

Reconstruction of the TPQ Quality Assurance Paradigm: Integration of the Khoiro Ummah Concept and the PPEPP Cycle in the Digital Era

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ABSTRACT

The digital era brings a double disruption to the Al-Qur'an Education Park (TPQ), namely the demand for technological adaptation as well as the threat of moral decline in Early Childhood and Elementary School (Alpha Generation). On the other hand, conventional TPQ governance is generally still traditional and has not touched the aspect of systematic quality standardization. This article aims to reconstruct the TPQ quality assurance paradigm through a literature study approach (library research). Reconstruction is carried out by integrating the theological-philosophical value of the concept of Khoiro Ummah (QS. Ali Imran: 110) with modern management instruments, namely the PPEPP cycle (Determination, Implementation, Evaluation, Control, and Improvement). The results of the conceptual study formulated four new quality pillars: (1) Qur'an-Based Content Standards Based on Digital Literacy and Manners, (2) TPQ Adaptive PPEPP Cycle, (3) Standardization of Asatidz Techno-Pedagogic Competencies, and (4) External Evaluation Based on Digital Parent Partnerships. This integration results in a holistic quality assurance model, where the quality of TPQ is no longer measured by cognitive reading fluency, but rather the formation of an Islamic personality (syakhsiyah Islamiyah) that is responsive to digital reality.

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1. INTRODUCTION

The development of information technology in the digital era has not only changed the landscape of communication technology, but has also reduced the values of morality among the younger generation. Children born in this era (Generation Alpha) are exposed to unfiltered information flows that trigger the phenomenon of cyber addiction, loss of manners, and massive moral degradation (moral decline). In the context of informal Islamic education, the Al-Qur'an Education Park (TPQ) plays a crucial role as a moral and spiritual defense fortress for children. TPQ is responsible for instilling love, reading skills, and internalization of Qur'an values from an early age.

However, empirical reality shows that there is a serious management gap in the TPQ institution. The majority of TPQ is currently still managed traditionally, is "mediocre", relies on willingly without clear curriculum standards, and lacks a monitoring system for student progress. This weakness in internal management makes TPQ stutter in responding to the challenges of the digital era. A radical reorientation and reconstruction of the quality management paradigm at TPQ is needed so that this institution transforms into an accountable, professional, and adaptive institution.

This reconstruction effort can be done by marrying Islamic theological-philosophical values with modern quality management. The relevant philosophical foundation is the concept of Khoiro Ummah (The Best Ummah) adapted from QS. Ali Imran: 110. This concept emphasizes that the orientation of Islamic education must lead to the formation of a solid Islamic shakhsiyah (Islamic personality), which includes aspects of aqliyah (mindset) and nafsiyah (attitude pattern). Meanwhile, from the perspective of modern management, the Internal Quality Assurance System (SPMI) based on the PPEPP (Determination, Implementation, Evaluation, Control, and Improvement) cycle that is commonly applied in formal education can be adapted to frame the standardization.

Previous research on TPQ has generally focused on the effectiveness of practical methods of reading the Qur'an (such as Iqro, Ummi, or Yanbu'a) or administrative management in general without touching on the macro aspects of its quality. Literature studies that conceptually integrate the values of Khoiro Ummah, the PPEPP cycle, and the challenges of the digital era are still very rare. Therefore, this article aims to formulate a theoretical draft and a new conceptual model of TPQ quality assurance as an applicable guide for contemporary TPQ managers to be able to produce a generation that is Qur'anic and at the same time technologically literate.

2. METHODS

This research is a library research with a qualitative-conceptual approach. The literature data used is in the form of reputable journal articles (Sinta and Scopus) in the last 10 years, textbooks on education quality management, and religious texts related to the concept of Khoiro Ummah.

The data collection technique used a documentation method by searching for related keywords: "Islamic Education Quality Assurance", "Non-Formal Education PPEPP Cycle", "TPQ Curriculum", and "Khoiro Ummah". Data analysis was carried out using Content Analysis and Meta-Synthesis techniques. The researcher reduces, organizes, and synthesizes the PPEPP quality management theory into the characteristics of Qur'an education in TPQ in order to produce a complete and logical paradigm reconstruction model.

3. FINDINGS AND DISCUSSION

The Essence of Khoiro Ummah as a Quality Achievement of Contemporary TPQ

The concept of *Khoiro Ummah* which is enshrined in QS. Ali Imran: 110 underlines three main pillars: *amar ma'ruf* (inviting goodness), *nahi munkar* (preventing evil), and *faith in Allah*. In the context of the curriculum and TPQ quality assurance, this concept should not be reduced to the cognitive-psychomotor ability of students in pronouncing hijaiyah letters tartil. The quality of TPQ output must be redefined as the success of building the three dimensions of *Islamic shakhsiyah*:

1. **Aqliyah Islamiyah (Mindset):** Students have a basis for thinking that the Qur'an is the breaker of life's affairs, including filtering digital content.
2. **Nafsiyah Islamiyah (Attitude Pattern):** Students have psychological tendencies based on sharia (having Islamic manners towards teachers, parents, and the environment).
3. **Amaliyah (Deeds):** Students practice what they memorize and read in their daily lives.

In the digital era, *the achievements of the Khoiro Ummah* are translated into a new quality indicator called "**Digital-Integrated Qur'an Competency**". TPQ students are not only fluent in tahsin and strong in tahfidz, but also have *digital adab* (digital ethics) in the form of the ability to limit *screen time*, stay away from pornographic/violent content, and use gadgets as a means of *thalabul 'ilmi*.

Integration of PPEPP Cycles in TPQ Management

To ensure the consistent achievement of *Khoiro Ummah values*, the PPEPP cycle was adopted. The operational reconstruction of PPEPP at the TPQ level is illustrated through the following structure:

PPEPP Stages	Conceptual Operationalization in TPQ in the Digital Era	Success Indicators
Determination	Formulating TPQ Quality Standards (Juice / surah memorization targets, asatidz competency standards, and student digital manners standards per semester).	Availability of TPQ Quality Standard Master Book documents.
Implementation	The teaching and learning process of the Qur'an (Tahsin/Tahfidz) uses a combination of classical-interactive methods and <i>e-learning media</i> (animation of the prophet's story, tajweed application).	Asatidz adherence to teaching standards, methods and time allocation.
Evaluation	The implementation of <i>periodic Imtihan</i> which tests the fluency of reading (sanad) as well as an instrument for assessing the daily behavior/manners of students.	There is a periodic record of student performance data (cognitive and affective).
Control	Monthly coordination meetings of managers and asatidz to dissect students/classes that do not meet standards, as well as find methodological solutions.	Direct corrective action against the obstacles of the learning process.
Improvement	Revise the quality target to be higher periodically (for example: increasing the memorization quota or updating teaching media technology if the previous target was successful).	The evolution of TPQ quality that continues to move up in a sustainable manner (<i>Continuous Quality Improvement</i>).

Supporting Pillars: Asatidz Techno-Pedagogic Competence and Parental Synergy

This reconstruction of the quality paradigm is impossible to run without improvements in two external variables: asatidz and parents.

- Asatidz Techno-Pedagogic Competency Certification:** TPQ teachers in the digital era are not enough to only have good *tahsin* skills. The quality assurance system requires standardization of teachers' ability to operate IT-based media, using a simple *Learning Management System* (LMS), and having a modern child development psychology approach (Alpha Generation).
- Parent Partnership via Digital Liaison Book:** TPQ education ranges from 1 to 2 hours per day, while the rest of the student's time is spent in a home environment that is full of gadgets. Therefore, the evaluation instruments in PPEPP must be integrated with parents through the Digital Liaison Book application (either web-based or instant messaging application). Parents reported daily worship activities and the duration of use of children's gadgets at home, while asatidz monitored the progress of reciting at TPQ. This 24-hour technology-based synergy ensures that the quality of *the character of Khoiro Ummah* is formed in a measurable manner.

4. CONCLUSION

The reconstruction of the TPQ quality assurance paradigm through the integration of the Khoiro Ummah theological concept and the modern management cycle of PPEPP has resulted in a new governance model that is adaptive to digital disruption. Through this conceptual model, the quality of TPQ is no longer viewed narrowly and partially, but is managed holistically from upstream (setting curriculum standards) to downstream (sustainable quality improvement). This model offers a theoretical solution to the fragility of traditional TPQ management and provides early protection for the morality of the Alpha Generation through a technology-responsive Qur'an curriculum. Researchers are then advised to conduct empirical tests (field research or R&D) to test the effectiveness of this conceptual model on a broader TPQ scale.

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