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Revitalizing Qur'anic Education Through Interest and Talent Development: A Qualitative Case Study of a Non-Formal Islamic Educational Institution in Indonesia

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ABSTRACT

The revitalization of Qur'anic education has become increasingly important in responding to the broader educational needs of contemporary society. This study examines how Rumah Qur'an Al-Azhar Al-Syarif in Indonesia revitalizes Qur'anic education through BARAKAT (Bimbingan Ragam Kreativitas dan Asah Talenta), a program designed to develop students' interests and talents beyond conventional Qur'anic learning. The program encompasses six areas: Qur'anic recitation (tilawah), Islamic devotional performance (habsyi), calligraphy, Arabic grammar and morphology (nahwu-sharaf), archery, and karate. Using a qualitative case study approach, this research explores the program's educational contributions based on participants' experiences and reported changes in learning behavior and social engagement. The findings indicate that BARAKAT is perceived to support students' learning motivation, reflected in more consistent attendance, greater discipline, increased enthusiasm for practice, and reported improvements in Qur'anic memorization. The program is also associated with enhanced social readiness, particularly confidence in public performance, teamwork, empathy, solidarity, and respect for differences. These findings suggest that integrating interest- and talent-based activities into Qur'anic education may broaden its educational role beyond religious knowledge acquisition to include personal development and social competencies. This study contributes to discussions on the revitalization of non-formal Islamic education by highlighting the potential of structured extracurricular programs to connect Qur'anic learning with students' broader developmental needs.

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INTRODUCTION

Educational institutions in Indonesia can be classified into three categories: formal, non-formal, and informal education. Formal education is organized through a systematic and hierarchical structure, ranging from early education to higher education (Yusuf Agung Subekti, 2014; Deti Elice et al., 2024). Non-formal education develops through social interactions and dynamics to foster attitudes, values, and habits outside the formal education system (Oktovie Ekgea Sawitri, Imran, & Iwan Ramadhan, 2021). Meanwhile, informal education is acquired through everyday experiences, the family environment, and social interactions (Umi Hanifah et al., 2020; Julia Novit et al., 2025).

Rumah Qur'an belongs to the category of non-formal educational institutions and is commonly regarded as a form of out-of-school Islamic religious education. Such institutions are established through community interaction and as a response to evolving social dynamics. Rumah Qur'an, also commonly known as Rumah Tahfiz, is an Islamic educational institution that focuses on nurturing individuals toward moral, intellectual, and personal development through Qur'anic education (Nursani et al., 2025; Siti Nurjannah et al., 2024). Qur'anic education refers to the process of teaching and learning the Qur'an, encompassing tahsin (improving Qur'anic recitation), tahfiz (memorization), tafsir (interpretation), translation, and the practical application of its teachings. The primary objective of Qur'anic education is to cultivate a generation that loves the Qur'an, understands its teachings, and applies its values in everyday life (Muhammad, 2015; Suryanti, 2023; Siti Nadiyatul & Machful, 2025).

In the modern era, revitalization has become increasingly important across various sectors, including education, to ensure that educational institutions remain relevant and valued by the communities they serve. Qur'anic education, in particular, faces challenges related to stagnation and limited innovation. When educational practices remain unchanged, students may experience boredom and declining enthusiasm. Consequently, revitalization is necessary to improve educational practices and ensure that Qur'anic education remains relevant to contemporary needs. Along with changing times and global challenges, Islamic educational institutions, including Rumah Qur'an as a form of non-formal Islamic education, are expected to serve purposes beyond Qur'anic memorization (tahfiz). They are also expected to become spaces for nurturing a Qur'anic generation that is creative, innovative, and capable of contributing meaningfully to society.

Contemporary educational paradigms emphasize that developing students' interests and talents plays a crucial role in the educational process (Vira Lutfiana, Titis Dwi Wulandari, & Nurul Lathifah, 2024). When students are given opportunities to explore and develop their individual potential in areas such as the arts, sports, leadership, and entrepreneurship, these opportunities can contribute to increased intrinsic motivation to learn, stronger self-confidence, and improved mental well-being (Naning Tri Wahyuni et al., 2025). The demanding process of memorizing the Qur'an, which requires considerable discipline and concentration, can be complemented by positive personal-development activities that align with students' interests and passions. However, in practice, many Qur'anic educational institutions remain predominantly focused on memorization targets and the study of classical Islamic texts (Hakim & Rosyada, 2025). Consequently, students' non-academic potential often receives insufficient attention and may even be neglected. This situation can lead to student fatigue and boredom while limiting their understanding of how Qur'anic principles can be applied to a broader range of everyday contexts. Neglecting students' interests and talents may produce graduates who excel in Qur'anic memorization but are less prepared to navigate future social and professional realities.

Against this backdrop, Rumah Qur'an Al-Azhar Al-Syarif emerges as an interesting institution to investigate. Preliminary observations indicate that the institution emphasizes not only the quality of Qur'anic memorization and understanding but also actively organizes various extracurricular programs and activities designed to identify and develop students' interests and talents. These activities reportedly include Qur'anic recitation (tilawah), calligraphy, habsyi or Al-Banjari devotional

performances, Arabic grammar (nahwu-sharaf), karate, and archery. The availability of these facilities and programs indicates that the institution's management recognizes the importance of balancing spiritual and intellectual development with the cultivation of students' individual potential. This phenomenon raises important questions concerning the extent to which these programs are implemented and their implications for students. Few studies, if any, have specifically examined how a Rumah Qur'an formulates and carries out its role as a facilitator of students' interests and talents beyond its core curriculum. In particular, it remains important to investigate the strategies employed by Rumah Qur'an Al-Azhar Al-Syarif to identify, nurture, and channel students' potential into tangible strengths and achievements.

Previous studies on Rumah Qur'an have tended to focus on tahsin and tahfiz activities. For example, Rizky Pratama Putra et al. (2023) examined the role of Rumah Qur'an Haramain in providing Qur'anic education, including guiding students in correct Qur'anic recitation and helping them memorize the Qur'an, particularly Juz 30. Other studies have focused on character development and religious discipline, such as research by Nona and Maturidi on the role of Rumah Tahfidz Qur'an Tazkia in supporting spiritual development, religious practice, and character improvement (Nurfadhilla & Maturidi, 2022; Mila Anggraini, 2024). Meanwhile, institutional studies have examined Qur'anic education programs by evaluating their effectiveness and efficiency (Abdurrahman & Ilhami, 2024). These studies indicate a research gap concerning the revitalization of Qur'anic education through the development of students' interests and talents, an area that has received limited scholarly attention.

Therefore, this study aims to highlight a shift in perspective regarding the role of Rumah Qur'an. Whereas previous studies have primarily addressed the question, "To what extent are students able to read and memorize the Qur'an?", this study asks, "How does Rumah Qur'an facilitate students in realizing their potential and aspirations after they have acquired foundational Qur'anic skills?" Specifically, this study examines the role of Rumah Qur'an Al-Azhar Al-Syarif in facilitating the development of students' interests and talents through non-tahfiz programs, including calligraphy, karate, and archery classes. Accordingly, this study is expected to contribute theoretically by developing a conceptual understanding of Qur'anic education revitalization based on students' potential development.

METHODS

This study employed a qualitative research approach using a case study method to obtain an in-depth understanding of how Rumah Qur'an Al-Azhar Al-Syarif facilitates the development of students' interests and talents through its non-tahfiz educational programs. The case study approach was selected because it enables the researcher to examine educational practices, institutional strategies, and participant experiences within their actual context. Through this approach, the study seeks to explore how the institution integrates Qur'anic education with broader efforts to develop students' individual potential. Data were collected through observation, interviews, and documentation. Observation was conducted to examine the implementation of interest and talent development activities, the interactions between instructors and students, and the learning environment provided by the institution. Interviews were conducted to obtain detailed information about the objectives, implementation strategies, and perceived benefits of the programs. Documentation was used to complement the observational and interview data by examining relevant institutional records, program materials, activity schedules, and other available documents related to the development of students' interests and talents.

The data sources consisted of interviews with the director of Rumah Qur'an Al-Azhar Al-Syarif, the managers responsible for the interest and talent development programs, and students participating in these activities. These participants were selected purposively because they were directly involved in the institution's educational activities and the implementation of the BARAKAT program. Their

involvement enabled the researcher to obtain information from different perspectives, including institutional leadership, program management, and students' direct experiences. The inclusion of these different perspectives was intended to provide a comprehensive understanding of the program's implementation and its role in facilitating students' interests and talents. To ensure the credibility of the findings, the collected data were examined and verified through source triangulation. This technique involved comparing information obtained from different participants to identify consistencies, differences, and complementary insights. For example, statements provided by the institution's director were compared with explanations from program managers and students' accounts of their experiences. Observational findings and relevant documentation were also used to support the interpretation of interview data. This process helped strengthen the credibility of the findings and reduce the risk of relying exclusively on a single source of information.

Data analysis was conducted through three main stages: data reduction, data display, and conclusion drawing. First, data reduction involved selecting, simplifying, organizing, and transforming the raw data obtained from observations, interviews, and documentation. During this stage, information relevant to the research objectives was identified and categorized, particularly data concerning program planning, implementation, student participation, and the facilitation of individual interests and talents. Second, data display involved systematically organizing the reduced data into descriptive narratives and thematic categories to facilitate interpretation. The data were arranged to identify patterns, relationships, and differences among the accounts provided by institutional leaders, program managers, and students. This process enabled the researcher to examine how the BARAKAT program was implemented and how its activities related to the institution's broader educational objectives.

Third, conclusion drawing involved interpreting the displayed data to identify the main findings in relation to the research questions. Conclusions were developed by examining recurring patterns, comparing evidence from different sources, and identifying meaningful relationships between the institution's educational strategies and the opportunities provided for students to develop their interests and talents. The conclusions were then reviewed against the available evidence to ensure that the interpretations remained grounded in the collected data. Through these analytical stages, the study sought to develop an evidence-based understanding of the role of Rumah Qur'an Al-Azhar Al-Syarif in revitalizing Qur'anic education through student potential development.

FINDINGS AND DISCUSSION

Revitalizing Qur'anic Education at Rumah Qur'an Al-Azhar Al-Syarif

Revitalization refers to a series of efforts to restore the vitality of a cultural practice that possesses significant values and potential but has experienced decline or marginalization over time. It seeks to reactivate the practice while preserving and optimizing its underlying values. In education, revitalization can be understood as an effort to renew educational practices, strengthen institutional capacity, and create more relevant learning experiences in response to changing social conditions and the evolving needs of younger generations. Qur'anic education also requires revitalization to ensure that it remains relevant to contemporary educational and social challenges. Educational institutions that rely exclusively on established routines may face difficulties maintaining students' engagement and responding to their diverse interests and abilities. Therefore, revitalization should not be understood as abandoning the fundamental objectives of Qur'anic education, but rather as expanding its educational functions through innovative programs that complement Qur'anic recitation, memorization, and religious instruction.

Drawing on the educational management revitalization framework proposed by Muhaimin, as discussed by Zain (2012), four dimensions are relevant to this process: paradigm, approach, program, and assessment. First, paradigm revitalization involves shifting from a predominantly rigid and dogmatic orientation toward a more contextual and responsive educational perspective. This shift enables institutions to maintain their religious foundations while adapting their educational practices to contemporary needs. Second, approach revitalization emphasizes integrative and inquiry-based learning, allowing students to engage actively with knowledge through different learning experiences. Third, program revitalization involves developing distinctive educational activities or integrated curricula that balance different dimensions of student development. Fourth, assessment revitalization extends evaluation beyond cognitive achievement to include affective and psychomotor dimensions. From this perspective, educational success encompasses not only increased knowledge but also positive changes in attitudes, practical skills, and character.

These four dimensions provide an analytical lens for examining the revitalization of Qur'anic education at Rumah Qur'an Al-Azhar Al-Syarif. Preliminary observations indicate that the institution does not focus exclusively on the quality of Qur'anic recitation and memorization. It also organizes extracurricular activities intended to identify and develop students' interests and talents. These activities include tilawah (Qur'anic recitation), calligraphy, habsyi or Al-Banjari devotional performances, nahwu-sharaf (Arabic grammar and morphology), and karate. The inclusion of these activities suggests an effort to broaden the educational experience beyond the institution's core Qur'anic learning activities. As a Qur'an-based educational institution, Rumah Qur'an Al-Azhar Al-Syarif provides tahsin (improvement of Qur'anic recitation), tahfiz (Qur'anic memorization), and ta'lim (religious instruction). In addition to these core activities, the institution has developed a program known as Bimbingan Ragam Kreativitas dan Asah Talenta (BARAKAT), which can be translated as Guidance in Diverse Creative Activities and Talent Development. The program provides a structured space in which students can explore, practice, and develop their individual abilities according to their interests.

BARAKAT represents a practical form of educational revitalization because it broadens the educational role of Rumah Qur'an beyond the transmission of Qur'anic knowledge alone. Rather than replacing tahsin and tahfiz, the program complements these foundational activities by providing opportunities for students to develop artistic, linguistic, physical, and social competencies. This approach is consistent with research suggesting that structured extracurricular participation can support positive developmental outcomes, including self-perceptions, social behavior, and academic engagement, although these outcomes depend on program design and implementation (Durlak et al., 2010; Fredricks & Eccles, 2006).

An interview with Ustadz Fahri, the director of Rumah Qur'an Al-Azhar Al-Syarif, illustrates the educational rationale behind this initiative:

> "We hope that what students learn through basic Qur'anic education will serve as a foundation for their future. The fundamental program at a Rumah Qur'an is to develop high-quality Qur'anic recitation. Once students have achieved good recitation, we extend the program to Qur'anic memorization, with the expectation that their memorization will also be of high quality. In addition, we have an extracurricular program called BARAKAT, which serves as an added value beyond tahsin and tahfiz. We hope that students will not only become proficient in reading the Qur'an but will also develop abilities beyond Qur'anic learning."

This statement indicates that the institution views Qur'anic proficiency as a foundation for broader personal development. The BARAKAT program is intended to provide students with additional competencies that may be useful in their future educational, social, and professional lives. For example, calligraphy classes may enable students to develop artistic skills that could eventually lead to advanced competence in Islamic calligraphy. In this sense, BARAKAT provides opportunities to transform

individual interests into practical abilities while maintaining the institution's Qur'anic educational orientation. The development of interest is particularly relevant to this process. Hidi and Renninger (2006) explain that interest can develop from an initially triggered situational interest into a more sustained and individually established interest. Applied to BARAKAT, exposure to different activities may initially attract students' attention, while continued practice, appropriate guidance, and opportunities to experience progress may help sustain their engagement. Nevertheless, the extent to which these opportunities produce lasting competencies requires further examination through students' experiences and evidence of their learning progress. Thus, the revitalization of Qur'anic education at Rumah Qur'an Al-Azhar Al-Syarif can be understood as an institutional effort to integrate foundational Qur'anic learning with the development of students' broader potential. The significance of BARAKAT lies not merely in the addition of extracurricular activities, but in its attempt to establish a more comprehensive educational environment in which religious learning and individual talent development can reinforce one another.

Implementation of the Student Interest and Talent Development Program at Rumah Qur'an Al-Azhar Al-Syarif

Interest and talent development involves providing students with opportunities to recognize, practice, and express their abilities according to their interests and potential. Well-designed programs can offer meaningful learning experiences that support students' competence, engagement, and personal development. Research on extracurricular participation suggests that the developmental value of such activities depends not simply on participation itself, but also on the quality of the experiences and the opportunities available for learning and interaction (Eccles & Barber, 1999; Fredricks & Eccles, 2006). BARAKAT is an interest and talent development program initiated and developed by Rumah Qur'an Al-Azhar Al-Syarif. The program uses a structured curriculum to guide students in developing their respective talents and competencies. It comprises six branches: (1) BARAKAT Tilawah, focusing on Qur'anic recitation; (2) BARAKAT Kaligrafi, focusing on Islamic calligraphy; (3) BARAKAT Habsyi, focusing on devotional musical performances; (4) BARAKAT Nahwu and Sharaf, focusing on Arabic grammar and morphology; (5) BARAKAT Archery; and (6) BARAKAT Karate.

The implementation of BARAKAT can be examined through four management functions commonly associated with George R. Terry's framework: planning, organizing, actuating, and controlling. These functions provide an analytical structure for understanding how the institution designs, coordinates, implements, and evaluates its talent development activities. Planning. Planning involves identifying program objectives, determining priorities, and establishing strategies for implementation. At Rumah Qur'an Al-Azhar Al-Syarif, planning began with a survey of students' interests. The institution identified activities that attracted substantial student interest and considered their feasibility before incorporating them into the program. This process indicates that student preferences were considered in program development rather than relying exclusively on decisions made by institutional management. According to Ustadz Badruddin, the manager of the BARAKAT program, the initial planning process involved identifying students' interests before developing a more systematic program. He explained that activities for developing students' interests and talents had existed previously but had not been organized within a sufficiently systematic management structure. The BARAKAT program was formally established on July 4, 2024, when registration for new participants opened, and regular learning activities commenced in the first week of August 2024.

The formalization of BARAKAT therefore represented an effort to transform previously existing activities into a more structured educational program. The process involved establishing a program identity, organizing student registration, and preparing instructional arrangements. From an educational management perspective, this development illustrates the importance of connecting

students' interests with institutional planning and program objectives. Organizing. Organizing involves allocating responsibilities, coordinating personnel, and arranging the resources required to implement the planned activities. At Rumah Qur'an Al-Azhar Al-Syarif, responsibilities are distributed according to individual expertise. Some personnel manage and supervise the overall program, while instructors are assigned to specific branches, including tilawah, habsyi, calligraphy, nahwu-sharaf, archery, and karate.

The curriculum for each branch is developed collaboratively by its instructors and the program manager. According to the manager, this process involves coordination, discussion, and revision to ensure that the curriculum remains relevant to the program's vision, mission, and objectives. Instructors are also expected to meet the institution's standard operating procedures for recruiting ustaz and ustazah, particularly the requirements concerning relevant expertise and teaching competence. This arrangement suggests that the institution seeks to align instructional responsibilities with the competencies required by each activity. However, the effectiveness of this organizational structure also depends on the consistency of coordination, the availability of appropriate facilities, and the ability of instructors to adapt instruction to students' different levels of experience.

Actuating. Actuating refers to translating plans into actual educational activities. BARAKAT sessions are conducted regularly on Sunday mornings from 8:00 a.m. to 10:00 a.m. Central Indonesian Time (WITA). During these sessions, instructors provide guidance, demonstrate relevant techniques, supervise practice, and offer motivation and appreciation to students. The practical nature of these activities allows students to engage directly with the skills they seek to develop. In calligraphy, for example, students can practice producing written forms and refine their precision. In habsyi, they can learn to play devotional percussion instruments and coordinate their performance with other participants. In archery and karate, students can practice physical techniques while developing concentration, discipline, and self-control.

These activities can be interpreted through experiential learning, which emphasizes the relationship between experience, reflection, conceptual understanding, and further experimentation (Kolb & Kolb, 2005). Within BARAKAT, repeated practice and instructor feedback provide opportunities for students to refine their skills through direct experience. However, the extent to which this process occurs systematically should be assessed through observations of actual instructional sessions rather than inferred solely from the program schedule. Controlling and evaluation. Controlling involves monitoring implementation, examining progress against program objectives, and identifying areas requiring improvement. At the end of each semester, BARAKAT conducts an imtihan or program examination to evaluate learning progress. According to the institutional account, the evaluation follows a cycle of 19 learning sessions. The results are then reviewed to identify aspects of the program that have not yet met the expected targets and to determine possible improvements.

This evaluation process provides an opportunity to examine students' development within each branch. Nevertheless, assessment of a talent development program should reflect the specific competencies being taught. For example, evaluation of tilawah may consider pronunciation, fluency, and vocal delivery, while calligraphy may be assessed through letter formation, composition, and technical precision. Archery and karate require assessment criteria appropriate to their practical skills and safety requirements. Beyond end-of-semester examinations, a more comprehensive evaluation could also incorporate students' participation, practice consistency, confidence, collaboration, and progress over time. Such an approach would align assessment with the broader objectives of BARAKAT rather than limiting evaluation to the acquisition of technical knowledge.

The development of the program also reflects an effort to institutionalize student talent development. Ustadz Badruddin explained that the curriculum is prepared by instructors in coordination with the program manager, who may revise or improve it when necessary to ensure its relevance to institutional objectives. This collaborative process provides a basis for curriculum

adaptation while maintaining institutional oversight. Overall, the implementation of BARAKAT demonstrates how a Qur'anic educational institution can organize student interest and talent development through structured planning, differentiated instructional responsibilities, regular practical activities, and periodic evaluation. Its potential contribution lies in creating a more varied learning environment that complements the institution's foundational Qur'anic programs.

The Role of Rumah Qur'an Al-Azhar Al-Syarif in Developing Students' Interests and Talents, Learning Motivation, and Preparedness for Social Life

Educational institutions can facilitate students' interests and talents by providing opportunities for practice, guidance, feedback, and interaction with others. In this study, Rumah Qur'an Al-Azhar Al-Syarif functions as a learning environment in which students can develop their abilities through BARAKAT while continuing their core Qur'anic education. Rumah Qur'an Al-Azhar Al-Syarif operates under the management of Tartily Banjary. In addition to providing Qur'anic education, the institution organizes various community-oriented activities, including zakat distribution, the distribution of sacrificial meat, and student talent development programs. According to the institutional account, students' participation in these activities has contributed to their involvement in community and religious events. Some students have been invited to perform Qur'anic recitation or participate in Mawlid celebrations and other religious gatherings.

These activities provide opportunities for students to apply their learning in public settings. Such experiences may help connect educational activities within the institution to the social practices of the surrounding community. Research on extracurricular participation indicates that structured activities can provide contexts for social interaction, identity development, and the acquisition of skills that may be useful beyond the immediate learning environment (Eccles & Barber, 1999; Fredricks & Eccles, 2006). The role of Rumah Qur'an Al-Azhar Al-Syarif extends beyond providing a physical space for students to participate in extracurricular activities. The institution also facilitates learning through specialized instructors, guidance, encouragement, and access to resources required for different activities. This combination of opportunities and support is important because students may have different starting abilities, learning preferences, and levels of confidence. A supportive learning environment can help students develop competence while encouraging sustained engagement.

The reported experiences of BARAKAT participants indicate perceived improvements in personal characteristics, including independence, discipline, responsibility, confidence, calmness, and willingness to participate in public activities. Some students described themselves as previously hesitant or nervous when performing before an audience but reported feeling more confident after participating in regular practice. Others emphasized the importance of patience, concentration, cooperation, and confidence in their own abilities. These findings can be interpreted through self-determination theory. Ryan and Deci (2000) identify three basic psychological needs associated with motivation and well-being: autonomy, competence, and relatedness. Autonomy concerns experiencing a sense of choice and personal agency; competence refers to feeling capable of carrying out tasks successfully; and relatedness concerns feeling connected to and supported by others.

Within BARAKAT, these three dimensions provide a useful framework for interpreting students' accounts. Autonomy may be reflected in their opportunity to participate in activities that correspond to their interests. Competence may develop as students practice skills, overcome difficulties, and recognize their progress. Relatedness may be strengthened through supportive interactions with instructors, peers, and parents. When these needs are supported, students may become more willing to engage in learning activities and persist when facing challenges (Deci & Ryan, 2000; Ryan & Deci, 2000). For example, students participating in nahwu-sharaf may experience difficulties when learning Arabic grammatical concepts or writing Arabic script. However, their willingness to continue learning may be supported by personal interest, growing confidence, and encouragement from instructors, parents, and

peers. These experiences are consistent with the motivational dimensions identified by self-determination theory. They do not, by themselves, establish that participation in BARAKAT directly causes increased motivation; rather, they illustrate how the program may provide conditions that students perceive as supportive of their engagement.

The development of interest may also be understood through Hidi and Renninger's (2006) four-phase model of interest development. Initial participation can trigger situational interest, while repeated engagement and meaningful learning experiences may sustain that interest. Over time, continued practice and increasing competence may contribute to more stable individual interests. In this context, BARAKAT offers students opportunities to explore different fields and develop their abilities through sustained participation.

The perceived benefits vary across the six branches of BARAKAT.

In BARAKAT Habsyi, students reported learning to play devotional percussion instruments, including the terbang or rebana, through regular instruction and practice. Group performances also provide opportunities to coordinate with other participants, communicate during rehearsals, and work toward a shared performance. These activities may support cooperation, communication, and a sense of collective responsibility. In BARAKAT Tilawah, students have opportunities to improve their Qur'anic recitation and perform at religious gatherings and community events. Participation in public performances provides practical experience in communicating before an audience. Students' accounts suggest that repeated practice has helped some of them become more confident when expressing their abilities in public settings.

In BARAKAT Kaligrafi, students develop skills in producing Arabic calligraphy. Their reported experiences emphasize patience, precision, emotional regulation, and confidence in the results of their efforts. The production of a completed work may also provide a tangible opportunity for students to recognize their progress and express their creativity. In BARAKAT Nahwu and Sharaf, students reported improvements in their engagement with Arabic language learning and their ability to explain concepts to peers. Opportunities to discuss and explain learning material may support communication and reinforce students' understanding of the subject. These outcomes are particularly relevant when instruction encourages active participation rather than relying exclusively on the transmission of information.

In BARAKAT Archery, students emphasized concentration, focus, and communication with instructors and peers. Archery requires attention to technique and consistent practice, while interactions with instructors and students of different ages provide opportunities to develop interpersonal skills. These perceived benefits should be understood in relation to the learning experiences reported by participants rather than as evidence of universally applicable effects. In BARAKAT Karate, students reported improvements in discipline, responsibility, confidence, and willingness to interact with others. Regular training provides a structured setting in which students can practice physical techniques and follow instructional rules. These experiences may contribute to self-regulation and confidence when supported by appropriate coaching and a safe learning environment.

Taken together, these accounts suggest that BARAKAT provides varied opportunities for students to develop technical abilities alongside personal and interpersonal competencies. This interpretation is consistent with Durlak et al. (2010), whose meta-analysis found that structured after-school programs designed to develop personal and social skills were associated with improvements in several developmental outcomes. Nevertheless, the findings from Rumah Qur'an Al-Azhar Al-Syarif represent participants' reported experiences within a particular institutional context and should not be generalized automatically to all Qur'anic educational institutions. The role of BARAKAT in preparing students for social life can also be examined through Bandura's social cognitive theory. Bandura (2001) explains that people learn through the interaction of personal, behavioral, and environmental factors,

including observation, modeling, and the adoption of behaviors demonstrated by others. In the context of BARAKAT, students observe instructors and experienced peers, retain information about demonstrated techniques, reproduce those techniques through practice, and receive feedback that may motivate further learning.

For example, students participating in tilawah and habsyi can observe how experienced performers prepare for public appearances, coordinate with others, and respond to the expectations of an audience. They can then practice these behaviors in a relatively supportive learning environment before participating in community events. Such experiences may help students become more familiar with public performance and collective activities. However, social preparedness involves more than observation and imitation; it also requires opportunities to practice communication, cooperation, responsibility, and appropriate responses to different social situations.

Students' accounts further suggest that participation in BARAKAT has helped them recognize that individuals possess different abilities and that these differences can be respected. Some tilawah participants reported greater confidence in expressing their ideas and appreciating the diverse talents of others. Participants in habsyi emphasized teamwork, communication, empathy, and solidarity. Calligraphy students highlighted patience, precision, and emotional control, while nahwu-sharaf participants described greater willingness to communicate and explain concepts to their peers. Students participating in archery and karate also reported increased confidence, concentration, discipline, and responsibility.

These accounts indicate that the program's perceived value extends beyond the development of individual technical skills. Through collaborative practice, instructor guidance, and opportunities for public participation, BARAKAT may provide a setting in which students can develop their sense of competence and their capacity to interact with others. Such opportunities are relevant to positive youth development, particularly when activities provide meaningful participation, supportive relationships, and opportunities to exercise personal responsibility (Eccles & Barber, 1999; Durlak et al., 2010). The relationship between BARAKAT participation and Qur'anic learning is also important. According to the participants' accounts, some students have become more enthusiastic about attending activities, practicing regularly, and maintaining discipline in their tahfiz sessions. The program may therefore complement Qur'anic learning by providing additional sources of engagement and opportunities for students to experience achievement in areas beyond memorization.

Nevertheless, claims that BARAKAT improves Qur'anic memorization quality should be interpreted cautiously unless supported by comparative assessment data or systematic records of students' memorization progress. The qualitative findings provide insights into students' perceptions of motivation and discipline, but they do not establish a direct causal relationship between extracurricular participation and improved memorization outcomes. Overall, Rumah Qur'an Al-Azhar Al-Syarif demonstrates how a non-formal Qur'anic educational institution can broaden its educational role through a structured interest and talent development program. BARAKAT provides opportunities for students to explore individual interests, develop practical skills, strengthen confidence, and engage in collaborative activities. The findings suggest that the program may support the revitalization of Qur'anic education by connecting religious learning with personal development and participation in community life. Its broader significance lies in positioning Qur'anic education not only as a process of acquiring recitation and memorization skills but also as an educational environment that can support students in developing their abilities and contributing meaningfully to society.

CONCLUSION

Rumah Qur'an Al-Azhar Al-Syarif has revitalized Qur'anic education through BARAKAT (Bimbingan Ragam Kreativitas dan Asah Talenta), a structured program comprising six branches: tilawah, habsyi, calligraphy, nahwu-sharaf, archery, and karate. The program complements tahsin, tahfiz, and religious instruction by providing opportunities for students to develop their interests, talents, and broader competencies. The findings indicate that students perceived improvements in learning motivation, study discipline, enthusiasm for practice, and confidence in social interactions. Participants also reported greater teamwork, empathy, solidarity, and respect for differences. These findings suggest that integrating talent development with Qur'anic learning may broaden the educational role of non-formal Qur'anic institutions beyond religious knowledge acquisition toward personal and social development.

Theoretically, this study contributes to the understanding of Qur'anic education revitalization by illustrating how interest-based extracurricular programs may complement foundational religious learning through motivational support, competence development, and social participation. The findings can be interpreted through Self-Determination Theory (Ryan & Deci, 2000), interest development theory (Hidi & Renninger, 2006), and social cognitive theory (Bandura, 2001). Together, these perspectives suggest that opportunities for choice, guided practice, supportive relationships, and social engagement may help create a more comprehensive learning environment. Practically, Qur'anic educational institutions may consider developing similar programs through systematic identification of students' interests, qualified instructors, structured curricula, and continuous evaluation. However, because this study employed a qualitative case study design at a single institution, the findings represent context-specific experiences and do not establish causal effects.

Future research should examine the implementation of interest and talent development programs across multiple Qur'anic educational institutions to identify similarities, differences, and contextual factors influencing their effectiveness. Longitudinal or mixed-methods studies could further investigate changes in students' learning motivation, Qur'anic memorization performance, talent development, and social competencies over time. Researchers could also develop and empirically examine a conceptual model of Qur'anic education revitalization that integrates religious learning, interest development, motivational processes, and social participation. Such investigations would help establish the transferability of the present findings and clarify the conditions under which talent development programs can contribute to sustainable innovation in non-formal Qur'anic education.

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