



The Complementary Roles of Qur'an Education Center and Elementary Schools in Strengthening Islamic Religious Education

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Abstract: Islamic Religious Education (PAI) in elementary schools faces a specific problem: learning is predominantly cognitive and classroom-based, resulting in weak habituation and limited translation of religious knowledge into daily behavior. Existing studies broadly examine PAI within formal schooling or analyze Qur'an-based non-formal institutions (TPA) independently, leaving a gap in understanding how TPA functions as a complementary institution that holistically strengthens PAI learning. This study aims to analyze the complementary contribution of TPA to elementary PAI learning outcomes across cognitive, psychomotor, and affective domains. A descriptive qualitative methodology was employed using an analytical framework grounded in the three core domains of PAI. Data were collected through triangulation of documents, semi-structured interviews, and observations involving 17 participants, including TPA administrators, teachers, elementary PAI teachers, and students active in both institutions. The findings reveal three analytical patterns: (1) cognitively, TPA reinforces conceptual understanding through memorization repetition, *tajwid* mastery, and enrichment of Qur'an, *aqidah*, *fiqh*, *akhlak*, and Islamic history; (2) psychomotorically, TPA strengthens religious skills through systematic worship practices and experiential activities; and (3) affectively, TPA cultivates religious attitudes and character through structured habituation and teacher modeling. This study contributes to PAI scholarship by conceptualizing TPA as a strategic complementary institution that bridges the gap between religious knowledge and lived religious practice.

Keywords: Complementary Institutions; Islamic Religious Education; Learning Reinforcement; Qur'an Education Center; Religious Character Formation

Abstrak: Pendidikan Agama Islam (PAI) di sekolah dasar menghadapi tantangan yang persisten, yaitu pembelajaran yang masih didominasi aspek kognitif dan berpusat di kelas, sehingga habituasi serta penerjemahan pengetahuan keagamaan ke dalam perilaku sehari-hari masih lemah. Studi-studi sebelumnya cenderung mengkaji PAI dalam konteks sekolah formal atau menelaah lembaga nonformal berbasis Al-Qur'an secara terpisah, sehingga menyisakan kesenjangan pemahaman mengenai bagaimana Taman Pendidikan Al-Qur'an (TPA) berfungsi sebagai institusi komplementer yang secara holistik memperkuat pembelajaran PAI. Penelitian ini

bertujuan menganalisis kontribusi komplementer TPA terhadap capaian pembelajaran PAI sekolah dasar pada ranah kognitif, psikomotorik, dan afektif. Penelitian menggunakan pendekatan kualitatif deskriptif dengan kerangka analisis tiga ranah utama PAI. Data dikumpulkan melalui triangulasi dokumen, wawancara semi-terstruktur, dan observasi terhadap 17 partisipan yang terdiri dari pengelola TPA, ustadz/ustadzah, guru PAI sekolah dasar, serta siswa yang aktif di kedua lembaga. Hasil penelitian menunjukkan tiga pola analitik: (1) secara kognitif, TPA memperkuat pemahaman konseptual melalui pengulangan hafalan, penguasaan tajwid, serta pengayaan materi Al-Qur'an, akidah, fikih, akhlak, dan tarikh; (2) secara psikomotorik, TPA menguatkan keterampilan ibadah melalui praktik yang sistematis dan pengalaman langsung; dan (3) secara afektif, TPA menumbuhkan sikap religius dan karakter melalui habituasi terstruktur serta keteladanan guru. Penelitian ini berkontribusi pada pengembangan keilmuan PAI dengan mengonseptualisasikan TPA sebagai institusi komplementer strategis yang menjembatani kesenjangan antara pengetahuan keagamaan dan praktik keberagamaan dalam kehidupan sehari-hari.

Kata Kunci: *Institusi Komplementer; Pendidikan Agama Islam; Penguatan Pembelajaran; Taman Pendidikan Al-Qur'an; Pembentukan Karakter Religius*

Introduction

Islamic Religious Education (PAI) plays a crucial role in shaping students' character, morality, and personality (Kasim & Yusoff, 2014). It functions not only as a means of transmitting Islamic knowledge but also as a foundation for instilling spiritual, moral, and social values that guide daily behavior (Suhartini et al., 2025). PAI encompasses core materials such as *aqidah*, *akhlak*, *fiqh*, tarikh, and Qur'anic studies, which are essential for forming individuals who are faithful and possess noble character (Muzammil et al., 2025). Therefore, educators should introduce religious education at an early stage to foster students' cognitive understanding of Islamic teachings and their consistent enactment in daily life (Mensah et al., 2025).

Ideally, PAI learning should integrate knowledge, attitudes, and religious skills. Students are expected to recite the Qur'an correctly (Yasin et al., 2018), understand the meaning of worship (Kadir et al., 2024), and internalize Islamic values through habitual religious practices (Zarif et al., 2014). This ideal condition also requires synergy among schools, families, and the broader community to create a supportive religious environment that fosters the development of Islamic character (Putra & Kholisussa'di, 2023). In this sense, PAI is not merely knowledge transmission but a process of character formation aimed at producing *insan kamil* individuals who are faithful, obedient, and morally upright (Rahmat et al., 2016).

However, empirical studies indicate that implementing PAI in elementary schools has not fully realized these ideals. PAI learning often remains classroom-centered and cognitively oriented, with limited emphasis on habituation and lived religious practice (Astawa et al., 2025). Students frequently show low motivation toward religious learning, limited discipline in worship practices, and difficulties in translating religious knowledge into behavior (Gravett, 2018). Technological and social media further intensify these influences on students' attitudes and ethics (Nurmila & Mardiah, 2024). This condition indicates a gap between the normative goals of PAI and its practical implementation in schools.

Addressing this gap requires reinforcement beyond formal schooling through the involvement of non-formal religious institutions and the broader community. One such institution is the Qur'an Education Center (*Taman Pendidikan Al-Qur'an / TPA*), which plays an important role in guiding children's Qur'anic literacy, worship

practices, and moral development through structured learning activities and systematic religious habituation.

Previous studies have shown that TPA contributes to improving children's Qur'anic reading abilities through the application of instructional methods such as Iqra' and talaqqi (Wibowo et al., 2021). Other research emphasizes the role of routine worship practices in cultivating *aqidah* and religious discipline among children in TPA settings (Sawaliyah, 2024). In addition, teacher exemplarity has been identified as a key factor in shaping students' *akhlak* through daily interaction and behavioral modeling (Kurunika et al., 2023). Further findings indicate that a supportive religious environment and consistent habituation in TPA strengthen children's religious character development (Masnawati & Fitria, 2024). Despite these contributions, existing studies generally examine TPA as an independent non-formal institution, with limited attention to its functional relationship with formal PAI learning in elementary schools.

To date, no prior studies have explicitly conceptualized TPA as complementary institutional partners that systematically reinforce formal Islamic Religious Education learning outcomes across cognitive, psychomotor, and affective domains. Scholars position TPA within this complementary institutional framework to explain how religious knowledge acquired in formal classrooms is reinforced through repetition, guided practice, and value habituation in non-formal contexts. Such a perspective moves beyond viewing TPA as merely supplementary and instead frames it as an integral partner in holistic Islamic education.

Building on this gap, the present study analyzes the contribution of TPA as a complementary institution to elementary school Islamic Religious Education. It examines how learning activities within TPA reinforce and extend PAI outcomes across cognitive understanding, psychomotor worship skills, and affective character formation. By situating TPA within its functional relationship to formal schooling, this study proposes an analytical framework that integrates formal and non-formal religious education. Accordingly, this research seeks to examine how TPA reinforces elementary school students' Islamic Religious Education (PAI) learning outcomes in the cognitive, psychomotor, and affective domains.

Method

A qualitative design guided this study to examine how religious learning reinforcement is enacted across formal and non-formal settings, focusing on cognitive, psychomotor, and affective domains. Data were collected between October and December 2025 at TPA At-Taqwa Bandung and a public elementary school in Bandung, Indonesia. These sites were selected because many students participate in both formal PAI instruction and non-formal Qur'anic education programs within the same setting. This situation provides a relevant context for examining how learning reinforcement can occur continuously across educational environments.

Participants were selected through purposive sampling based on their direct involvement in religious learning activities within the two institutions. A total of 17 participants were involved, consisting of TPA administrators, TPA teachers, elementary school PAI teachers, and students. Student participants were aged 9-12 years and had attended TPA learning activities for at least 1 year. This criterion enabled the study to capture sustained patterns of learning reinforcement rather than incidental participation experiences.

Data were collected through three primary techniques. First, document analysis was conducted on elementary school PAI textbooks and TPA instructional guidebooks to

identify content alignment, reinforcement patterns, and material expansion across learning domains. Second, semi-structured interviews were conducted with teachers and administrators to explore instructional practices, perceptions of institutional collaboration, and observed student learning outcomes. Each interview lasted between 30 and 60 minutes and was audio-recorded with participant consent. Third, non-participant observations were conducted during TPA learning sessions, focusing on worship practices, memorization activities, habituation routines, and teacher supervision processes.

The researcher served as the primary research instrument, supported by interview protocols, observation sheets, and document analysis guidelines. Interview protocols included guiding questions related to instructional reinforcement, domain-specific learning outcomes, and institutional interaction patterns. Observation instruments focused on behavioral indicators of worship skills, participation routines, and affective development manifestations.

Data analysis followed the qualitative interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing (Hajrah et al., 2019). The study undertook these activities simultaneously and sustained them throughout the research process.

During data reduction, the researchers selected, organized, and coded data from interviews, observations, and documents to foreground meaningful dimensions of learning reinforcement (Levin & Forward, 2021). Through this coding process, they identified recurring patterns across cognitive, psychomotor, and affective domains while condensing less relevant information into thematic categories (Mason & Francis, 2022). In the data display phase, they arranged the data in matrices and narrative form, enabling a systematic examination of relationships among participants, institutional roles, and learning practices, and clarifying the mechanisms of complementary reinforcement (Kauffman & Kiewra, 2010).

At the conclusion of the drawing and verification stage, the researchers interpreted emergent patterns and systematically validated them against empirical evidence to ensure analytical rigor. This iterative procedure generated a comprehensive understanding of TPA–elementary school collaboration in strengthening Islamic Religious Education, with cognitive, psychomotor, and affective domains framing the analysis.

To ensure trustworthiness, this study applied multiple validation strategies. The researchers enhanced credibility through triangulation of documents, interviews, and observations, supported transferability through thick contextual descriptions, ensured dependability via systematic procedural documentation, and reinforced confirmability through data cross-checking and peer debriefing. They upheld ethical standards by informing participants of the study's objectives, obtaining informed consent, safeguarding anonymity and confidentiality, and restricting data use to academic purposes.

Result and Discussion

1. Result

The findings demonstrate that Qur'an Education Centers (TPA) and elementary schools function as complementary institutions in strengthening Islamic Religious Education (PAI) across cognitive, psychomotor, and affective domains. Elementary schools provide foundational religious instruction within formal learning structures, while TPA activities offer additional repetition, extended explanations, and practice-oriented religious learning through non-formal settings.

a. Contribution to Strengthening Students' Cognitive Domain

This study analyzed instructional documents used in two educational institutions, namely Islamic Religious Education (PAI) textbooks in elementary schools and children's guidebooks used in Qur'an Education Centers (TPA). Findings indicate that the TPA guidebooks draw upon the Ministry of Religious Affairs' curriculum while incorporating institutional adaptations developed by the TPA. As the head of the TPA noted, 'the curriculum used combines the Ministry of Religious Affairs curriculum and the TPA's own curriculum.

PAI textbooks at the elementary school level systematically structure learning materials into five principal components: Qur'an, *aqidah*, *fiqh*, *akhlak*, and *tarikh*. These elements are taught sequentially by PAI teachers in formal classroom settings. In contrast, the TPA guidebooks do not explicitly categorize materials according to these five elements; however, document analysis indicates that all PAI elements are implicitly covered and distributed across three learning volumes. Overall, the TPA guidebooks complement elementary school PAI textbooks by reinforcing, providing deeper explanations, and expanding learning content across PAI elements.

In Qur'anic learning, elementary school PAI textbooks introduce basic recitation etiquette, memorization of selected short surahs, and introductory *tajwid* rules. In contrast, TPA learning materials are organized gradually across three guidebook volumes. Volume 1 introduces the event of revelation, including explanations of the sender, recipient, intermediary angel, and place of revelation, along with memorization of surah names. Volume 2 repeats these materials to reinforce memorization and understanding. Volume 3 presents more advanced *tajwid* topics, including mad ashli, ghunnah, rules of nun sakinah and tanwin, mad silah, tafkhim and tarqiq, and mad 'aridh lis-sukun, accompanied by instruction in *makharijul huruf* and *tahsin al-kitābah*. TPA learning programs broaden memorization targets by introducing additional surahs beyond those taught in elementary school settings. These findings indicate that TPA materials provide structured repetition, deeper explanation, and expansion of Qur'anic content beyond elementary school textbooks.

In *aqidah* learning, elementary school PAI textbooks introduce the pillars of faith and Islam as foundational concepts, along with basic moral teachings and simple daily supplications. TPA guidebooks present similar *aqidah* materials across three volumes with repeated exposure and additional content. Volume 1 introduces memorization of selected *Asmaul Husna*, the names and duties of angels, prophetic attributes, belief in divine scriptures and the Day of Judgment, correct recitation of the shahada, explanations of unseen beings, gratitude, zakat, and daily prayers. Volume 2 repeats these materials while adding more detailed explanations, expanded *Asmaul Husna*, a wider range of daily supplications, and contextual examples of reprehensible behaviors. Volume 3 maintains the core content while adding explanations of the names of divine scriptures, the impossible attributes of prophets, and the concept of *ihsan*. Overall, *aqidah* materials in TPA demonstrate repetition, reinforcement of memorization, and gradual elaboration of concepts beyond elementary school instruction.

In elementary school PAI textbooks, *fiqh* instruction generally covers bare acts of worship, such as ablution procedures, actions that invalidate ablution, and the movements and recitations of obligatory prayers. At higher levels, materials include fasting, zakat, *infaq*, charity, as well as *hajj* and *umrah*. The presentation emphasizes recognition and habituation of religious practices. In contrast, TPA guidebooks present *fiqh* materials in a more detailed and gradual manner. Volume 1 includes ablution procedures accompanied by supplications, types of water for purification,

actions that invalidate ablution, and tayammum practices. Volume 2 repeats these materials while adding explanations of the pillars of ablution and tayammum. Volume 3 expands the material by introducing prayer concessions such as *jama'* and *qasar*. These findings show that TPA materials reinforce basic practices while providing deeper, more comprehensive *fiqh* content.

In the akhlaq element, elementary school PAI textbooks present moral values thematically and contextually, progressing from personal to social morals and relating them to students' daily lives. In contrast, TPA guidebooks emphasize memorization of *mahfudzot* as the primary means of conveying moral values. Volume 1 contains 18 *mahfudzot* addressing basic morals such as respect for parents and teachers, guarding speech, patience, honesty, discipline, and striving for goodness. Volume 2 adds 16 *mahfudzot* that reinforce earlier values while introducing more contextual examples. Volume 3 further expands with 16 *mahfudzot* emphasizing positive social behavior and consistent moral conduct. These findings indicate that TPA materials provide repetition and gradual reinforcement of moral values through systematic memorization.

In the tarikh element, elementary school PAI textbooks present a broad range of prophetic stories, including narratives of several prophets and an introduction to the sirah of Prophet Muhammad SAW. The TPA guidebooks present a more limited selection of stories delivered gradually. Volume 1 introduces the history of Prophet Muhammad SAW and the stories of Prophets Ibrahim, Musa, Isa, and Shalih. Volume 2 essentially repeats these stories to strengthen memorization. More detailed explanations appear in Volume 3, particularly in the stories of Prophet Adam's struggle against Satan and of Prophet Ismail and the establishment of Mecca. Interviews with TPA teachers indicate that tarikh learning is delivered orally through storytelling and reinforced with audiovisual media and simple quizzes. These findings show that TPA tarikh materials emphasize repetition and a deeper understanding of exemplary values rather than expanding narrative variety.

Interviews with elementary school PAI teachers indicate that students who attend TPA generally demonstrate adequate understanding of religious learning materials in class. Several teachers reported that some of these students achieved above-average scores and followed classroom instruction more smoothly than students who did not participate in religious learning outside school. Table 1 summarizes the complementary cognitive reinforcement patterns between elementary school PAI and Qur'an Education Centers (TPA), including content alignment, instructional reinforcement, and learning outcomes.

Table 1. Complementary Cognitive Reinforcement between Elementary School PAI and Qur'an Education Centers (TPA)

PAI Learning Element	School Cognitive Content	TPA Reinforcement	Reinforcement Pattern	Cognitive Learning Outcomes
Qur'anic Studies	Basic recitation & <i>tajwid</i> introduction	Advanced <i>tajwid</i> & memorization	Repetition, Deepening, Expansion	Accurate recitation proficiency
<i>Aqidah</i>	Pillars of faith & basic beliefs	Expanded doctrinal materials	Repetition, Elaboration	Strengthened theological understanding
<i>Fiqh</i>	Basic worship procedures	Detailed purification & jurisprudence prayer	Procedural deepening	Systematic worship knowledge
Akhlaq	Contextual moral values	<i>Mahfudzot</i> memorization	Value reinforcement	Ethical conceptual internalization

Tarikh	Prophetic stories introduction	Repetitive storytelling	Narrative reinforcement	Prophetic role-model comprehension
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b. Contribution to Strengthening Students' Psychomotor Domain

Interviews with elementary school Islamic Religious Education (PAI) teachers indicate that psychomotor learning in schools is relatively limited and not intensively supervised. A Grade 5–6 PAI teacher stated that "for psychomotor aspects, there is no practice directly supervised by the teacher, so this domain is less prominent than the affective domain." Similarly, a Grade 1–2 PAI teacher explained that practical learning at lower grades mainly focuses on memorizing short surahs, with achievement reaching Surah Al-Kautsar. At the same time, worship practices are conducted only on specific occasions, such as the Duha prayer on Fridays or the ablution practice in Grade 6. These findings show that in elementary schools, psychomotor activities are generally limited to basic introduction and simple habituation without continuous direct supervision.

In contrast, observations at TPA At-Taqwa show that worship practices are conducted intensively, routinely, and in a structured manner. Before learning activities begin, students participate in lineup routines that include recitation of the shahada, student pledges, prayers, and motivational chants. The findings show that students demonstrate disciplined responsiveness to the Asr call to prayer by halting activities and transitioning to congregational prayer preparation. Daily learning activities include memorization of surahs and *Asmaul Husna* accompanied by movements, memorization of *mahfudzot*, and supervised practice of ablution and prayer. Direct supervision of worship practices is a prominent feature of TPA learning. Teachers monitor the correctness of both movements and recitations during ablution and prayer, either during daily congregational worship or during scheduled intensive practice sessions in class. The program regularly trains male students to perform the iqamah and to lead congregational prayers when teachers are unavailable. Interviews with TPA teachers confirm that although students have memorized worship procedures, teachers still need to provide continuous supervision, as practice sessions frequently reveal errors in both movements and recitations.

In addition to daily worship routines, TPA At-Taqwa implements enrichment programs that involve practical religious activities. One such program is a child-adapted *manasik hajj* simulation, in which students practice simplified forms of tawaf, sa'i, and stoning of the jamarat. The head of TPA At-Taqwa explained in interviews that the program forms an integral component of curriculum-based activities tailored to children's needs and capacities, offering early experiential learning related to the practical performance of hajj and umrah rituals. To summarize the complementary reinforcement of psychomotor learning outcomes across institutions, Table 2 presents comparative patterns of practice intensity, supervision, and skill formation.

Table 2. Complementary Psychomotor Reinforcement between Elementary School PAI and Qur'an Education Centers (TPA)

Psychomotor Domain	School Practice Exposure	TPA Practice Intensity	Supervision Level	Practice Pattern	Skill Formation Outcome
Purification Rituals (<i>Wudhu</i>)	Theoretical explanation and occasional demonstration	Routine pre-prayer practice with direct correction	Continuous	Repetitive embodied practice	Procedural worship embodiment

Congregational Prayer	Limited and event-based practice	Daily structured congregational worship	Direct monitoring	Ritualized habituation	Motor-ritual internalization
Prayer Movements & Recitations	Memorization-oriented with minimal rehearsal	Integrated movement-recitation practice	Corrective supervision	Coordinated motor-verbal repetition	Integrated worship skill mastery
Recitation with Kinesthetic Support	Verbal memorization focus	Memorization combined with gestures/movements	Guided modeling	Kinesthetic reinforcement	Motor-assisted retention
Ritual Simulation (<i>Manasik hajj</i>)	Conceptual introduction in <i>fiqh</i> lessons	Experiential simulation programs	Program-based supervision	Experiential ritual practice	Applied psychomotor expansion

Contribution to Strengthening Students' Affective Domain

Strengthening of the affective domain was observed through systematic habituation activities implemented in TPA programs. These activities include student pledges, collective prayers, memorization of *Asmaul Husna* and *mahfudzot*, congregational worship, and structured group routines conducted consistently before and during learning sessions. Interview data from elementary school PAI teachers indicate that students who attend TPA tend to demonstrate positive religious and social attitudes in classroom settings. These behaviors include politeness toward teachers, disciplined conduct during lessons, enthusiasm in memorization activities, and attentiveness during learning. Teachers also reported observable behaviors such as greeting and showing respect to teachers, reduced off-task behavior, and active participation in group activities.

Observations and interviews with TPA teachers further reveal that teachers reinforce affective development through daily habituation and continuous supervision. They connect *mahfudzot* memorization not merely to rote learning but directly to students' everyday behavior, reminding students of relevant *mahfudzot* when inappropriate actions occur. Over time, students demonstrate increased self-awareness, responsibility, and willingness to remind peers to behave appropriately. Document analysis and observation records also show that several students consistently display caring attitudes toward peers, cooperative behavior during group activities, and disciplined participation in religious routines. These findings indicate that TPA learning fosters affective outcomes manifested in observable attitudes and behaviors that extend into students' interactions and learning conduct at elementary school. To analytically summarize the complementary reinforcement of affective learning outcomes between elementary schools and Qur'an Education Centers (TPA), this study presents the patterns in Table 3

Table 3. Complementary Affective Reinforcement between Elementary School PAI and Qur'an Education Centers (TPA)

Affective Dimension	School-Based Exposure	TPA Habituation Practices	Reinforcement Pattern	Supervision Intensity	Affective Outcome Formation
Religious Discipline	Rule-based behavioral expectations during class	Daily structured worship routines, prayer preparation, congregational practice	Habituation & ritual repetition	Continuous	Internalized worship discipline
Respect & Politeness	Teacher-directed moral instruction	Greeting rituals, respect modeling, reminders	Modeling & behavioral reinforcement	Direct & routine	Polite interpersonal conduct
Responsibility	Classroom task responsibility	Student pledges, attendance routines, memorization targets	Collective commitment formation	Structured monitoring	Personal accountability development

Cooperation	Group learning activities	Collective prayers, group recitation, lineup routines	Ritualized group synchrony	High	Cooperative social behavior
Moral Awareness	Contextual moral teaching	Behavioral correction linked to <i>mahfudzot</i> values	Value contextualization	Situational supervision	Reflective moral self-awareness
Caring Attitudes	Peer interaction in classroom	Peer assistance, shared worship preparation	Social empathy habituation	Observational	Prosocial peer engagement

Overall, the findings across the cognitive, psychomotor, and affective domains indicate a complementary relationship between Islamic Religious Education (PAI) in elementary schools and learning activities in Qur'an Education Centers (TPA). Elementary school PAI provides foundational religious knowledge and a systematic introduction to learning materials, while TPA reinforces, deepens, and expands both religious content and practices. This complementary pattern is reflected in students' religious knowledge, worship-related skills, and the development of religious and social attitudes as observed in their daily behavior within both school and TPA contexts.

2. Discussion

The findings indicate that Qur'an Education Centers (TPA) and elementary schools function as complementary institutions in strengthening Islamic Religious Education (PAI), each contributing through different yet interconnected learning environments. While elementary schools provide foundational religious instruction within formal classroom structures, TPA activities reinforce and extend learning through practice-oriented and habituation-based settings. This complementary relationship helps bridge the gap between conceptual religious knowledge and lived religious practice among students.

Previous studies have generally highlighted TPA's effectiveness in improving children's Qur'anic literacy, memorization skills, and moral development. However, most of these studies examine TPA as an independent non-formal institution. The present study extends this body of research by demonstrating how TPA specifically strengthens formal PAI learning outcomes in elementary schools. Rather than functioning as parallel instruction, TPA operates as a reinforcing and deepening learning space that complements school-based religious education across multiple learning domains.

In the cognitive domain, reinforcement occurs through systematic repetition, structured memorization, and gradual deepening of religious content, particularly in Qur'anic reading, *aqidah* concepts, *fiqh* procedures, and moral teachings. These patterns correspond with the summarized findings presented in Table 1, which show that TPA contributions consistently emphasize repetition, deepening, and selective expansion of learning materials across PAI elements. Such reinforcement supports stronger retention and conceptual understanding, as repeated exposure and guided practice help learners consolidate knowledge over time (Toppino & Gerbier, 2014).

The progressive deepening of *tajwid* instruction illustrates the enactment of mastery learning, characterized by systematic instruction, continuous practice, and sustained teacher guidance to achieve comprehensive learning mastery (Siagian et al., 2023). This approach allows students to progress from basic recognition toward more accurate and confident Qur'anic reading. In addition, the expansion of learning materials, such as *makharijul huruf*, *tahsin al-kitābah* of hijaiyyah letters, and extended surah memorization, highlights the role of TPA as a non-formal institution that strengthens areas not fully accommodated within formal school curricula. Previous studies similarly indicate that systematic Qur'anic learning strategies

improve reading accuracy and *tajwid* comprehension among students (Santoso & Salahuddin, 2022).

The psychomotor domain benefits most from TPA involvement, as religious practices require repeated, supervised performance rather than conceptual understanding alone (Renger, 2024). The Results section shows that psychomotor learning in elementary schools is mainly limited to basic introduction and occasional practice, often constrained by instructional time and curricular demands. In contrast, TPA provides a structured environment where worship practices are embedded in daily routines and performed under continuous teacher supervision. Previous studies confirm that routine worship practices contribute to the development of students' motor skills in performing religious rituals (Harifah & Sofa, 2025). Simulation-based worship activities, such as *manasik haji*, further enhance students' psychomotor competence through experiential learning processes (Nurani & Junaris, 2025). In addition, routine recitation practices support the formation of habits in worship behavior (Aisyah & Hidayah, 2024). The present findings clarify that stronger psychomotor outcomes in TPA settings emerge from the combination of repetition, direct supervision, and habitual practice, suggesting that psychomotor mastery develops more effectively when religious practices become routine rather than incidental (Sokolow, 2013).

In the affective domain, strengthening occurs through continuous habituation of religious and social values (Denton & McKinney, 2004). The results indicate that collective prayers, memorization routines, student pledges, and disciplined group activities play a significant role in shaping students' attitudes, including respect, responsibility, cooperation, and religious commitment (Thalgi et al., 2026). Collective prayer functions not merely as an accumulation of individual devotional acts but as a meaningful social practice that situates participants within shared fields of meaning, fostering unity and serving as a mechanism for social cohesion and conflict resolution (Fuist, 2015). In the educational context, particularly in Arabic language and religious instruction, memorization practices involving sacred texts reinforce religious values while promoting integrity, discipline, and cooperative behavior among students (Nurbayan & Sanusi, 2025). Similarly, student pledges reflect the principle of collective commitment, emphasizing shared goals and responsibilities that cultivate a sense of mutual accountability and collaborative engagement (Dunin-Kępicz & Verbrugge, 2004). Furthermore, disciplined group activities as collective rituals contribute to social learning by strengthening cooperation through synchrony and shared emotional experiences, thereby acting as persuasive signals of commitment and reinforcing prosocial behavior within the learning community (Mentel, 2022).

Teachers' observations of improved politeness, discipline, and peer interaction among TPA students demonstrate that affective learning outcomes manifest in observable daily behaviors. This finding aligns with previous research emphasizing the importance of habituation and modeling in moral and character education (Nurhidayati & Sunarsih, 2013). National character education frameworks also underscore the central role of spiritual and social attitudes as core educational outcomes (Adnin et al., 2024). The present study extends these perspectives by showing how non-formal religious learning environments reinforce affective development initiated in schools, enabling values to be internalized and practiced consistently beyond the classroom (Pratama et al., 2025).

Taken together, these findings suggest that cognitive development benefits from structured reinforcement, psychomotor development from continuous supervised practice, and affective development from sustained habituation environments. The complementary pattern observed indicates that elementary schools and TPA fulfill distinct yet interrelated roles in Islamic education, shaped by differences in instructional structure, learning time, and supervision intensity. The findings further imply that strengthening PAI learning outcomes may require closer recognition of non-formal religious institutions as collaborative partners rather than peripheral supplements. Integrating formal and non-formal learning environments can help ensure that religious knowledge acquired in classrooms is reinforced through practice and internalized through habituation in daily life (Pek et al., 2024).

The use of these three domains is essential because Islamic Religious Education does not merely emphasize knowledge acquisition, but also the development of worship skills and the formation of religious attitudes. The cognitive domain reflects students' understanding of concepts (Prisciandaro, 2013), the psychomotor domain represents their ability to perform religious practices (Alafnan, 2025), and the affective domain relates to values, commitment, and daily behavior (Mirza & Mahboob, 2021). Examining reinforcement across these interconnected dimensions enables a more holistic understanding of how institutional collaboration contributes to students' religious development.

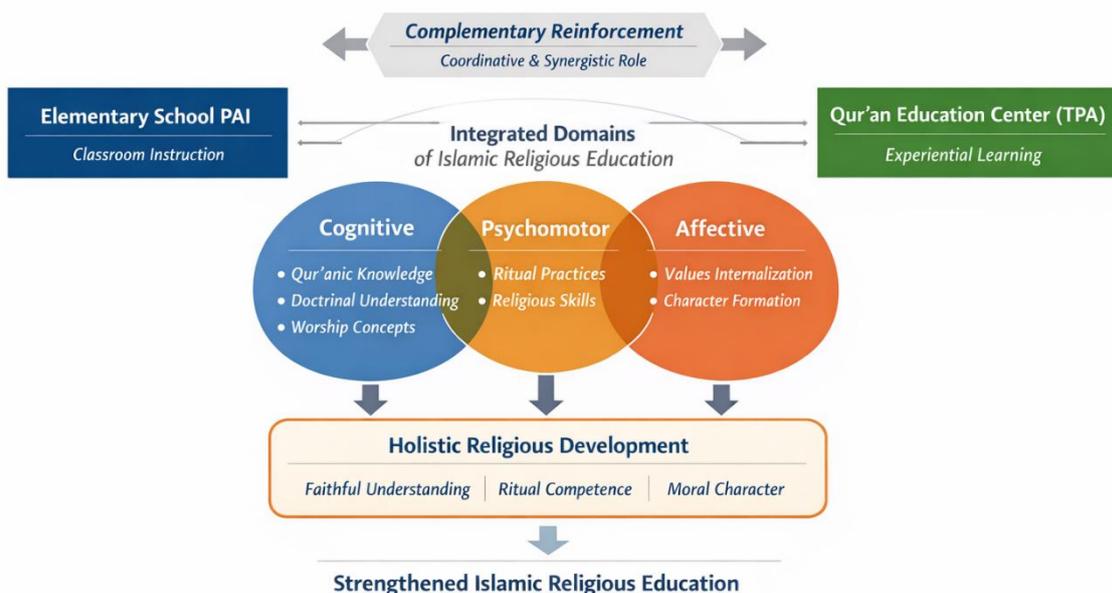


Figure 1. Complementary Institutional Framework of Islamic Religious Education

Overall, this study contributes to Islamic education scholarship by proposing a collaborative framework in which elementary schools and Qur'an Education Centers function as complementary spaces of religious learning. Formal education provides conceptual foundations, while non-formal institutions support repetition, practice, and value internalization. This integrated perspective helps explain how Islamic Religious Education outcomes are strengthened when learning extends beyond classroom instruction into sustained community-based practice.

Conclusion

This study examined the complementary roles of Qur'an Education Centers (TPA) and elementary schools in strengthening Islamic Religious Education (PAI) across cognitive, psychomotor, and affective domains. The findings indicate that, within the context of this study, elementary schools primarily provide foundational religious knowledge through structured formal instruction. At the same time, TPA learning activities reinforce, deepen, and extend this learning through repetition, supervised practice, and systematic value habituation in non-formal settings. In the cognitive domain, TPA supports school-based PAI by reinforcing and gradually deepening students' understanding of Qur'anic studies, *aqidah*, *fiqh*, *akhlak*, and *tarikh* through repeated exposure and expanded learning materials. In the psychomotor domain, TPA contributes more intensively through routine and supervised worship practices, such as ablution, congregational prayer, and memorization activities accompanied by movements, which are challenging to accommodate consistently within formal classroom time. In the affective domain, continuous habituation activities in TPA help internalize religious and social values, as reflected in students' observable attitudes and behaviors in school settings.

Theoretically, this study contributes to Islamic education and non-formal education literature by highlighting TPA as a complementary institution that supports formal PAI learning rather than functioning as a parallel or separate system. Through its analysis of cross-institutional reinforcement, this study underscores the importance of learning continuity across domains, reinforcing theoretical perspectives that view religious education as dependent on sustained practice and on habituation to values. In practice, the findings underscore the importance of strengthening collaboration among elementary school PAI teachers, school principals, and TPA administrators to design mutually supportive learning experiences, especially in worship skills and character development. This study recognizes its limitations, notably the qualitative design and the focus on a single TPA and a single elementary school, which limit the generalizability of the findings. In addition, the study does not measure the long-term impacts of TPA participation on students' religious development. Future research is therefore encouraged to involve broader institutional contexts, diverse regions, and mixed-method approaches to examine further the long-term and comparative effects of formal–non-formal collaboration in Islamic Religious Education.

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