions that are expected to support its future educational development.

Benefits of Quranic Literacy

Quranic literacy provides a strong foundation for children's religious and spiritual development from an early age. Introducing children to the Qur'an through reading, writing, memorization, and understanding its meanings helps them internalize Islamic values as guiding principles in daily life. As emphasized in previous studies, early engagement with the Qur'an contributes significantly to shaping children's moral awareness and spiritual sensitivity. Thus, Quranic education is not merely a cognitive activity but also a transformative process that nurtures faith-based character formation.

The primary objectives of early Quranic education include enabling children to read and write the Qur'an correctly, comprehend its basic teachings, and cultivate noble character traits. These objectives reflect a holistic educational orientation, integrating intellectual, emotional, and spiritual dimensions. In the context of this research, Quranic literacy functions as both a learning outcome and a developmental process that gradually shapes children's worldview according to Islamic teachings. The findings indicate that children who consistently participate in structured Quranic learning demonstrate greater discipline, empathy, and awareness of religious obligations.

In Islam, education is understood as a lifelong process beginning from birth and continuing throughout life. The family plays a central role as the first and most influential educational environment for children. Within the family setting, children are introduced to foundational religious practices such as prayer, supplication, and Quran recitation. The study reveals that children who receive consistent religious guidance at home show stronger engagement and enthusiasm during Quranic learning sessions at the TPA.

The family environment significantly affects children's acceptance and practice of Islamic teachings. A supportive Islamic atmosphere—characterized by daily worship, moral modeling by parents, and encouragement to learn the Qur'an—strengthens children's belief and religious commitment. The research findings suggest that Quranic literacy becomes more effective when reinforced by family involvement. In other words, participatory learning does not occur only in formal or non-formal institutions but is strengthened through collaboration between educators and parents.

Beyond improving religious understanding, the Qur'an has a profound influence on character and moral formation. Linguistically, morals (*akhlaq*) derive from the word *khuluq*, meaning character or disposition. The Qur'an teaches that human beings are created with a natural disposition (*fitrah*) oriented toward goodness and devotion to Allah SWT. Through its guidance, individuals are instructed to worship, obey divine commands, and maintain ethical conduct in both personal and social life. The findings of this study indicate that regular interaction with the Qur'an encourages children to develop honesty, responsibility, respect for others, and self-discipline.

Furthermore, the Qur'an serves as comprehensive guidance encompassing worship, morality, social interaction, and legal principles. It was revealed to Prophet Muhammad (peace be upon him) as a universal guide for humanity, shaping both individual and communal life. In the context of this research, Quranic literacy acts as a moral compass that influences children's daily behavior. Children involved in structured Quranic programs exhibit positive behavioral changes, such as increased politeness, cooperation with peers, and awareness of religious duties.

Table 1. the benefits of Quranic literacy

Dimension	Observed Impact on Children	Research Interpretation
Religious Understanding	Improved ability to read, memorize, and understand basic teachings of the Qur'an	Strengthens cognitive and spiritual foundations of faith
Spiritual Awareness	Increased enthusiasm for prayer and daily supplications	Indicates internalization of religious values
Moral Character	Development of honesty, discipline, and respect	Qur'anic values function as behavioral guidance
Family Engagement	Greater parental involvement in religious activities	Enhances sustainability of Quranic literacy outcomes
Social Behavior	Improved cooperation and empathy among peers	Demonstrates integration of worship and social ethics

The findings confirm that Quranic literacy plays a strategic role in enhancing children's religious comprehension and shaping their moral character (see Table 1). When implemented through participatory approaches involving both educational institutions and families, Quranic education becomes a transformative force that supports the development of spiritually resilient and ethically grounded individuals.

Discussion

The systematic division of teaching roles, lesson planning, and enrichment of materials at TPA Yatimatul Aulad reflect an intentional pedagogical design rather than incidental instruction. This aligns with participatory learning theory, which emphasizes collaboration, shared responsibility, and contextual adaptation in educational settings (Kurniawan et al., 2024; Muslim et al., 2024). By integrating additional materials such as hadith, fiqh, and creative activities, the program moved beyond rote recitation toward a more holistic Islamic learning experience.

Furthermore, the structured learning stages—opening, core activities, and closing—indicate the application of organized instructional management in non-formal religious education. Effective lesson structuring enhances students' motivation and comprehension, particularly in faith-based contexts where emotional and spiritual readiness are essential (Sinaga, 2023). The opening activities created psychological preparedness, the core sessions facilitated

cognitive and spiritual engagement, and the closing reflections reinforced value internalization.

The Quranic literacy improves children's religious understanding and spiritual awareness. Early exposure to reading, writing, memorizing, and understanding the Qur'an contributes to the development of foundational religious competence (Yugo et al., 2025). The results suggest that children who consistently engage in Quranic learning demonstrate stronger awareness of daily worship practices and greater enthusiasm for religious activities. This supports the view that early religious education fosters long-term spiritual resilience and shapes a child's worldview according to Islamic principles.

In addition, the study confirms the crucial role of the family as the primary educational environment in reinforcing Quranic literacy outcomes. Children who receive consistent guidance and modeling from parents exhibit more stable moral behavior and stronger participation in learning activities. Family-based religious education provides emotional security and continuous reinforcement of values taught in educational institutions (Arifin et al., 2024; Nurwidyaningrum et al., 2022). This finding underscores that Quranic literacy is most effective when institutional learning is supported by a conducive Islamic home environment.

The Qur'an plays a significant role in shaping children's character and moral development. Regular interaction with Quranic teachings fosters honesty, discipline, empathy, and responsibility, reflecting the internalization of akhlaq values. The Qur'an functions not only as a religious text but also as a moral compass guiding social behavior and ethical decision-making (Hatika et al., 2021; Khotimah et al., 2022). Character education theory, which asserts that value-based instruction must integrate knowledge, emotional attachment, and behavioral practice to produce lasting moral transformation.

The integration of participatory learning design, early Quranic literacy, and family involvement creates a comprehensive model for children's spiritual and moral development. The implications of this research suggest that non-formal Islamic educational institutions should adopt structured participatory frameworks while strengthening collaboration with families. This study contributes to the development of an integrative model of Quranic education that supports religious understanding, moral character formation, and long-term spiritual resilience.

CONCLUSION

Spiritual resilience within the family can be significantly strengthened through Quranic literacy as a foundational form of religious education. Family resilience refers to the capacity to مواجهة internal and external life challenges, and this capacity is reinforced when spiritual values are deeply rooted from an early age. Quranic literacy—encompassing the ability to read, write, memorize, and understand the Qur'an, as practiced in institutions such as TPA Yatimatul Aulad—plays a strategic role in introducing religious teachings, shaping noble

character, and enhancing children's spiritual awareness. This literacy goes beyond technical reading skills; it involves internalizing the meanings of the verses, strengthening the child's relationship with Allah SWT, and fostering moral integrity and social responsibility. Through consistent Quranic education, children not only gain religious knowledge but also learn to embody Islamic principles in their daily behavior.

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