

Strategic Model of the Mother's Qur'anic Teaching Movement (GINN) in Improving Children's Qur'anic Literacy Through the Role of Mothers as the First Madrasa in Aisyiyah, Sukabumi Regency

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Artikel info

Abstract. *Pengabdian ini bertujuan mengembangkan model strategis pemberdayaan ibu dalam meningkatkan kompetensi pedagogis ibu sebagai pendidik utama di lingkungan keluarga sekaligus memperkuat kemampuan membaca Al-Qur'an anak usia sekolah di Kabupaten Sukabumi. Program dilaksanakan dengan pendekatan pendidikan berbasis komunitas anggota organisasi perempuan Islam Aisyiyah sebagai subjek utama perubahan. Peserta membentuk kelompok belajar komunitas beranggotakan lima hingga sepuluh anak yang aktif menyelenggarakan sesi pembelajaran dua kali per pekan selama enam bulan. Analisis data dilakukan secara deskriptif kuantitatif melalui instrumen penilaian kemampuan membaca, evaluasi hafalan, observasi perilaku, dan skala kepercayaan diri mengajar. Hasil kegiatan menunjukkan peningkatan kemampuan membaca Al-Qur'an anak sebesar 57 persen, kemajuan level membaca 70 persen, dan peningkatan hafalan 133 persen. Kepercayaan diri ibu dalam mengajar meningkat 65 persen, dengan 80 persen peserta menyatakan kesiapan sebagai instruktur komunitas. Program ini terbukti membentuk model pemberdayaan yang berkelanjutan dan dapat direplikasi dalam jaringan pendidikan keagamaan berbasis Masyarakat.*

Abstract. *This community service project aims to develop a strategic model for empowering mothers to enhance their pedagogical competencies as primary educators within the family, whilst simultaneously strengthening the ability of school-age children in Sukabumi Regency to read the Qur'an. The programme was implemented using a community-based educational approach, with members of the Islamic women's organisation Aisyiyah serving as the primary agents of change. Participants formed community learning groups comprising five to ten children, which actively organised learning sessions twice*

a week for six months. Data analysis was conducted using quantitative descriptive methods through assessment tools for reading ability, memorisation evaluation, behavioural observation, and a teaching confidence scale. The results of the activity showed a 57 per cent improvement in the children's ability to read the Qur'an, a 70 per cent improvement in reading level, and a 133 per cent improvement in memorisation. Mothers' confidence in teaching increased by 65 per cent, with 80 per cent of participants expressing their readiness to serve as community instructors. This programme has proven to establish a sustainable empowerment model that can be replicated within community-based religious education networks.

Keywords:

*Qur'anic literacy ;
Mother's role in
education;
Islamic family
education;
Community-based
learning*

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INTRODUCTION

The Aisiyah organization is one of Muhammadiyah's charitable enterprises that plays an important role in education, religious outreach, and women's empowerment. In Sukabumi Regency, Aisiyah has an extensive network through its councils, branches, and sub-branches spread across various districts. Aisiyah serves as a strategic platform for guiding housewives, women cadres, and the wider community in various aspects, particularly family-based religious education. This position makes Aisiyah a potential partner for developing innovative community-based programs, including the Gerakan Ibu Ngajar Ngaji (GINN) or Mothers Qur'anic Teaching Movement. Current conditions indicate that Qur'anic literacy among children from early childhood to adolescence faces significant challenges. A national study (Badan Litbang dan Diklat Kementerian Agama RI, 2023) revealed that the Qur'anic reading proficiency of Indonesian elementary school children has not yet reached the 50% "good" category. In Sukabumi, local Ministry of Religious Affairs reports show that many children still struggle to read hijaiyah letters, especially in suburban and rural areas.

This issue is exacerbated by limited hours of religious instruction in formal schools and the lack of parental engagement in guiding children to recite the Qur'an at home (Dahlan, Faridah, & Sayekti, 2025). As an Islamic women's organization, Aisiyah has a strong base of mothers who are highly relevant to becoming the frontline in addressing childrens Qur'anic literacy problems. The concept of al-ummu madrasatun al-ula (the mother as the first school) has long been recognized in Islamic education, emphasizing the vital role of mothers in shaping children's morality, spirituality, and intelligence from an early age (Pratiwi & Ladamay, 2023). However, in practice, many mothers feel less confident in guiding their children in Qur'anic reading due to limited knowledge of tajwid, teaching methods, and time constraints. The profile of Aisiyah in Sukabumi shows a large potential that has yet to be fully optimized. Based on internal data (Pimpinan Daerah Aisiyah Kota C Kabupaten Sukabumi, 2023), there are 959 active members across branches and sub-branches, most of whom are housewives and micro-entrepreneurs. Its organizational structure is divided into branches and sub-

branches across various regions, facilitating the implementation of community-based programs. Routine activities such as Qur'anic study circles, religious classes, and children's Qur'an learning groups (TPA) serve as a strong foundation for implementing the GINN movement. Most Aisyiyah members work as housewives and micro-entrepreneurs, particularly in culinary, handicraft, and small service sectors (ERFIANI, ANANTA, MULYAJATI, ARDIANTO, & RIYANTO, 2024).

Despite having strong motivation to educate their children, limited resources, knowledge, and Qur'anic teaching skills remain key challenges. In terms of formal education, Aisyiyah manages several early childhood education centers (PAUD), kindergartens, and Islamic preschools (RA), yet not all members have access to systematic Qur'anic education programs. Thus, the upstream condition of the partner reflects substantial potential in the form of a large network of mothers and early childhood education institutions managed by Aisyiyah, while the downstream condition shows many children with low Qur'anic literacy levels (Khansa, 2024).

This reinforces the urgency of implementing a strategic GINN model to optimize the mother's role as the first madrasa in a more concrete manner. Furthermore, the implementation of this community service program aligns with the Merdeka Belajar Kampus Merdeka (MBKM) policy, particularly in the area of community engagement that actively involves university students in empowerment activities. Students will serve as facilitators, assistants, and documenters, allowing them to gain experiential learning outside the classroom while contributing meaningfully to the community (Pribadi, 2025). This activity also supports the university's Key Performance Indicators (IKU), such as student involvement in off-campus social projects, scholarly publications, and faculty contributions to community empowerment.

Overall, the focus of this community service initiative is the development of the GINN Strategic Model as an innovative effort to strengthen Aisyiyah mothers role in educating their children at home, particularly in Qur'anic literacy. The situational analysis demonstrates a significant gap between Aisyiyah's vast potential and the need to enhance capacity in family religious education. Therefore, the urgency of developing this program is high, as it can bridge existing potential and needs while addressing the challenges of children's religious education in today's digital era.

Data and Methodology

The implementation of the community engagement program was designed using a community-based education and empowerment approach, placing Aisyiyah mothers as the primary subjects and active agents within the Gerakan Ibu Ngajar Ngaji (GINN) model. This approach was selected to address the urgent challenges of childrens Qur'anic literacy in Sukabumi and the need to enhance mothers capacity as the first educators within the family. The method was structured systematically and began with a pilot study to validate the feasibility of the GINN model before scaling up the program across all branches of Aisyiyah.

Prior to full implementation, a pilot study was conducted in Ranting Aisyiyah Cibeureum to examine the clarity, practicality, and effectiveness of the model. The pilot involved 20 participating mothers and 30 children who joined the community-based learning sessions. Two sets of instruments were employed during this stage. The first consisted of Qur'anic literacy assessments administered to children through Iqra reading tests, basic tajwid evaluation, short surah memorization tasks, and direct observation of makhraj accuracy.

The second instrument measured mothers confidence in teaching, using a five-point scale evaluating their ability to correct children's recitation, understanding of the Iqra method, readiness to teach at home, and time management in assisting their children. The pilot results demonstrated substantial progress, with children's Qur'anic literacy improving by 57%, 70% of children advancing at least one Iqra level, and memorization increasing by 133%. Mothers teaching confidence rose by 65%, and 80% expressed readiness to serve as community instructors. These findings validated the feasibility of the GINN model for broader implementation across Aisyiyah Sukabumi.

Results and Discussion

The implementation of the community engagement program was grounded in a community-based education and empowerment model, positioning Aisyiyah mothers as the primary agents within the Gerakan Ibu Ngajar Ngaji (GINN). This strategic model emerged as a response to the urgent challenges of children's Qur'anic literacy in Sukabumi and the recognized role of mothers as the first and most influential educators within the family. By emphasizing the centrality of maternal involvement, the GINN model integrates pedagogical empowerment with religious education to foster sustainable improvements in child learning outcomes. The program commenced with a pilot study in Ranting Aisyiyah Cibeureum to assess the clarity, feasibility, and practicality of the GINN model before broader implementation. The pilot involved 20 mothers and 30 children participating in structured Qur'anic literacy sessions.

Two categories of instruments were employed: (1) literacy assessments for children, including Iqra reading tests, basic tajwid evaluations, short surah memorization, and makhraj accuracy observations; and (2) a teaching-confidence scale for mothers assessing their ability to assist recitation, apply the Iqra method, manage teaching schedules, and correct children's reading. Results demonstrated significant improvements children's Qur'anic literacy increased by 57%, 70% advanced at least one Iqra level, and memorization performance rose by 133%. Furthermore, mothers teaching confidence increased by 65%, with 80% expressing readiness to serve as community instructors. These results collectively validated the effectiveness and readiness of the GINN model for wider adoption across Aisyiyah Sukabumi. Following validation, the full implementation phase consisted of preparation, execution, monitoring, and evaluation.

During preparation, program objectives and workflow were introduced to branch and sub-branch leaders through formal socialization sessions. Recruitment efforts successfully gathered over 100 participating mothers across several Aisyiyah branches. A structured curriculum was developed covering Qur'anic literacy, Iqra methodology, educational games, story-telling, Islamic parenting, and beginner-level talaqqi adapted to the cultural context of Sukabumi. The execution phase unfolded across two core domains: children's Qur'anic literacy education and the empowerment of Aisyiyah mothers. The empowerment component began with a two-day intensive workshop covering tajwid fundamentals, reading techniques, teaching methods for early learners, and basic child psychology. This was supplemented by hands-on practicums conducted in small groups under the guidance of lecturers and university students. After the workshop, mothers established Qur'anic study circles consisting of five to ten children and conducted learning sessions twice weekly for six months.

Continuous monitoring was carried out through quarterly Qur'anic reading assessments, memorization evaluations, and behavioral observations.

All data were recorded by participating mothers, verified by students, and analyzed by faculty members, strengthening both data reliability and community engagement. Beyond literacy outcomes, the program also strengthened social empowerment among mothers. Monthly mentoring forums created shared spaces for reflecting on teaching challenges, exchanging strategies, and building mutual support. Existing Aisyiyah programs such as majelis taklim, pengajian, and TPA were reinforced through systematic integration of GINN activities, transforming Aisyiyah into a grassroots Qur'anic literacy hub.

To broaden public awareness, a Qur'anic literacy campaign was launched through posters, short educational videos, and local media publications, highlighting the mother's central role as the first madrasa within the family. Partner participation proved essential to successful implementation. Aisyiyah branches facilitated learning venues, assigned coordinators for each study circle, supported monitoring activities, and promoted program replication across additional sub-branches. A comprehensive evaluation framework was applied, consisting of process evaluation (attendance, activity reports, documentation), outcome evaluation (pre-post literacy tests, confidence scales, interviews), and sustainability evaluation assessing the program's integration into routine Aisyiyah activities.

The program demonstrated not only measurable gains in children's Qur'anic literacy but also substantive empowerment of mothers as educators, reflecting the dual-focus strategy of the GINN model. The significant progress observed in both domains illustrates the effectiveness of community-led religious education when mothers are equipped with appropriate pedagogical skills and institutional support. These outcomes affirm the model's theoretical grounding in community-based education and extend its practical contributions to Islamic family education within the local context.

These findings are further corroborated by broader scholarship on maternal involvement in religious education. The role of mothers as primary facilitators of Qur'anic instruction has been consistently identified as a decisive factor in children's literacy trajectories. (Hanafi, 2024) demonstrated that structured parental engagement particularly maternal participation in guided Qur'anic learning significantly correlates with improvements in children's reading accuracy, *tajwid* comprehension, and overall religious literacy outcomes. This finding directly aligns with the GINN model's emphasis on equipping mothers with pedagogical tools through intensive workshops and peer mentoring frameworks, validating the program's core theoretical premise that maternal competence is the most proximal determinant of children's Qur'anic proficiency (Hanafi, 2024).

The use of storytelling and *talaqqi*-based approaches within the GINN curriculum further reflects established best practices in early Islamic literacy education. (Inten, Mulyani, & Aziz, 2024) confirmed through a quasi-experimental study that continuous training for mothers in delivering Qur'an-based narratives to children produced measurable gains in literacy engagement and sustained children's intrinsic motivation to learn. The experimental group in their study recorded a *gain score* of 0.522 categorized as moderate to high demonstrating that even mothers with basic educational backgrounds can become effective facilitators when provided with structured and contextually appropriate training. The GINN pilot results closely mirror this pattern, with mothers in Ranting Cibeureum reporting a 65% increase in teaching confidence and 80% expressing readiness to serve as community instructors (Inten et al., 2024).

Beyond individual outcomes, the GINN model's institutional integration within Aisyiyah's organizational ecosystem carries significant implications for sustainability and scalability. Pribadi et al. (2025) found that Aisyiyah's network through its *majelis taklim*, *pengajian*, and structured Islamic parenting programs effectively creates a *domino effect* in community-based religious education, wherein individual maternal empowerment cascades into broader familial and communal transformation. Their study underscores that the strength of women's Islamic organizations as platforms for educational change lies not only in their doctrinal orientation but equally in their relational density and deep community trust. The GINN program's deliberate alignment with Aisyiyah's existing structural activities reflects precisely this principle, transforming an established organizational asset into a sustained and self-reinforcing grassroots Qur'anic literacy movement (Pribadi et al., 2025).

To ensure sustainability, the finalized GINN module was formally handed over to Aisyiyah for continuous use, and a Qur'anic teaching mothers forum was established to maintain peer interaction and skill development. The program was intentionally designed to be replicable with minimal external assistance, ultimately positioning GINN as one of Aisyiyah Sukabumi's flagship initiatives for enhancing Qur'anic literacy through maternal empowerment.

Conclusion

The implementation of the Gerakan Ibu Ngajar Ngaji (GINN) program demonstrates that a community-based education and empowerment approach is highly effective in strengthening both children's Qur'anic literacy and mothers capacity as primary educators within the family. The pilot study and subsequent full-scale implementation consistently showed significant improvements in children's reading accuracy, Iqra level advancement, memorization ability, and overall Qur'anic literacy skills. At the same time, mothers experienced notable increases in teaching confidence, pedagogical competence and readiness to serve as community instructors, reaffirming the strategic role of maternal involvement in early religious education. The study's findings highlight that empowering mothers through structured training, mentoring, and ongoing monitoring can produce sustainable and measurable educational outcomes at the grassroots level.

The integration of GINN into Aisyiyah's existing organizational ecosystem further amplified program reach, enabling the formation of community-based Qur'anic learning groups that are accessible, culturally relevant, and easily replicable. Moreover, strong partner engagement and the establishment of a long-term mothers teaching forum ensure the continuity of program practices beyond the research period. The formal handover of the GINN module to Aisyiyah reinforces the program's sustainability and positions it as a strategic initiative in promoting Islamic family education in Sukabumi. In conclusion, the GINN model offers a practical, scalable, and community-driven framework for improving Qur'anic literacy through maternal empowerment. Its success demonstrates that religious education reform at the community level can be achieved effectively when mothers are supported as both learners and educators. This model holds potential for replication in broader regional contexts, contributing to long-term literacy development and strengthening family-based Islamic education across communities.

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