Six Solutions to Alquran Education Problems in Muslim Minorities

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Abstract

Quran education in Muslim minority communities often faces complex challenges, ranging from limited teaching staff to a lack of supporting facilities. This article aims to offer six main solutions that can be implemented to overcome the problem of Quran education among Muslim minorities. This research uses a qualitative method with a case study approach, by conducting in-depth interviews and observations of nine informants in the Muslim minority community. All data obtained was analyzed thematically using the Miles & Huberman approach. The results of the research reveal that there are six solutions that can be applied to overcome the problem of Quran education among Muslim minorities. The first educators must have a minimum qualification of a Bachelor of Education. The second adequate classroom space is available. The third the existence of a standard curriculum in accordance with need. The fourth application of regulations in the learning process. The fifth establishing structured study time. The sixth development of innovative systems such as "One Year You Can Read the Quran". These solutions are not only relevant but can also be implemented in various Muslim minority communities throughout the world, with adjustments to each local context. By implementing the six solutions from the results of this research, it is hoped that it can improve the quality of Quran education among minority Muslim communities in maintaining their Islamic identity.

INTRODUCTION

Quran education plays a very important role in maintaining Islamic identity, especially in Muslim minority environments. In this context, Quran education is not only a means of understanding religious teachings, but also a fortress that protects the Muslim community from the pressures of cultural assimilation (Sozeri et al., 2022; Qazi, 2023; Al-Mawajdeh et al., 2023; Musthofa et al., 2023; Zubaidi, 2024). However, in reality, Quran education in Muslim minority communities often faces various obstacles, ranging from a lack of qualified teaching staff, a lack of learning facilities such as classrooms, to the absence of a standard curriculum that can be used as a reference. This irregularity has an impact on the low ability to read and understand the Quran among minority Muslim communities, which in turn can threaten the continuity of their Islamic identity

(Saefudin et al, 2023; Shahid et al., 2023; Andri Nirwana et al, 2024; Latif, 2024; Hennida, 2024).

The problem of Quran education in Muslim minority communities is currently an increasingly urgent concern. In the midst of globalization and increasingly strong pressures for cultural assimilation, Quran education is often neglected. Many minority Muslim communities have to fend for themselves without adequate support from the government or religious organizations. This creates a serious challenge, because without a structured Quranic education system, future generations risk losing the ability to read and understand the Quran, which could weaken the foundations of their Islamic identity. This situation demands solutions that are not only innovative, but also realistic and applicable to be implemented in various contexts of Muslim minority communities.

Several previous studies have tried to provide solutions to the problems of Quran education in Muslim minority environments. The first research, Afriani et al., (2023) entitled "The Role of Alquran Hadith Teachers in Increasing Quran Reading Interest During the Digital Age, found that the low reading ability of the Quran among Muslim children was caused by a lack of qualified educators. This research concludes that special training is needed for educators to improve the quality of teaching. Second research, Pahrudin et al., (2023) with the title "Curriculum Development Management of Islamic Education in The Internet of Things Era", highlighting the absence of a standard curriculum that leads to variations in the quality of Quranic education in different communities. The conclusion of this research is that curriculum standardization is very necessary to ensure the consistency and effectiveness of learning.

Third research, Adiyono & Anshor, (2024) entitled "Islamic character education in the era of Industry 5.0: Navigating challenges and embracing opportunities", revealed that technology has not been fully utilized in Quran education, even though its potential is enormous. This research suggests technology integration as a solution for Quran education.

Although these three studies provide important contributions, none holistically offers a solution that covers various aspects of Quran education, such as educator qualifications, learning facilities, curriculum, learning rules, study time, and accelerated learning methods. This research tries to fill this gap by developing a solution framework that is integrated and can be implemented comprehensively. This research has a new approach by offering six main solutions that can be applied to overcome the problems of Quran education in Muslim minority communities. This approach includes the qualification requirements of educators who must at least have a bachelor's degree in education, providing adequate classrooms, preparing a standard curriculum, implementing learning regulations, establishing structured study time, and developing innovative methods such as the "One Year You Can Read the Quran" system, all of the findings The author will discuss this in detail and comprehensively in the results and discussion section of this research, which aims to offer these six main solutions so that they can be applied to overcome the challenges of Quran education in minority Muslim communities.

All of these findings can be the main reference in developing a sustainable model of Quran education in minority Muslim communities. These findings can be used as a basis for further, more specific studies, such as the application of technology in Quran education or adaptation of curriculum based on local culture. Furthermore, for educational institutions, this research provides practical guidance for improving the quality of Quran education in minority Muslim communities. By implementing the

proposed solutions, educational institutions can design training programs for educators, develop relevant standard curricula, and develop more structured learning strategies. It is hoped that these steps will strengthen the Islamic identity of minority Muslim communities while increasing the success of Quran education in various contexts.

METHODS

This research uses a qualitative approach with a case study method to explore in depth the problems and solutions of Quran education in minority Muslim communities (Jabarkhail, 2020; Salaeh, 2023; Aliani, 2023; Badruzaman & Adiyono, 2023; Qadri et al., 2024; Moslimany et al., 2024). This approach was chosen because it is able to provide a comprehensive understanding of complex and contextual phenomena. Case studies allow researchers to explore various aspects of Quran education in detail, including educator qualifications, learning facilities, curriculum, learning rules, study time, and accelerated learning methods. Data collection was carried out through in-depth interviews, direct observation and document analysis. Interviews were conducted with educators, parents, and community leaders in minority Muslim communities to gain diverse perspectives on the problems and needs of Quran education. Direct observations were carried out at Quran education locations to observe the condition of the facilities, the learning process, and interactions between educators and students. Document analysis includes a study of teaching materials, the curriculum used, as well as regulations or learning guidelines in three different TPQs using purposive sampling techniques.

The data obtained was analyzed thematically using the Miles and Huberman approach, which includes three main stages: data reduction, data presentation, and drawing conclusions. Data reduction is carried out by sorting relevant information from the results of interviews, observations and documents (Peel, 2020; Ozuemet et al., 2022; Arifin & Sanjani, 2024; Halim, 2024). Next, the data was presented in the form of a narrative description to provide a clear picture of the research findings. Finally, conclusions were drawn by identifying the main themes that were the focus of the research, namely six solutions offered to overcome the problems of Quran education in minority Muslim communities. To increase the validity and reliability of the data, this research uses triangulation of sources and methods. Source triangulation was carried out by comparing data from various respondents, such as educators, parents and community leaders. Meanwhile, method triangulation was carried out by integrating the results of interviews, observations and document analysis to ensure the consistency and accuracy of the findings. With this approach, it is hoped that research can produce in-depth and applicable findings, as well as provide solutions for the development of Quran education in minority Muslim communities.

RESULT AND DISCUSSION

This research succeeded in identifying six main solutions that can be applied to overcome the problems of Quran education in minority Muslim communities. Each solution was designed based on the results of interviews, observations and document analysis conducted during the research. These six themes are systems or methods applied at a TPQ that are successful in educating students so that students who study there can read the Quran well and correctly and also have good morals. These six themes can be seen in figure 2.
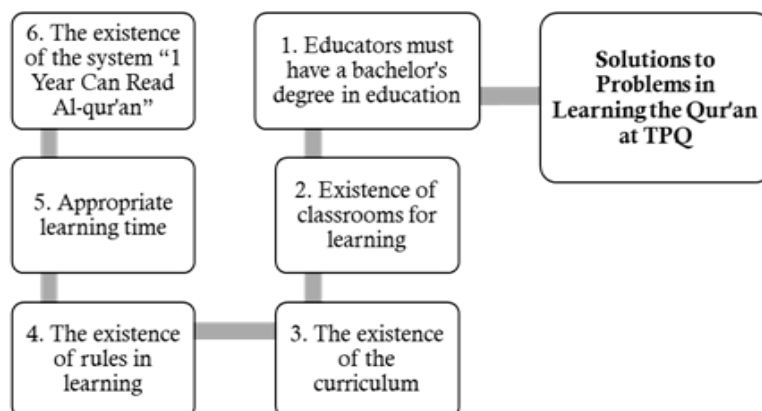
Fig 2. Solutions to problems in learning the Quran at TPQ

Based on figure 2, the author can explain that after conducting observations and in-depth interviews with informants, there are six themes as solutions to the problem of learning the Quran at the TPQ/Masjid in RT 002/RW 002, Kapalo Koto. The six themes are (1) the requirement for educators to have a bachelor's degree in education, (2) the existence of a classroom, (3) the existence of a curriculum, (4) the existence of regulations in learning, (5) appropriate learning time, (6) the existence of a "1 Year" system Can read the Quran. In order to understand each theme, the author will explain six themes that can be used as solutions to problems in learning the Quran.

Firstly, the requirements for educators are a minimum of a Bachelor's Degree in Education

One of the main findings in this research is the low quality of Quran learning in minority Muslim communities, which is largely caused by inadequate educational qualifications. The majority of educators in this community do not have a relevant formal educational background or specific training in the teaching of the Quran. Most educators only rely on personal experience or self-taught, without understanding the basics of pedagogy or structured teaching methods. This has an impact on the lack of effectiveness of the learning process, such as difficulties in presenting material systematically, the inability to design interesting learning, and the lack of ability to provide guidance that suits students' needs.

Therefore, the first recommended solution is to establish minimum qualifications for educators, namely having a bachelor's degree in the field of education, especially Islamic religious education or Quran education. Ashrof et al., (2021) and Skinner et al., (2024) say that a bachelor's degree provides a strong foundation of knowledge in educational theory and practice, including an understanding of the psychology of learning, curriculum design, and learning evaluation. With this background, educators are expected to be able to design and implement Quran learning that is structured, interesting, and appropriate to the needs of students in minority Muslim communities. In addition, Luo et al., (2021) and Evkuren & Sayun., (2023) stated in their research that educators who have a bachelor's degree in education also tend to have the ability to integrate various modern teaching methods with relevant traditional approaches. For example, they can utilize technology in learning the Quran, such as interactive applications or learning videos, to increase student engagement. They also have a better understanding of the importance of building positive relationships with students, such as creating a supportive learning environment, providing motivation, and understanding students' emotional needs.

Research by Marks & Thomas, (2022) states that a bachelor of education

qualification allows educators to more easily adapt to curriculum developments and changing educational standards. They have the ability to develop relevant teaching materials, carry out objective learning evaluations, and innovate teaching methods. This is especially important in minority Muslim communities, where educational challenges are often greater than in majority communities, such as limited resources and lack of social support. Furthermore, establishing these minimum requirements can also improve the public's image and appreciation for the profession of Quran educators. Muzakki, (2024) in his study revealed that with clear qualification standards, society will have more confidence in the quality of the learning provided. This also has the potential to attract the interest of the younger generation to pursue a profession as professional Quran educators. Setting a minimum requirement for educators to have a bachelor's degree in education is not only a short-term solution to improving the quality of Quran learning, but also a strategic step to create a sustainable and high-quality Quran education system in minority Muslim communities.

Second, Provision of Adequate Classrooms

Physical facilities are an important component that is often overlooked in Quranic education, especially in minority Muslim communities. This research revealed that many Quran education institutions in these communities do not have adequate classrooms. The learning process is often carried out in makeshift places, such as living rooms in people's houses, mosque foyers, even in open spaces without protection from the weather. This condition not only hinders the effectiveness of learning, but also gives the impression that Quran education does not receive serious enough attention. Adequate classroom space is one very important solution to support quality Quran learning. An ideal classroom not only functions as a place to learn, but also as an environment that is able to create a conducive atmosphere for students and educators. Providing basic facilities, such as tables, chairs, blackboards, shelves for storing the Quran, as well as good lighting and ventilation, is a must. This facility allows students to study comfortably, focused, and without significant distractions.

Apart from that, adequate classrooms also reflect appreciation for the importance of Quran education. When students study in a comfortable and tidy space, they feel valued, thereby increasing their motivation to learn. This also applies to educators, who will be more motivated to teach with dedication when supported by adequate facilities. Shah, (2022) and Hemmet, (2023) revealed that with proper classrooms, the learning process can be carried out in a more organized, effective and efficient manner. This research also notes that adequate classrooms can support the implementation of various modern learning methods. For example, classrooms equipped with simple technological devices, such as projectors or audio devices, allow educators to use interactive teaching methods, such as playing tajwid teaching videos or simulating reading the Quran. This can increase student involvement in learning and provide a more interesting learning experience.

From a social perspective, providing adequate classrooms also has a positive impact in building the image of Quranic education in minority Muslim communities. A good classroom shows that Quran education is an important part of community life, on a par with other formal education. This can attract the attention of more parents to send their children to Quranic educational institutions, as well as encourage other parties, such as the government or non-governmental organizations, to provide support in the form of funds or facilities. However, providing this classroom space does not always require large costs. In limited situations, classrooms can be created by utilizing existing space, but

better organized and equipped. For example, a mosque foyer can be transformed into a study room by adding a folding table, a portable whiteboard and several fans. With this approach, Quran education can continue to run well even with limited resources. In conclusion, providing adequate classrooms is not only a practical solution to overcome physical challenges in learning the Quran, but is also a strategic step to improve the overall quality of learning. As stated by Aderibigbe et al., (2023), having a suitable classroom not only supports the teaching and learning process, but also becomes a symbol of appreciation for the importance of Quran education in forming a generation of Muslims with noble character, even in communities that face various challenges such as minority.

Third, Preparation of the Standard Curriculum

The absence of a standardized curriculum is one of the fundamental challenges in learning the Quran in minority Muslim communities. Without a clear curriculum, the learning process often runs spontaneously and is unstructured. Educators only teach material based on personal experience or by following local customs without systematic direction. This causes large variations in the quality of learning, both in terms of teaching methods, material coverage, and the results achieved. As a result, many students do not receive consistent and sustainable learning. This research recommends the preparation of a standard curriculum as the main solution to overcome this irregularity. This curriculum must include three main elements: learning materials, teaching methods, and evaluation. Hasibuan et al., (2020) and Lundeto, (2023) state that learning materials need to be designed in stages, starting from the basics of introducing hijaiyah letters, tajwid, to mastering recitations and memorizing the Quran. The curriculum must also include relevant Islamic values, such as noble morals, to ensure that Quran learning is not only oriented towards technical aspects, but also shapes the character of student.

In addition, the teaching methods suggested in the curriculum must be diverse and adaptive. For example, traditional teaching methods such as talaqqi (learning directly from the teacher) can be combined with modern approaches, such as the use of technology or project-based learning. This approach allows students to understand the Quran in a more contextual and interesting way. The curriculum should also provide guidance for educators on how to use these methods, so that they can adapt teaching according to students' needs and level of understanding. Evaluation is also an important part of the curriculum. Structured evaluation allows educators to assess student progress objectively and systematically. This evaluation can take the form of an oral test, such as testing the ability to read or memorize the Quran, as well as a written test to measure understanding of recitation and Islamic values. With a clear evaluation, students can know the extent of their progress, while educators can determine the necessary corrective steps. A standardized curriculum must also be designed taking into account the needs and capabilities of minority Muslim communities. Each community has unique challenges and characteristics, both culturally, geographically and socially. Therefore, the curriculum must be flexible and easy to adapt. For example, communities living in remote areas may need a curriculum with a practical approach that uses local resources, while communities in urban areas can utilize modern technology in learning.

Curriculum preparation also requires collaboration between various parties, such as educators, local ulama and education experts. This collaboration ensures that the curriculum is not only academically relevant, but also in line with Islamic values and community needs. The government and Islamic organizations can also play a role in supporting the implementation of this curriculum, for example by providing training for educators or assistance in procuring teaching materials. With a structured curriculum,

educators have clear guidance in planning and implementing learning. They can manage time and resources more effectively, while ensuring that all students receive equitable learning. On the other hand, students gain a systematic learning experience, which helps them understand and master the Quran in depth. In conclusion, preparing a standard curriculum is a strategic step to improve the quality of Quran learning in minority Muslim communities. This curriculum not only creates order in the learning process, but also ensures that Quranic education is able to answer the specific challenges and needs of the community. With a good curriculum, Quran education can become a solid foundation for the formation of a generation of Muslims who are faithful, knowledgeable and have noble morals.

Fourth, Application of Rules in Learning

This research found that the lack of clear rules in the learning process is one of the main causes of irregularities in Quran education in minority Muslim communities. This irregularity can be seen in various forms, such as student absences, late arrival to class, and lack of discipline during the teaching and learning process. Without binding rules, the learning process often proceeds without clear direction, thus hampering the achievement of educational goals. Chand & Portuguez Castro, (2020) said that implementing regulations in learning the Quran is an important solution for creating an orderly and conducive learning atmosphere. These regulations must be designed taking into account the social and cultural context of the minority Muslim community, so that they can be accepted and implemented well by all parties. The regulations implemented should cover several important aspects, such as attendance, study time, student behavior, and rewards for achievers.

First, attendance schedules must be clearly set and consistently enforced. Students are expected to arrive on time and attend all learning sessions. Absence without a clear reason can disrupt the continuity of learning, both for the students themselves and for the study group as a whole. To overcome this, there needs to be a mechanism for regularly recording attendance, such as a daily absence list, and providing light sanctions for students who are often absent without notice. Second, rules regarding behavior during learning also need to be implemented. Students must be taught to respect educators, pay attention to the material being taught, and not disturb their friends during the learning process. These rules can be conveyed through initial orientation before learning begins, so that all students understand their responsibilities.

Third, giving awards to students who demonstrate achievement or discipline is an important part of implementing regulations. This award can be in the form of a certificate, a small gift, or recognition in front of their friends. By giving awards, students will feel appreciated for their efforts, so they will be motivated to continue learning and behave well. Fourth, the rules must also include light sanctions for students who violate the rules. This sanction is not intended to punish excessively, but to educate and remind students to be more disciplined. For example, students who often arrive late can be asked to help clean the classroom before learning begins. This approach not only provides a deterrent effect, but also teaches a sense of responsibility. Implementation of regulations must be carried out consistently by educators and supported by parents and the community. Educators must be role models in implementing the rules, for example by arriving on time and showing a professional attitude while teaching. Parents must also be involved in supporting their children's discipline at home, such as ensuring that children are ready to study according to the schedule.

The regulations implemented must be flexible and adaptable to community needs.

For example, for communities that have busy work schedules, study time can be arranged in the evenings or weekends. This flexibility ensures that the rules applied do not become an additional burden, but instead make it easier for all parties to be involved in learning. By implementing rules wisely and consistently, an orderly and productive learning atmosphere can be created. Students will be more motivated to learn, while educators can deliver material more effectively. Apart from that, the implementation of regulations also reflects Islamic values, such as discipline, responsibility and respect for knowledge. This not only has an impact on learning outcomes, but also shapes the character of students as individuals with noble character. In conclusion, implementing regulations in learning the Quran is not only a technical step, but also part of efforts to build a positive learning culture in minority Muslim communities. With clear rules, learning the Quran can be carried out in a more organized manner, so that the main goal of education, namely producing a generation of Muslims who are faithful and knowledgeable, can be achieved optimally.

Fifth, Determining Appropriate Learning Times

Determining appropriate learning times is an important aspect in increasing the effectiveness of Quran education, especially in minority Muslim communities. This research found that one of the main challenges in organizing Quran learning is the limited time that students have. Most students, both children and adults, have busy schedules because they are busy with formal school or work. This condition often makes it difficult for them to participate in regular learning, so that progress in understanding and memorizing the Quran is hampered. To overcome this challenge, this research recommends establishing flexible but structured learning time. Flexibility in scheduling is necessary to accommodate the diverse needs of the community, while a scheduled structure ensures that learning continues consistently and continuously. One approach that can be applied is to arrange study time in the afternoon after school or work hours, as well as on weekends when most students have more free time.

Flexible but regular scheduling has several significant benefits. First, students do not feel pressured or burdened by learning schedules that conflict with their main activities. In this way, they can participate in learning with more focus and enthusiasm. Second, consistent study time provides a regular learning rhythm, thereby helping students maintain momentum in understanding and memorizing the Quran. This continuity is important to ensure that students achieve the learning targets that have been set. It is important to consider the age needs and busyness of students when setting a schedule. For example, for children, the ideal study time may be the afternoon after they are finished with school activities, while for working adults, evening or weekend study time may be a more practical option. By adjusting the schedule based on these needs, student participation levels can increase significantly. Determining learning times must also involve discussions with the community and parents of students to ensure that the schedule created truly suits their needs. For example, educators can hold an initial meeting to identify the most feasible times for the majority of students. This participatory approach not only ensures an efficient schedule, but also increases the sense of ownership and commitment of all parties involved in the learning.

Furthermore, the designated study time must also be used effectively. Educators need to ensure that each learning session is well designed, covering various aspects such as reading, memorizing, understanding recitation, and evaluation. By maximizing the use of study time, the learning outcomes achieved can be more optimal, even though the time available is relatively limited. Baltà-Salvador et al., (2021) & Karimov et al., (2024)

revealed that determining appropriate study time has a positive psychological impact on students. With a regular but not burdensome schedule, students will feel calmer and more motivated to learn. They do not feel that learning the Quran is an additional burden in the midst of their busy lives, but instead becomes an enjoyable part of their daily routine. In the long term, this approach can also increase community participation in Quran education. When people see that learning can be tailored to their needs, they will be more encouraged to participate or encourage their family members to get involved. This is especially important in minority Muslim communities, where community support is needed to maintain the sustainability of Quranic education programs. In conclusion, determining appropriate learning time is a strategic step to overcome the time constraints often experienced by minority Muslim communities. With a flexible but structured schedule, students can participate in learning the Quran consistently without feeling burdened. This solution not only increases the effectiveness of learning, but also creates a more positive and inclusive learning atmosphere, so that Quran education can continue to develop despite various limitations.

Sixth System "One Year You Can Read the Quran"

The accelerated learning method implemented through the "One Year Can Read the Quran" system is one of the innovative solutions proposed in this research to improve the quality of Quran learning in minority Muslim communities. This system is designed to provide fast and measurable results, with the main goal being that students can read the Quran fluently within one year. This accelerated approach focuses on mastering the basics of reading the Quran, especially the ability to recognize hijaiyah letters, understand punctuation marks, and read with correct recitation in a relatively short time. This research shows that the "One Year You Can Read the Quran" method can be implemented effectively if it is supported by several supporting factors, including qualified educators, a well-structured curriculum and consistent study time. Educators who have adequate qualifications are very important in ensuring that learning runs effectively and according to expected standards. Greere, (2023) in his research stated that educators must have the ability to teach not only correct reading techniques, but also understanding recitation and recognition of hijaiyah letters that students need to read the Quran fluently. Apart from that, educators must also be able to inspire and motivate students so that they remain committed to achieving learning goals in a short time.

A well-structured curriculum is an equally important component to ensure that all learning material can be delivered effectively. The curriculum for the "One Year Can Read the Quran" system must include clear and measurable steps, starting with the introduction of hijaiyah letters and basic reading methods, then continuing with teaching tajwid and more complex reading techniques. This curriculum must be adjusted to the level of students' abilities, so that the material provided is not too difficult or too easy for them, which can affect learning motivation. Apart from that, consistent and scheduled study time is also an important factor in the success of this method. Learning must be carried out routinely and regularly, so that students have the opportunity to practice and improve their abilities at any time. This research recommends that learning sessions be arranged with sufficient duration so that students can focus and get enough time to understand each material taught. This is also important so that students do not feel burdened or exhausted, so that they can remain motivated to continue learning.

The success of the "One Year Can Read the Quran" system is not only seen in the significant increase in the ability to read the Quran, but also in its impact on the self-confidence of students and their parents. When students can read the Quran fluently after

participating in this program, they will feel more confident and proud of the achievements they have achieved. This feeling of confidence can also inspire them to continue learning further and deepen their understanding of the Quran. Additionally, parents who see their children's rapid progress in a short period of time will feel more motivated to support their Quran education, which can increase community participation and support for Quran education programs. It is important to note that this system also has a positive impact on overall learning motivation. When students see the results that can be achieved in a relatively short time, they will feel more motivated to continue the learning process and achieve bigger goals, such as memorizing the Quran or understanding the contents of the Quran in more depth. This system can function as an effective first step in introducing students to further learning of the Quran, whether in terms of memorizing or understanding the interpretation and meaning of the Quran.

The success of the "One Year Can Read the Quran" method can also have a big influence on the community's perspective on Quran education. In many cases, Quran education in minority Muslim communities is hampered by the belief that it takes a very long time to be able to read the Quran well. With this system, this assumption can be changed, and people will have more confidence that Quran education can be studied in a more efficient and systematic way, without reducing the quality of the learning itself. Overall, the "One Year Can Read the Quran" system is a solution that has great potential to improve the quality of Quran learning in minority Muslim communities. With the support of qualified educators, a structured curriculum, and appropriate time scheduling, this acceleration method can help students achieve the ability to read the Quran well in a short time, while increasing their motivation and self-confidence. Thus, this system not only provides direct benefits for students, but also for society as a whole in increasing Quran literacy and strengthening their relationship with religion.

CONCLUSION

The research was conducted to provide solutions to the problems of Quran education in minority Muslim communities, with a focus on ways that can improve the quality of Quran learning. Based on the research results, six main solutions were found that could be applied to overcome these challenges. First, the requirement for educators to have a minimum bachelor's degree in education is important to ensure educators have adequate pedagogical understanding and good teaching skills. Second, providing adequate classrooms with adequate basic facilities can increase students' comfort and concentration in learning. Third, the preparation of a clear and structured standard curriculum will provide definite guidance for educators and students, so that learning can take place systematically and continuously. Fourth, consistent and wise application of rules in learning can create an orderly and productive learning environment. Fifth, determining appropriate and flexible learning times will ensure the continuity of the learning process without disturbing students' busy lives. Finally, implementing the "One Year You Can Read the Quran" system as an acceleration method can provide fast and measurable results, motivating students to study harder. Overall, this research succeeded in finding steps that can improve the quality of Quran education in minority Muslim communities, which it is hoped can be implemented practically to overcome existing problems. Implementation of these solutions can help improve the quality of Quran learning, as well as have a positive impact on students, educators and society as a whole. With improvements in aspects of teacher qualifications, facilities, curriculum, regulations, learning time, and acceleration methods, Quran education in minority Muslim

communities can be more effective and sustainable. This research makes a significant contribution to the development of Quran education, as well as becoming a reference for educational institutions and other researchers in efforts to improve the quality of religious education in society.

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Author contribution
Albizar: Supervision, Investigation, Data curation, Validation. **Wildatun Rizka Khoiriyati**: Data curation, Validation, Writing-Reviewing and Editing. **Dalilul Falihin:** SEM observations.

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