

# The Role of the Al Qur'an Education Park as a Civics Community in Instilling Values of the Almighty God as an Effort to Overcome Narcotics Abuse

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## ABSTRACT

The aim of this research is to determine the role and impact of the Al Qur'an Al Maghfirah educational park as Civics Community in instilling the values of the Almighty God as an effort to overcome narcotics abuse in Riando Hamlet, Sai Village, Soromandi District, Bima Regency, NTB. The research method is a type of descriptive qualitative research. Data collection in this research is observation, interviews, documentation. The type of interview used is a structured interview, an unstructured interview. The findings regarding the role of the Al Qur'an Al Maghfirah educational park show that, internal activities are as follows (1) Tahsin Iqra Class, (2). Al-Qur'an Tahsin Class, (3) Al-Qur'an Tahfis Class, (4) Speech/Lecture Development. External activities at the Al Qur'an educational park are as follows (1) Mutual cooperation, (2). Joint Yasinan at people's homes, (3) Participating in musabaqah tilawatil Qur'an competitions. The impact of the role of the Al Qur'an Al Maghfirah educational park is as follows. (1) the impact for parents is that they get benefits when their children can recite the Koran, can recite prayers, memorize the Qur'an, when parents die they will be prayed for by their pious and pious children. (2) The impact on the wider community is that Al Maghfirah educational park students flock to attend tahlilan and recite the Koran at people's homes when someone dies, on days 1 to 7, (3) Impact on formal education, when there is a musabaqah competition tilawatil Qur'an schools will also register their students to take part in competitions such as reciting the Koran, religious lectures, when there are imtak activities on Fridays the school will also choose students who will lead the yasinan together.

**KEYWORDS:** Al Qur'an Education Park, Cultivation of Values in the Almighty God, Prevention of Narcotics Abuse,

## I. INTRODUCTION

The National Narcotics Agency (BNN) stated that it had uncovered various kinds of drug crimes. Based on survey data, it shows that the prevalence rate of drug abuse in 2021 is 1.95%. This means that 195 out of 10,000 residents aged 15-64 years have used drugs in the last year. Meanwhile, the prevalence rate of ever using is 2.57% or 257 out of 10,000 people aged 15- 64 years old has ever used drugs. The prevalence rate of drug abuse per year increased by 0.15% from 1.80% in 2019, to 1.95% in 2021.

This increase is quite large if you look at the absolute number of residents, drug abuse is estimated at 3,662,646 people aged 15-64 years over the last year, an increase of 243,458 people compared to 2019

(3,419,188 people). Meanwhile, the prevalence rate of drug abuse ever used increased by 0.17% from 2.4% in 2019 to 2.57%. If we look at the absolute value, in 2021 it is estimated that 4,827,616 people aged 15-64 years have used drugs, this number is 292,872 more people than in 2019 (4,534,744 people). The increase in prevalence rates also reflects an increase in drug circulation in society which has caused the number of drug users to increase in just two years (Masyhuri Imron et al., National Survey on Drug Abuse, 2021).

The fact that there are widespread cases of narcotics abuse is one of the problems facing us today. The role of eradicating cases of narcotics abuse is not only the government or the police, but we must participate in anticipating it as early as possible to prevent narcotics abuse. One approach to tackling narcotics abuse as early as possible is to strengthen civic education and positive citizen activities.

According to Hidayah, (2020) Civics Community is the structure of individuals into a unit and can carry out citizenship practices. Then Tolbert also argued about Civics Community (2005: 1311)

*In this case, the term civic concerns to individuals as members of society, and civic communities can be conceptualized as places where the form of local social and economic institutional organization facilitates a strong social fabric by densely interweaving citizens together through mostly locally oriented institutions and organizations .*

The Civics Community concept which further quotes the opinion of Putnam (1993) in Brown and Swanson (2003) explains that the essence of the Civics Community and what differentiates it from communities in general is the existence of values and norms that are built as its main pillars. The explanation above shows that a Civics Community is a group of citizens who practice civic education in the community in the form of social, political, religious activities or education, meaning that this group can benefit other citizens or vice versa, citizens who benefit other groups.

Research on Civics Community was researched by Endang Wulandari (2022), there were several findings that 1) Kampoeng Cyber as a Civics Community has 3 (three) important roles in building citizens' digital etiquette. First, establishing digital etiquette norms that apply in Kampoeng Cyber, namely using technology wisely, anti-hoax news, responsibility in using technology, critical use of social media, and tolerance towards users. Second, socialize digital ticket norms. Third, carry out supervision over the implementation of digital etiquette norms in Kampoeng Cyber. Supervision is carried out in two (2) ways, namely the Take Care of Others program and forming an Uber Team. 2) The impact of the emergence of Kampoeng Cyber as a Civics Community in building digital etiquette can be grouped into three (3). First, the impact on society is changing social interaction patterns to become more modern and creating citizens who have digital etiquette. Second, the impact for local governments is that Kampoeng Cyber can help accelerate the digitalization process for the surrounding community. The three impacts on the field of education, especially citizenship education (PKn), are knowledge, attitudes and skills to become good and intelligent citizens in the digital era.

The Al Qur'an education park is a form of citizenship education in the socio-cultural domain because there are activities in the Al Qur'an education park that direct and guide citizens on Islamic material. The existence of this Al-Qur'an educational park plays a very important role in cultivating an understanding of Islamic values as an approach to overcoming narcotics abuse. It is necessary that we instill in children as early as possible the basics of Islamic values because this will have an impact on obedience to the recommendations and prohibitions of Allah SWT.

Mansur, (2005) believes that the Al-Qur'an educational park is education for reading and writing the Al-Qur'an among children with the aim of providing basic provisions for children to become the Qur'anic

generation, the pious and sholihah generation, who able and fond of reading and practicing the Qur'an in everyday life.

The research related to instilling Islamic values in tackling narcotics abuse is Syarifatul Mubarak (2022), research results showed that the Islamic literacy level had an average achievement of 29.75 which was in the low category. Where for each aspect of belief it is 16% (very low), the aspect of ritual and surrender is respectively 34% (low) and the knowledge aspect is 35% (low) knowledge, citizen competence. This indicates that the level of Islamic literacy is an important factor in overcoming narcotics abuse among society.

Based on observations of civic practices carried out at the Al Qur'an Al Maghfirah educational park which has carried out its role as a Civics Community in the religious field, the schedule for carrying out activities at the Al Qur'an Al Maghfirah educational park is every day after Asr and Maghrib prayers. The guidance provided by the Al Maghfirah Al Qur'an educational park is guidance on reading Iqra and Al Qur'an, memorizing short verses, performing congregational prayers together, participating in the Sai Village level musabaqah tilawatil Qur'an competition. So it can be concluded that the Al Qur'an Al Maghfirah educational park is one of the Civics Communities which plays a role in educating students in the surrounding environment with a material approach to the basics of Islam. From the role that has been carried out by the Al Qur'an Al Maghfirah educational park, researchers are interested in researching "The role of the Al Qur'an educational park as a Civic Community in instilling the Values of the Almighty God as an Effort to Overcome Narcotics Abuse."

## II. LITERATURE REVIEW

### a. Review About Civics Community

The terms Community Civics and Community Civics are two terms that are almost the same but have very different meanings. In fact, these two terms are closely related to citizens but contain different terms. It is possible that many people when reading these terms interpret them with the same meaning. Let's look at Good's opinion in Wahab and Sapriya (2014:4) Community Civics "...a branch of study of civics that emphasizes the individual's relationship to his social environment which is conceived as a series of successively enlarged communities, local, state and nation." From the explanation above we can understand that Community Civics is a branch of study about citizenship whose study is the relationship between individuals or communities and the social environment around them. Then the difference with Civics Community according to Tolbert (2005: 1311),

*In this case, the term civic concerns to individuals as members of society, and civic communities can be conceptualized as places where the form of local social and economic institutional organization facilitates a strong social fabric by densely interweaving citizens together through mostly locally oriented institutions and organizations .*

From the opinion above, we can understand that the meaning is that the term Civics Community is closely related to individuals as members of society and Civics Community can be conceptualized as the practice of citizenship in the form of a community which aims to provide citizenship education in the social, economic, religious and political fields.

Furthermore, Civics Community according to Mills and Ulmer (1970:12) in Endang Wulandari (2022), Civic community theory grew out of the rural community development literature. These include a nearly exclusive focus on rural communities, an explicit recognition of the role of faith-based organizations and activities in communities, and the incorporation of the scale of local capitalist enterprise into the theoretical

framework.

*Civics Community* is an organization that grew from rural communities about how to develop society in rural areas with community activities that lead to the characteristics of citizens, development activities in the form of religion, politics, culture. Apart from that, the opinion about Civics Community is Lee & Thomas (2010: 125). This civil society perspective can be said to be different because it emphasizes close relationship between social, political, economic, religious and other areas of social organization.

#### **b. The Role of the Al-Qur'an Education Park**

Mansur's opinion, (2005), the Al-Qur'an educational park is education for reading and writing the Al-Qur'an among children with the aim of providing basic provisions for children to become the Qur'anic generation, the pious and sholihah generation, who are able and enjoy reading and practicing the Qur'an in everyday life.

Then Qomar (2007) also conveyed several specific objectives of the Al-Qur'an educational park as follows:

1. Educate students to become Muslims who are devoted to Allah SWT, have noble character, have intelligence, skills, and are physically and mentally healthy.
2. Santri are to become skilled workers in various development sectors, especially mental and spiritual development.
3. Educate students to improve the social welfare of society in the context of nation building

#### **c. The Value of Almighty God.**

One of the values contained in Pancasila is the value of divinity, namely the first principle which states that there is one God, meaning that all Indonesian citizens must believe in God and must have a religion. We must apply the values contained in Pancasila in everyday life. Below is an opinion regarding Almighty God. Soejadi in Darmadi, (2017: 122 that The Principles of Belief in the Almighty God contain religious values, namely:

1. Belief in the existence of the Almighty God who has perfect and holy qualities such as Almighty, All-Loving, All-Just, All-Wise, and so on.
2. Piety towards God Almighty, namely carrying out all His commands and avoiding His prohibitions. The application of these precepts includes loving animals and plants, maintaining cleanliness, protecting and caring for the environment.

According to Saragih (2017:6) the values contained in the First Principles include the following:

1. Belief in the existence of the Almighty God with His most perfect attributes.
2. Piety towards God Almighty, by carrying out all His commands, and at the same time avoiding all His prohibitions.
3. Mutual respect and tolerance between followers of different religions.
4. Freedom to practice worship in accordance with one's religion and beliefs.

#### **d. Countering Narcotics Abuse**

According to Maudy, et al (2017), there are three approaches taken in overcoming narcotics abuse,

##### **1. Religious Approach (religious).**

Through this approach, those who are still 'clean' from the world of drugs, are always instilled with the teachings of the religion they follow. Every religion teaches its adherents to uphold goodness, avoiding damage, both to themselves, their families and the surrounding environment. Meanwhile, for those who have already entered the drug circle, they should be reminded of the values contained in the religious

teachings they believe in. In this way, it is hoped that the religious teachings that have been embedded in their minds will be able to inspire their souls to return to the right path.

**2. Psychological Approach.**

With this approach, those who have not been exposed to drugs are given heart-to-heart advice by people close to them, according to their personality traits. It is hoped that this persuasive step through a psychological approach will be able to instill awareness in their hearts to stay away from the world of drugs. As for those who have become involved in drugs, through this approach we can find out whether they fall into the personal category of extrovert (open), introvert (closed) or sensitive. By knowing their personality background, it is hoped that this approach will be able to return them to real life, rebuilding their life journey which previously began to collapse, so that it becomes whole again.

**3. Social Approach.**

By creating a positive family and community environment. This can be done through two-way communication, being open and honest, listening to and respecting children's opinions.

**III. METHODOLOGY**

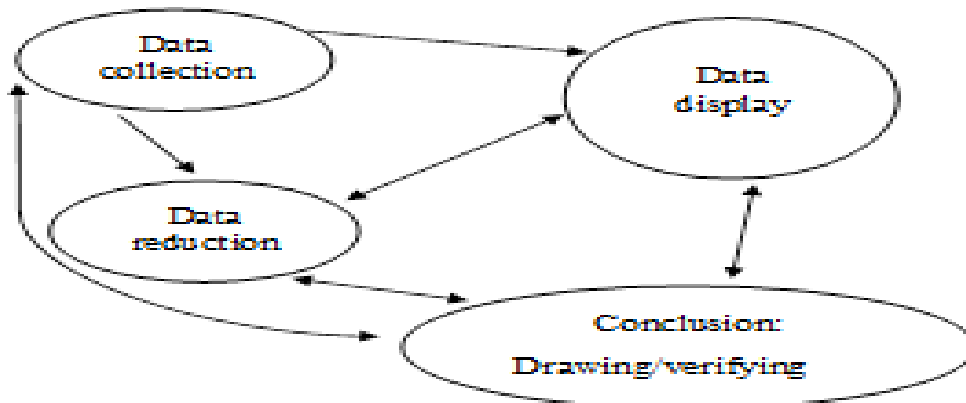
**Data collection technique**

Data collection was carried out by observation, interviews and documentation. Interviews were conducted with 6 informants, the details of the informants used are as follows

No	Informant's Name	Age	Role	Note
1.	Endang Astuti S.Pdi	35 years old	TPQ Al Maghfirah teacher	Informant 1
2.	Lutfi, S. Sos	43 Years	Acting Head of Sai Village	Informant 2
3.	Furkon	13 years old	TPQ Al Maghfirah students	Informant 3
4.	Lesa Adrianti	11 years old	TPQ Al Maghfirah students	Informant 4
5.	Erni Johan. S.Ag	39 Years	Parents of students and Elementary School Islamic Religion Teacher Presidential Instruction Riando	Informant 5
6.	Nurhidayah, S.Pdi	35 years old	Parents of students	Informant 6

**Data analysis technique.**

Using interactive data analysis Miles & Huberman 1992 in Sugiyono (2007:246) Analysis consists of three streams of activities simultaneously, namely: data reduction, data presentation, conclusion drawing/verification.



#### IV. RESEARCH AND DISCUSSION

##### A. The role of the Al Qur'an Education Park Al Maghfirah as a Civics Community in Instilling the Values of the Almighty God in Efforts to Overcome Narcotics Abuse.

The role of the Al-Qur'an Al Maghfirah educational park as a civics community describes the practice of citizenship, in the form of an institutional organization or group of citizens with strong alliances aimed at providing education to the surrounding community in the form of religious activities. The existence of the Al Qur'an educational park as a civic community. Tolbert (2005: 1311), In this case, the term civic concerns to individuals as members of society, and civic communities can be conceptualized as places where the form of local social and economic institutional facilitate organizations a strong social fabric by densely interweaving citizens together through mostly locally oriented institutions and organizations.

The existence of the Al-Maghfirah Al-Qur'an educational park is currently very beneficial for children and parents in Riando Hamlet, because its existence seeks to introduce and bring generations closer to the Al-Qur'an as a guide for Muslims. In addition to the role of the Al-Qur'an educational park, the Sai Village government also plays a quite large role, such as establishing an Al-Qur'an educational park, disbursing village funds for honorariums for Al-Qur'an educational park teachers as part of It is inseparable from the role of the Al-Maghfirah Al-Qur'an educational park itself, not only that, the next role is the support and participation of the students' parents which is quite large for the existence of the Al-Maghfirah Al-Qur'an educational park, for example the parents of the students give gifts to the teachers. reciting the Koran in the form of refrigerators, resqukers, goats, even cows, this shows great support for teachers and appreciation for the existence of the Al-Qur'an education park in Riando Hamlet.

To find out the meaning of several forms of classes in the Al-Maghfirah Al-Qur'an educational park, the meaning of tahsin will be explained.

Ahmad Annuri, (2013: 3). Tahsin comes from the words hassanah, yuhasinu, tahsinan which means to repair, improve, decorate, beautify, repair as before. We can conclude that tahsin is a word that cannot be separated from studying the Al-Qur'an, which means that tahsin is a way to improve, improve and beautify the reading of Iqra and the Al-Qur'an.

Researchers found that there are two forms of activities, namely internal activities and external activities, internal activities are divided into (4) activities, these internal activities are activities that are in the Al-Qur'an Al Maghfirah educational park and external activities, these external activities are activities that carried out outside of activities in the Al-Maghfirah Al-Qur'an educational park. Below we will discuss several forms of the role of the Al-Qur'an Al Maghfirah educational park as a civics community in instilling the values of the Almighty God as an effort to overcome narcotics abuse in Riando Hamlet.

This internal activity is divided into several forms of guidance activities at the Al Qur'an Al Maghfirah educational park. Based on the results of interviews for this internal activity, there are several sections of guidance as follows (1) Tahsin Iqra Class, (2). Al-Qur'an Tahsin Class, (3) Al-Qur'an Tahfis Class, (4) Speech/Lecture Development. External activities at the Al Qur'an educational park are as follows (1) Mutual cooperation, (2). Joint Yasinan at people's homes, (3) Participating in musabaqah tilawatil Qur'an competitions.

Al-Maghfirah Al-Qur'an educational park in carrying out its role as a civics community in Riando Hamlet not only focuses on guiding reading, memorizing Iqra and Al-Qur'an as the basis for guidance for Al-Qur'an educational parks in general but there are many forms of guidance others such as learning Arabic, learning daily prayers, learning prayer readings, mutual cooperation, participation in community activities, such as yasinan, tahlilan at home when someone dies.

Mansur's opinion also, (2005) said that the Al-Qur'an educational park is education for reading and writing the Al-Qur'an among children with the aim of providing basic provisions for children to become the Qur'anic generation, the pious generation and sholihah, who is able and likes to read and practice the Qur'an in everyday life.

As stated by Soejadi in (Darmadi, 2017: 122), the value of the Principles of Belief in One Almighty God contains religious values, namely: a. Belief in the existence of the Almighty God who has perfect and holy qualities such as Almighty, All-Loving, All-Just, All-Wise, and so on. b. Devotion to God Almighty, namely carrying out all His commands and avoiding His prohibitions.

Some of the findings above support the opinion, Maudy, et al (2017), There are three approaches taken in overcoming narcotics abuse. 1) Religious approach, 2) Psychological approach, 3) Social approach. Efforts to instill divine values in introducing the Koran are one approach to tackling narcotics abuse, there are many other approaches.

## **B. The Impact of the Role of the Al Qur'an Education Park as a Civic Community, in Instilling the Values of the Almighty God?**

### **1) Impact on Formal Education**

As we all know, in formal schools the religious subjects given do not guide students to learn tahsin Iqra and the Qur'an. In providing religious lessons, it will help the Religion teacher at Inpres Riando elementary school in delivering material about Islam, for example reading Arabic writing in religious lessons, there are verses that are quoted, these verses will also be noted down by students in religious learning Islam at school. Teachers at the Inpres Riando elementary school can also be useful for students' competence in reading, memorizing the Qur'an, religious speeches, and often delegate their students to take part in the Sai Village level musabaqah tilawatil Qur'an competition. When students at Inpres Riando elementary school have the competency to read the Qur'an, it can be useful for the school to lead yasinan together at IMTAQ every Friday.

### **2) Impact on Parents of Santri and the Wider Community**

The presence of the Al-Maghfirah Al-Qur'an educational park has provided basic Islamic knowledge to generations in the surrounding environment as a practice of citizenship, such as reading the Al-Qur'an, daily prayers, learning prayer readings from the basic knowledge that is guided by forming attitudes and good character for children in the Riando Hamlet environment. The benefits for parents of the presence of the Al-Maghfirah Al-Qur'an educational park are that their children can recite the Koran, can recite prayers, and develop a good attitude towards their parents, being able to recite the Al-Qur'an when their parents die. Likewise for the surrounding environment in Riando Hamlet, the students of the Al-Maghfirah Al-Qur'an educational park who can read the Al-Qur'an well and correctly often recite the Koran at the funeral home when someone dies. Currently, many students at the Al-Maghfirah Al-Qur'an educational park come to recite the Koran at the homes of people who have died from the first day to the seventh day.

### **3) Impact on Combating Narcotics Abuse**

The Al-Quran is a book that was revealed as a guide for Muslims in this life, it contains prohibitions and recommendations for everyone who believes in it. One of the things that is prohibited in the Koran is not drinking wine, because it is haram for Muslims. One way is to introduce children to the Koran through Al-Qur'an education parks, this is the initial way for parents, government and society to participate in preparing a generation of the Koran that obeys the prohibitions of its creator. As Maudy et al (2017) argue, there are three approaches taken in overcoming narcotics abuse. 1) Religious approach, 2) Psychological approach, 3) Social approach. Efforts to instill divine values in introducing the Koran are one approach to

tackling narcotics abuse, there are many other approaches.

## V. CONCLUSION

It can be concluded that the role of the Al Qur'an Al Maghfirah educational park as a Civics Community has 2 (two) forms of role in instilling the values of the Almighty God in Riando Hamlet, Sai Village. This internal activity has several guidelines as follows

1. *Tahsin Iqra Class*, This class is held to introduce students to reading Iqra, and improve their reading letters, memorize prayers, memorize prayers for daily activities.
2. *Al Qur'an Tahsin Class*, This class begins to enter the level of Al-Qur'an reading juz 1 to juz 30, coaching in this class is to improve reading, study the science of tajwid or the law of reading, equipped with Al-Qur'an tartil lessons,
3. *Al-Qur'an Tahfis Class*, This class enters the memorization stage, so only a few students who are really ready and focused enter this class, who are assessed by the Koran teacher or according to the students' own wishes. The memorization system applied is to memorize one juz each,
4. *Speech/Lecture Development*, This activity is carried out once a week, usually on Friday afternoons for all students.

Then the external guidance activities at the Al Qur'an education park are as follows

1. *Mutual cooperation*, This is carried out outside of the core activities at the Al-Qur'an Education Park, sometimes at the mosque and prayer room in Sai Village. This activity is carried out once a month and will be attended by several parents of the students.
2. *Yasinan together at people's homes*, The agenda for this joint Yasinan was carried out at the home of the invited resident.
3. *Participate in the musabaqah tilawatil Qur'an competition*, In this activity, all students will take part in various kinds of competitions in the Musabaqa Tilawatil Qur'an activity, all students are very enthusiastic about taking part in this activity. Such as Arabic speech competitions, religious speeches, Al Qur'an tadarus, call to prayer, memorizing short verses.

The impact of the role of the Al Qur'an educational park as a Civic Community, in instilling the values of the Almighty God as an effort to overcome narcotics abuse. There are three (3) namely,

1. Impact on formal education, the impact felt directly by teachers who teach Islamic religious education at the Riando Inpres state elementary school,
2. Impact on parents of students and the wider community, The impact felt by parents of santri when their children can read the Qur'an well as a provision for children in family life and provisions to pray for their parents when they leave this world, for the community in Riando Hamlet, santri when someone dies they come to recite the Koran and pray at the residence of the family of the deceased.

### 3. Impact on Combating Narcotics Abuse

The Al-Quran is a book that was revealed as a guide for Muslims in this life, it contains prohibitions and recommendations for everyone who believes in it. One of the things that is prohibited in the Koran is not drinking wine, because it is haram for Muslims.

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