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ANDRAGOGY EDUCATION IN THE ERADICATION OF QUR'AN ILLITERACY THROUGH THE TSAQIFA METHOD WITH A STUDENT-CENTERED LEARNING APPROACH

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ABSTRAK

Penelitian ini bertujuan menganalisis penerapan pendidikan andragogi melalui pendekatan *Student-Centered Learning* (SCL) dalam pemberantasan buta huruf Al-Qur'an menggunakan metode Tsaqifa bagi peserta didik dewasa. Penelitian ini menggunakan pendekatan kualitatif dengan analisis data model Miles dan Huberman yang meliputi reduksi data, penyajian data, serta penarikan kesimpulan dan verifikasi. Hasil penelitian menunjukkan bahwa integrasi prinsip andragogi dan SCL menghasilkan tujuh langkah pembelajaran yang dapat memperkuat efektivitas metode Tsaqifa, yaitu: (1) menciptakan iklim pembelajaran yang kondusif, aktif, dan mandiri; (2) membangun struktur kemitraan yang kolaboratif dan interaktif; (3) mendiagnosis kebutuhan belajar berdasarkan konteks kehidupan nyata; (4) merumuskan tujuan pembelajaran berdasarkan hasil asesmen; (5) mengembangkan rencana pembelajaran yang fleksibel; (6) melaksanakan kegiatan pembelajaran secara komprehensif; dan (7) mengevaluasi hasil belajar melalui berbagai bentuk asesmen. Integrasi tersebut tidak hanya berorientasi pada transfer pengetahuan dalam membaca Al-Qur'an, tetapi juga mendorong kemandirian, partisipasi aktif, pemecahan masalah, kepercayaan diri, serta kemampuan kolaboratif peserta didik dewasa. Temuan penelitian menunjukkan bahwa metode Tsaqifa yang dikembangkan melalui prinsip andragogi dan SCL dapat menjadi pendekatan pembelajaran Al-Qur'an yang lebih dialogis, kontekstual, dan berpusat pada kebutuhan peserta didik dewasa. Dengan demikian, integrasi kedua pendekatan tersebut berpotensi memperkuat strategi pemberantasan buta huruf Al-Qur'an pada kelompok pembelajar dewasa.

Keywords:
Andragogy; Student-Centered Learning; Tsaqifa Method; Qur'anic Literacy; Adult Learners.

ABSTRACTS
This study aims to analyze the implementation of andragogical education through a Student-Centered Learning (SCL) approach in addressing Qur'anic illiteracy among adult learners using the Tsaqifa method. This study employed a qualitative approach, with data analyzed using the Miles and Huberman model, consisting of data reduction, data display, and conclusion drawing and verification. The findings reveal that the integration of andragogical principles and SCL resulted in seven learning steps that strengthen the effectiveness of the Tsaqifa method: (1) creating a conducive, active, and independent learning environment; (2) establishing a collaborative and interactive partnership structure; (3) diagnosing learning needs based on real-life contexts; (4) formulating learning objectives based on assessment results; (5) developing flexible learning plans; (6) implementing comprehensive learning activities; and (7) evaluating learning outcomes through various forms of assessment. This integration extends beyond the transfer of knowledge and skills in Qur'anic reading by fostering learner autonomy, active participation, problem-solving skills, self-confidence, and collaborative abilities among adult learners. The findings indicate that the Tsaqifa method, when developed through andragogical principles and SCL, can serve as a more dialogical, contextual, and learner-centered approach to Qur'anic education for adults. Thus, integrating these two approaches has the potential to strengthen strategies for addressing Qur'anic illiteracy among adult learners.

A. INTRODUCTION

The ability to read the Qur'an is one of the fundamental competencies in Islamic education because it serves as the initial gateway for a person to interact with the primary source of Islamic teachings. Qur'anic literacy is not only related to the ability to recognize letters, read words, and pronounce verses correctly, but also becomes the foundation for the process of understanding and practicing the messages of the Qur'an in daily life. Nevertheless, the ability to read the Qur'an has not been evenly distributed among Muslim communities, including among the adult age group. This issue shows that Qur'anic education cannot only be positioned as a need for children, but also needs to be developed as part of lifelong education that can reach adult groups with different characteristics, needs, and learning experiences.

Learning the Qur'an for adults has different characteristics compared to learning for children. Adult learners generally have diverse life experiences, family and work responsibilities, time constraints, and non-uniform levels of initial ability. Research on learning to read the Qur'an for adult groups shows that learner motivation is closely related to personal awareness, the need to improve reading ability, the learning atmosphere, and the institution's ability to meet their learning needs (Ideharmida et al., 2018). This condition shows that the success of Qur'an learning for adults is not sufficiently determined by the selection of materials or reading methods, but also by the suitability of the learning process with the psychological, social, and experiential characteristics of the learners.

These challenges become even more complex when adult learners have long abandoned the learning process or have never even received adequate Qur'anic education. Factors such as age, feelings of shame, busyness, limited learning opportunities, and differences in initial ability can become obstacles in the learning process. Recent research on mentoring in Qur'an reading for adult groups shows that

limited access to learning, busyness, feelings of shame, age, and the social environment are factors that can affect their ability to read the Qur'an (Nurlaila et al., 2026). Therefore, Qur'an learning for adults requires an environment that is safe, flexible, participatory, and respectful of learners' experiences so that the learning process does not cause psychological pressure.

This condition emphasizes the importance of using an andragogical approach in Qur'an learning for adults. Andragogy views adult learners as individuals who have experience, needs, goals, and the capacity to be involved in their own learning process. Six main characteristics often associated with andragogy include self-concept, experience, readiness to learn, learning orientation, motivation, and the need to know the reasons and benefits of what is being learned (Purwati et al., 2022). Thus, adult learning should not merely position the educator as the center of knowledge, but should provide space for learners to be involved in determining the needs, process, and goals of learning.

The relevance of the andragogical approach becomes even stronger in the context of non-formal education and lifelong learning. A systematic study on the implementation of andragogy shows that adult learning principles can be applied through curriculum innovation, problem-based learning, electronic learning, and blended learning by providing greater space for learners to explore their learning needs (Arutmayanti & Hiryanto, 2023). With such an approach, adult learners are not positioned as passive recipients of information, but as subjects who bring real experiences and needs into the learning process. This principle has strong relevance to Qur'an learning because the ability to read the Qur'an for adults is often directly related to practical and religious needs in daily life.

Nevertheless, the application of andragogy cannot simply be understood as giving learners the freedom to learn independently. Debates on andragogy show that adult learner autonomy is influenced by social and cultural context, experience, learning relationships, and environmental support. St. Clair and Käpplinger (2021) show that the development of andragogy theory still requires strengthening the relationship between theory and practice as well as the development of stronger empirical evidence. Thus, adult learning requires a pedagogical design that deliberately builds independence, rather than simply assuming that every adult already possesses independent learning ability. This perspective is important in Qur'an learning because some adult learners actually need mentoring, confidence-building, and intensive interaction.

One approach that can strengthen the application of andragogical principles is Student-Centered Learning (SCL). This approach positions learners as active subjects in the learning process through involvement in learning activities, problem-solving, interaction, reflection, and the development of responsibility for their own learning process. A learner-centered learning environment can help build self-regulated learning ability because the social dimension of learning and support for learners play an important role in the process toward learning independence (2022). Therefore, SCL has strong common ground with andragogical principles, particularly in the aspects of active participation, experience, independence, and learning relevance.

The relationship between andragogy and SCL can be understood as the relationship between the foundation of learner characteristics and the approach to implementing learning. Andragogy provides the basis for how adults learn, while SCL provides orientation on how the learning process can be designed so that learners play

an active role. Studies on adult learning show that learning that is relevant, flexible, experience-based, and provides room for participation is more suited to the characteristics of adult learners (Guzman-Enriquez & Gallardo Córdova, 2022). Thus, the integration of andragogy and SCL enables Qur'an learning to be oriented not only toward achieving technical reading skills, but also toward forming meaningful learning experiences for adult learners.

In the context of learning to read the Qur'an for adults, the Tsaqifa method is one method relevant to examine. Tsaqifa was developed as a method for learning to read the Qur'an specifically aimed at adults who are not yet able to read the Qur'an or who still experience difficulty reading fluently. Research on the implementation of Tsaqifa shows that the method was designed with a practical and relatively short learning pattern, making it suitable for adults who have time constraints (Supriyanto, 2016). This characteristic gives Tsaqifa the potential to be used as a learning instrument in programs for eradicating Qur'an illiteracy among the adult population.

A number of studies show that Tsaqifa has potential in improving the ability to read the Qur'an. Recent research on the application of the Tsaqifa method to elderly groups shows that the method can help participants learn to read the Qur'an through gradual stages, starting from the introduction of hijaiyah letters, punctuation marks, to simple tajwid. The success of learning is also supported by participant motivation, family support, a conducive learning environment, and learning flexibility (Kumalasari et al., 2025). These findings show that the effectiveness of Tsaqifa is not only related to the structure of the material, but is also influenced by environmental conditions and the characteristics of the learners.

Other research on Tsaqifa also shows that this method has different characteristics from Qur'an learning methods generally intended for children. Tsaqifa is specifically directed at adults who need practical, systematic learning that suits their time constraints. Research on the application of Tsaqifa in Qur'an learning also shows that the method is used as an alternative in eradicating Qur'an illiteracy because it is designed for participants who are not yet able to read or who still read the Qur'an haltingly (Samsidar et al., 2024). This strengthens the argument that Tsaqifa has substantive relevance to andragogy-based Qur'an education.

Although research on Tsaqifa has developed, some studies still focus on the effectiveness of the method, the implementation process, or improvement in Qur'an reading ability. Research on the effectiveness of Tsaqifa among the elderly, for example, shows positive results after several learning sessions (Kumalasari et al., 2025), while other research examines the effect of Tsaqifa on Qur'an reading ability quantitatively (Ardianto & Rohimah, 2025). However, these studies have not specifically elaborated on how the principles of andragogical education are systematically integrated with the Student-Centered Learning approach in the application of Tsaqifa. Thus, there is still room for research to explain not only whether Tsaqifa is effective, but also how the Tsaqifa learning process can be designed based on the characteristics of adult learners.

This research gap becomes increasingly important because studies on Qur'an learning for adults are beginning to show a need for participatory and contextual approaches. Research on tahsin learning among groups of mothers shows that adult learning requires a learning structure that suits the needs of participants and the context of non-formal educational institutions (Yusuf & Masri, 2025). Meanwhile, research on Qur'an literacy among adult groups also shows the importance of motivation,

participation, experience, and the learning environment in building the sustainability of the learning process. However, the relationship between andragogical principles, SCL, and the Tsaqifa method has not been widely explained as a unified learning design.

Thus, there are three gaps that have not been fully filled in previous research. First, studies on Tsaqifa tend to emphasize the method and learning outcomes, but have not sufficiently explored the underlying foundations of adult learning. Second, studies on andragogy have extensively explained the characteristics of adult learners, but their application to Qur'an reading learning is still relatively limited. Third, the SCL approach has been widely used to strengthen learner participation and independence, but its integration with andragogy in Tsaqifa learning has not received adequate attention. This condition shows the need to develop a study that brings together these three perspectives in the context of eradicating Qur'an illiteracy.

This research positions andragogical education as the main framework for understanding the characteristics and needs of adult learners, Tsaqifa as the method for learning to read the Qur'an, and SCL as the approach that governs the process of interaction and learner involvement in learning. These three elements are seen not as standing alone, but as complementing one another. Andragogy explains who is learning and what their characteristics are, SCL explains how learners are involved in the learning process, while Tsaqifa explains the method used to achieve Qur'an reading ability. This integration is expected to produce a learning design that is not only technically effective, but also suited to the psychological and social needs of adult learners.

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Theoretically, this research contributes to the development of studies in Islamic education and adult education by showing how andragogical principles can be translated into Qur'an learning practice through a learner-centered approach. Practically, the research findings can serve as a reference for Qur'an educators, non-formal education institutions, taklim assemblies, and Qur'an illiteracy eradication programs in designing learning that is more adaptive to the needs of adults. This is in line with recent research findings showing that Qur'an literacy programs for adult groups are more effective when supported by a learning environment that is participatory, contextual, empathetic, and attentive to participant characteristics (Alamsyah et al., 2025; Nurlaila et al., 2026).

Based on the above description, this research aims to analyze andragogical education in the eradication of Qur'an illiteracy through the Tsaqifa method with a Student-Centered Learning approach. Specifically, this research is directed at identifying how the principles of adult education are applied in the learning process, how the SCL approach strengthens learner involvement and independence, and how

the integration of the two shapes Tsaqifa learning steps that suit the needs of adult learners. This research is expected to produce conceptual and empirical understanding of a Qur'an learning model for adults that is dialogical, participatory, contextual, flexible, and oriented toward learners' needs.

B. METHOD

This research uses a qualitative approach with a descriptive research type. This approach was chosen because the research aims to obtain an in-depth understanding of the process of andragogical education in the eradication of Qur'an illiteracy through the Tsaqifa method with a Student-Centered Learning (SCL) approach. Descriptive qualitative research allows the researcher to describe the learning phenomenon based on empirical conditions found in the field without manipulating the learning process. The research focus is directed at how the principles of adult education are applied, how learners are actively involved in the learning process, and how the Tsaqifa method is used to support the improvement of adult learners' Qur'an reading ability.

The research was conducted in Qur'an learning activities using the Tsaqifa method and involving adult learners as the subjects of learning. The determination of the research location and subjects was carried out purposively, taking into account the subjects' direct involvement in the learning process. The research informants consisted of educators or instructors who carried out the learning as well as adult learners who participated in learning using the Tsaqifa method. The selection of informants was based on the consideration that they have direct experience and knowledge regarding the learning process, the application of the andragogical approach, the use of the Tsaqifa method, and the forms of learner involvement in learning.

The research data sources consisted of primary and secondary data. Primary data was obtained from observations and interviews with educators and adult learners. This data was used to identify the learning process, the interaction between educators and learners, learning needs, learner experiences, forms of participation, independence, and the strategies used by educators in applying the Tsaqifa method. Secondary data was obtained from various documents related to learning activities, such as teaching materials, learning tools, records of learner progress, evaluation results, and documentation of activities relevant to the research focus.

Data collection was carried out through observation, interviews, and documentation. Observation was conducted to obtain data on the direct implementation of learning, particularly related to the creation of a learning climate, patterns of interaction between educators and learners, learner activities, forms of collaboration, learning independence, the use of learner experience as a learning resource, and the implementation of evaluation. Observation was also used to identify the characteristics of Student-Centered Learning, such as active learner involvement, opportunities for decision-making in learning, collaborative activities, problem-solving, and responsibility for the learning process.

Interviews were conducted semi-structured so that the researcher could obtain in-depth information while remaining within the focus of the research. Interviews with educators were directed at learning planning and implementation, the application of andragogical principles, the use of the Tsaqifa method, the application of the SCL approach, strategies for dealing with differences in learners' abilities, and the forms of evaluation used. Interviews with learners were directed at learning experiences, needs

and motivation for learning the Qur'an, difficulties experienced, perceptions of the Tsaqifa method, experiences interacting with educators and other learners, and changes in ability and confidence in reading the Qur'an.

Documentation was used to complement and strengthen the data obtained from observations and interviews. The documents analyzed included Tsaqifa materials or modules, learning tools, records of learner progress, learning evaluation results, and activity documentation. The use of these three data collection techniques allowed the researcher to obtain more complete data regarding the application of andragogical education through the SCL approach in Qur'an learning.

Data analysis was carried out interactively using the Miles, Huberman, and Saldaña model, which includes data condensation, data display, and conclusion drawing and verification. This model was used because it allows the researcher to conduct continuous analysis from the data collection process until research findings with an empirical basis are obtained. In the data condensation stage, the researcher selected, focused, simplified, and grouped data based on the research focus. The data was then coded and categorized into themes related to andragogical education, Student-Centered Learning, the Tsaqifa method, the process of eradicating Qur'an illiteracy, and the development of adult learners.

The data display stage was carried out by arranging the results of data grouping in the form of narrative descriptions and thematic matrices. This presentation was used to examine the relationship between andragogical principles, SCL characteristics, stages of the Tsaqifa method, and learning activities found in the field. Furthermore, the researcher drew conclusions gradually by comparing the various data obtained from observations, interviews, and documentation. The conclusions that emerged were then re-verified with field data to ensure that the resulting interpretation was consistent with the research facts. This kind of analysis process is in line with the use of the Miles, Huberman, and Saldaña model in qualitative research, which positions analysis as a process that takes place interactively and continuously.

Data validity was carried out through source triangulation and technique triangulation. Source triangulation was carried out by comparing information obtained from educators and adult learners, while technique triangulation was carried out by comparing data from observations, interviews, and documentation. Data showing consistency between sources and between techniques was used as the basis for building the research interpretation. This process was carried out to reduce researcher subjectivity and increase the credibility of the research findings.

Based on this analysis process, the research identified seven steps of andragogical education through the Student-Centered Learning approach in the application of the Tsaqifa method, namely: (1) creating a learning climate that is conducive, active, and independent; (2) building a collaborative and interactive partnership structure; (3) diagnosing learning needs based on real context; (4) formulating assessment-based learning objectives; (5) developing a flexible learning plan; (6) implementing learning activities comprehensively; and (7) evaluating learning outcomes through various forms of assessment. These seven steps were then analyzed based on the principles of andragogical education and the characteristics of Student-Centered Learning to explain their contribution to the eradication of Qur'an illiteracy among adult learners.

C. RESULT AND DISCUSSION

The research results show that the eradication of Qur'an illiteracy among adult learners requires a learning process that is not only oriented toward mastering reading ability, but also considers the characteristics, needs, experiences, and living conditions of learners. Qur'an learning for adults has different characteristics from learning for children because learners come with diverse experiences, ability levels, motivation, and learning needs. Therefore, the learning process found in this research shows the educator's effort to position learners as active subjects in the learning process, while the educator acts as a facilitator who directs and accompanies this process.

The research findings show that the application of the Tsaqifa method does not stand alone as a technique for learning to read the Qur'an, but takes place within an educational process that accommodates the principles of adult learning. Learners not only receive material and follow the educator's instructions, but are also given space to interact, express difficulties, use prior experience, practice, and receive mentoring according to their respective needs. This condition shows that Tsaqifa learning has room to be developed through an andragogical perspective, especially because its learning process is directed at the practical needs of adult learners in acquiring Qur'an reading ability.

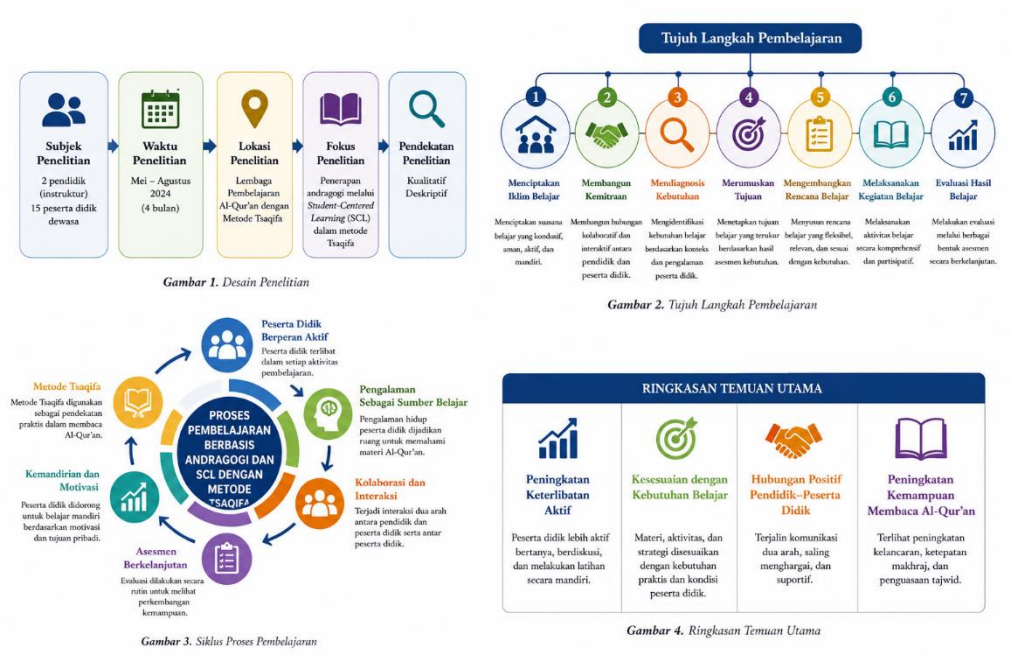
On the other hand, the application of Student-Centered Learning is seen through the change in learners' position in the learning process. Learners are given the opportunity to participate actively in determining their learning needs, taking part in practice activities, collaborating, expressing difficulties, and evaluating the development of their own abilities. The educator does not fully act as the center of information delivery, but functions as a facilitator who creates a conducive learning environment and helps learners achieve learning objectives. This pattern shows a complementary relationship between the principles of andragogy and SCL, namely that both position learners as individuals who have experience, needs, responsibility, and the potential to develop independently.

The integration between andragogical education and Student-Centered Learning in the application of the Tsaqifa method is also seen in the flexibility of the learning process. Differences in Qur'an reading ability among learners are not treated as obstacles that must be standardized, but rather as considerations in determining strategy, intensity of practice, mentoring, and evaluation. Learners who experience difficulties receive reinforcement and guidance, while learners who already have better ability are given the opportunity to develop their ability through more independent practice and activities. Thus, the learning process is not only directed at completing the Tsaqifa material, but also at creating a learning experience relevant to the conditions and needs of adult learners.

Based on the results of observations, interviews, and documentation, a learning pattern was found that took place systematically from the creation of learning conditions to the evaluation of learning outcomes. This pattern shows that the success of learning is not only determined by the use of the Tsaqifa method, but also by how the educator manages the learning process and provides space for learners to be actively involved. These findings were then analyzed based on the principles of andragogical education and the characteristics of Student-Centered Learning to examine the relationship between learning stages, the educator's role, learner activities, and the use of the Tsaqifa method in the process of eradicating Qur'an illiteracy.

From this overall process, this research found seven learning steps that illustrate the integration of andragogical education with the Student-Centered Learning approach in the application of the Tsaqifa method. These seven steps include the creation of a conducive learning climate, the building of a collaborative partnership structure, the diagnosis of learning

needs, the formulation of assessment-based objectives, the development of a flexible learning plan, the comprehensive implementation of learning activities, and the evaluation of learning outcomes through various forms of assessment. These seven steps are not understood as fully rigid and linear stages, but as a series of interrelated processes that can be adjusted to the conditions of the learners. The following discussion addresses each of these findings while analyzing their relevance to the principles of andragogy, Student-Centered Learning, and the characteristics of the Tsaqifa method in the eradication of Qur'an illiteracy. As explained in Figure 1.



Gambar 1. Desain Penelitian

Gambar 2. Tujuh Langkah Pembelajaran

Gambar 3. Siklus Proses Pembelajaran

Gambar 4. Ringkasan Temuan Utama

Source: Processed by the Researcher, 2026

The figure shows the relationship between the research design, the characteristics of the learning process, the seven steps of andragogical education based on Student-Centered Learning (SCL), and the main findings in the application of the Tsaqifa method. This sequence shows that the learning process begins with the creation of a conducive learning climate and the building of a partnership between educators and learners, followed by the identification of needs, the formulation of objectives, the preparation of a learning plan, the implementation of activities, and evaluation. The entire process positions adult learners as active subjects by utilizing experience, needs, interaction, independence, and learning motivation as part of the Qur'an learning process. The main findings show more active learner involvement, the suitability of learning with learning needs, a positive relationship between educators and learners, and the development of Qur'an reading ability through the application of the Tsaqifa method. To understand this discussion in more depth, it is further elaborated in the following explanation:

1. **Andragogical Education as the Foundation of Qur'an Learning for Adults**

   The research findings show that andragogical education becomes an important foundation in the implementation of Qur'an learning for adult learners through the Tsaqifa method. The position of andragogy in this research is not only seen in the use of the term adult learning, but is reflected in the way educators treat learners as individuals who have different experiences, needs, motivations, and learning goals.

Learners are not positioned as passive recipients of material, but as individuals who possess prior knowledge and life experience that can be used as part of the learning process. This pattern shows that Qur'an learning for adults needs to pay attention to the personal and contextual dimensions of learners so that the learning process is not detached from the reality of their lives.

This finding is in line with the study by Guzman-Enriquez and Gallardo Córdova (2022), which shows that adult learner engagement has agentic, cognitive, behavioral, and emotional dimensions. This means that adult learner engagement cannot be sufficiently understood merely from their presence in learning activities, but also from their ability to take on roles, use experience, participate actively, and build emotional attachment to the learning process. In the context of this research, this engagement was seen when learners were willing to express their reading difficulties, take part in practice, interact with the educator, and carry out learning activities more independently. Thus, the application of andragogy provides a pedagogical foundation for creating learning that respects the position of adult learners as subjects of learning.

The application of andragogical principles is also seen in the effort to adjust learning to the actual needs of learners. Adult learners generally do not learn merely to obtain grades, but have practical and personal goals, including the ability to read the Qur'an better to support the practice of worship and daily religious life. Therefore, learning material connected to real needs becomes more meaningful to them. In this research, the use of the Tsaqifa method is relevant because its learning process is directed toward practical and gradual Qur'an reading ability. This finding strengthens the view that adult learning needs to be directed toward needs directly felt by learners.

In the context of Qur'an education, the application of these principles carries important meaning because the initial abilities of adult learners tend to vary. Some learners may not yet know the hijaiyah letters well, while others already have prior learning experience but still experience difficulty in reading fluency or the application of tajwid rules. Therefore, a uniform learning approach that is too oriented toward material delivery has the potential to neglect individual needs. Research by Mawaddati and Dahlan (2024) on Qur'an learning using the UMMI method in adult classes also found the application of andragogical principles through the adjustment of learning groups, learner readiness, learning flexibility, and the provision of learning choices suited to learners' conditions.

This similarity shows that Qur'an learning for adults has different pedagogical needs from learning for children. Educators need to understand that past learning experiences, level of confidence, busyness, and religious motivation can affect learners' learning process. In this research, the educator not only delivered Tsaqifa material, but also provided mentoring and opportunities for learners to develop according to their abilities. Thus, andragogy functions as a framework that governs how the learning method is applied, rather than as a method of reading the Qur'an itself.

Thus, the research results confirm that andragogical education is a foundation that enables the Tsaqifa method to be applied in a way that is more suited to the characteristics of adult learners. The Tsaqifa method provides the structure for learning to read the Qur'an, while andragogy provides the pedagogical orientation on how that structure is delivered to adult learners. The relationship between the two becomes stronger when the learning process provides space for learners' experience, needs, independence, and motivation. This position also shows that the success of Qur'an learning for adults does not depend solely on the method used, but also on how the educator manages the learners' learning experience.

2. *Student-Centered Learning as a Reinforcement of Andragogical Education*

The research findings show that the principles of Student-Centered Learning (SCL) reinforce the application of andragogical education in Qur'an learning through the Tsaqifa method. If andragogy provides the foundation for the characteristics and needs of adult learners, SCL provides practical orientation on how learners are positioned in the learning process. Learners are given the opportunity to actively take part in exercises, express difficulties, interact with the educator, and develop their ability based on their needs. Thus, SCL in this research is not merely a change in seating position or the use of a method that makes learners active, but a change in orientation from educator-centered learning toward a process that provides greater space for learners.

The study by Glavind et al. (2023) shows that research on SCL largely emphasizes learner activity, engagement, and activation in the learning process. However, the researchers also point out that SCL ideally should not stop at activity engagement, but needs to foster learner agency and autonomy. This perspective is relevant to the findings of this research because learner activity in Tsaqifa learning does not merely consist of following the educator's instructions, but is directed toward the ability to recognize difficulties, carry out practice, and take responsibility for the development of their Qur'an reading ability. Thus, the application of SCL can be understood as a reinforcement of the principle of independence in andragogical education.

The relationship between SCL and independence is also seen in the pattern of learning interaction. The educator acts as a facilitator who provides direction, correction, and reinforcement, while learners are given space to practice and correct mistakes. This pattern is important in learning to read the Qur'an because reading ability cannot be acquired only through theoretical understanding, but requires repeated practice and direct involvement. Learners must experience the reading process themselves, receive feedback, make corrections, and repeat practice. Therefore, learner-centered learning provides greater space for the formation of an active learning experience.

This finding can also be linked to research on student-centered learning environments. A mixed-methods study on student-centered learning environments shows that the social dimension of learning plays an important role in supporting learners' ability to regulate their own learning process. Learners need adequate

challenges as well as support to face those challenges (2022). In this research, the open and supportive relationship between educator and learners was one element that enabled learners to be confident enough to practice and express difficulties. Thus, SCL does not mean reducing the educator's role, but rather transforming that role into a learning facilitator.

The application of SCL also has relevance to the characteristics of adult learners, who have diverse experiences and learning needs. Adult learners do not always need the same explanation in every meeting because their level of mastery and experience differ. Therefore, a learning process that provides room for questions, practice, interaction, and reflection can offer a more suitable learning experience. In the context of this research, this flexibility is seen in the educator's effort to adjust learning to learners' abilities, while the Tsaqifa method becomes an instrument that helps direct this process systematically.

Based on the above description, SCL can be positioned as an approach that reinforces the implementation of andragogy. Andragogy explains why adult learners need to be given space to be independent, use experience, and learn based on needs, while SCL explains how these principles are realized in learning activities. The integration of the two makes Tsaqifa learning oriented not only toward completing the material, but also toward forming a learning experience that is active, participatory, dialogical, and independent. Thus, the position of SCL in this research is that of a reinforcing approach, not a replacement for andragogical education.

3. The Tsaqifa Method from the Perspective of Adult Education

The research results show that the Tsaqifa method has characteristics relevant to the needs of adult learners, particularly because Qur'an reading learning is carried out gradually and directed toward practical ability. Learners not only receive explanations about letters or reading rules, but are directed to practice directly. This characteristic is important for adult learners who have concrete learning needs and tend to want results that can be felt in daily life. In this context, Tsaqifa can be positioned as a technical method that gains pedagogical effectiveness when applied through andragogical principles and the SCL approach.

This finding is supported by research from Kumalasari et al. (2025), which found that the Tsaqifa method can be used in Qur'an learning for the elderly through gradual stages, starting from the introduction of hijaiyah letters, punctuation marks, to simple tajwid. That research also shows that participant motivation, family support, a conducive learning environment, schedule flexibility, and a personal approach are factors that support the learning process. This finding closely relates to the present research because it shows that the use of the Tsaqifa method cannot be separated from the psychological, social, and environmental conditions of adult learners.

Research by Laili (2025) also strengthens the position of Tsaqifa in Qur'an learning for elderly learners. Through quasi-experimental research on 54 elderly female learners, the group using the Tsaqifa method obtained higher results compared to the Iqro' group. Although that research used a quantitative approach

while this research uses a qualitative approach, the two provide complementary pictures. Laili's research provides comparative evidence regarding reading ability, while this research explains the pedagogical process that enables the Tsaqifa method to be applied within the framework of andragogical education and SCL.

Similar findings are also seen in research by Ardianto and Rohimah (2025), which found a positive relationship between the application of the Tsaqifa method and the Qur'an reading ability of elderly learners. That research shows that Tsaqifa can be an alternative learning method for elderly learners. However, the results of this research offer a different perspective because they do not only look at Tsaqifa from the aspect of reading ability outcomes, but also elaborate how its learning process is shaped through learning climate, partnership, needs diagnosis, planning, implementation, and evaluation. Thus, this research broadens the discussion of Tsaqifa from the aspect of method effectiveness toward the aspect of learning pedagogical design.

In a broader context, Qur'an learning among adult groups also shows the importance of a structured and needs-appropriate approach. Yusuf and Masri (2025), for example, show that tahsin learning for adult mothers faces problems such as uneven basic ability, limited mastery of tajwid, and even some participants who still experience difficulties with hijaiyah letter literacy. This finding shows that Qur'an learning for adults requires a strategy capable of accommodating the diversity of participants' abilities. Within the framework of this research, Tsaqifa becomes one learning tool that allows material to be delivered gradually, while the principles of andragogy and SCL help adjust the process to learners' needs.

Based on this comparison, it can be understood that the strength of Tsaqifa in this research does not lie solely in the sequence of material or the reading technique used, but in how the method is positioned within the ecosystem of adult learning. Tsaqifa provides the structure, andragogy provides the foundation of learner characteristics, while SCL provides orientation toward learner involvement. The three together produce a more contextual learning process because Qur'an reading ability is built through direct experience, practice, interaction, and evaluation. This position is one of the important distinguishing features of this research compared to previous research, which has more often examined Tsaqifa from the aspect of method effectiveness or implementation.

4. The Integration of Andragogy, Student-Centered Learning, and the Tsaqifa Method

The main findings of the research show that andragogical education, SCL, and the Tsaqifa method do not operate as three separate components, but form a unity within the learning process. Andragogy provides the foundation for who the learners are and how their characteristics should be understood, SCL provides orientation on how learners are involved, while Tsaqifa provides the technical structure for learning to read the Qur'an. The integration of the three produces a learning pattern that emphasizes not only the transfer of reading ability, but also attention to learners' experience, needs, participation, and independence.

Conceptually, this integration can be explained through the relationship between learners' needs and learning design. When adult learners have different needs, educators need to conduct a diagnosis before determining learning activities. The results of the diagnosis then become the basis for determining learning objectives and strategies. In the context of this research, this process is subsequently realized through the stages of Tsaqifa adjusted to learners' abilities. This pattern shows that a learning method becomes pedagogically more effective when it is not applied mechanically, but adjusted to the characteristics of the learners.

The relationship between these three components also shows that learner engagement is the meeting point between andragogy and SCL. The study by Guzman-Enriquez and Gallardo Córdova (2022) shows that adult learner engagement covers agentic, cognitive, behavioral, and emotional aspects. In this research, these dimensions are reflected through learners' willingness to ask questions, practice, express difficulties, use prior experience, and show motivation to improve their Qur'an reading ability. Thus, the integration of andragogy and SCL produces broader engagement than mere physical activity during learning.

This integration also shows a change in the educator's role. The educator still holds an important position in ensuring the accuracy of Qur'an reading, but is no longer the sole center of information. The educator functions as a facilitator, mentor, feedback provider, and director of the learning process. This pattern aligns with the findings of Mawaddati and Dahlan (2024), which show that the application of andragogy in Qur'an learning for adults can be realized through group adjustment, learning flexibility, and attention to learners' abilities. In this research, this facilitator function is expanded through the characteristics of SCL, which provide greater space for learners to be active in the learning process.

From a methodological perspective, this integration makes Tsaqifa not merely a technical procedure for reading the Qur'an. The method becomes part of a learning system connected to the process of needs diagnosis, planning, implementation, interaction, and evaluation. This is important because previous research on the Tsaqifa method tends to assess reading ability as the main outcome. Research by Ardianto and Rohimah (2025), for example, examined the relationship between the Tsaqifa method and Qur'an reading ability, whereas this research places greater emphasis on the learning process that underlies the emergence of that ability.

Thus, the integration of these three components can be understood as a complementary pedagogical model. Andragogy functions as the foundation, SCL as the approach, and Tsaqifa as the learning method. This formulation is important to affirm the theoretical position of the research so that no overlap occurs among the three concepts. The novelty of this research does not lie in the discovery that the three have previously been used separately in education, but in the finding that the three can be integrated in the process of eradicating Qur'an illiteracy among adult learners through the seven learning steps found in this research.

5. Seven Learning Steps as an Integrative Model

The research findings produced seven learning steps that illustrate the integration of andragogical education, SCL, and the Tsaqifa method. The first step is creating a learning climate that is conducive, active, and independent. This stage becomes the foundation because adult learners need a psychologically safe learning

environment to express difficulties and make mistakes during the practice process. Learning to read the Qur'an requires the courage to try and repeat readings, so an atmosphere that is too formal or pressuring can hinder participation. Therefore, the creation of a learning climate is not merely an opening stage, but a condition that enables the entire subsequent process to proceed.

The second step is building a collaborative and interactive partnership structure between educators and learners. This position shows that the learning relationship is not built through a one-way pattern, but through two-way communication that allows learners to convey their experiences and needs. This concept is in line with the characteristics of SCL, which positions learners as an active part of the learning process. Glavind et al. (2023) emphasize that SCL research largely shows the importance of learner activity and engagement, but the development of agency and autonomy needs to receive greater attention. The findings of this research show that a partnership relationship can be one mechanism for developing both of these aspects.

The third step is diagnosing learning needs based on the context and experience of learners. This stage shows a strong character of andragogical education because learning does not begin with the assumption that all participants have the same needs. Diagnosis is needed to determine initial ability, reading difficulties, prior learning experience, and the goals to be achieved. In Qur'an learning, this kind of diagnosis is important because the abilities of adult learners can range very widely. Research by Mawaddati and Dahlan (2024) shows that determining groups based on learners' readiness and ability is one concrete form of applying andragogy in adult Qur'an learning.

The fourth step is formulating learning objectives based on the results of needs assessment. Learning objectives are not determined solely based on available material, but are adjusted to learners' abilities and needs. In the context of eradicating Qur'an illiteracy, these objectives can be directed toward the ability to recognize letters, read fluently, improve makhraj (articulation points), understand punctuation marks, and apply tajwid according to the level of ability. This approach makes learning objectives more realistic and measurable. This is also consistent with the characteristics of adult learning, which requires clear reasons and goals for why they need to learn certain material.

The fifth step is developing a flexible learning plan. Flexibility is important because adult learners have work, family, social, and religious responsibilities that can affect their learning time. Recent studies on adult learner participation show that the flexibility of learning implementation is increasingly regarded as an important factor in supporting the sustainability of adult participation, while time constraints and conflicts between life activities remain a consistent barrier (2026). Although that study is situated in a broader educational context, its principle is relevant to non-formal Qur'an learning, especially when learners must divide their time between learning and daily life.

The sixth step is implementing learning activities comprehensively and participatorily. At this stage, the Tsaqifa method becomes the main instrument that

guides learners in the process of practicing Qur'an reading. However, its implementation is not mechanical, as the educator provides mentoring according to needs and learners are given the opportunity to practice actively. Research by Kumalasari et al. (2025) shows that the application of Tsaqifa to the elderly is carried out gradually and supported by a conducive environment and a personal approach. This finding reinforces the results of this research that the structure of the method needs to be combined with pedagogical flexibility to suit the characteristics of adult learners.

The seventh step is evaluating learning outcomes through various forms of assessment. Evaluation in this research model does not only function to determine whether learners have mastered the material, but also becomes the basis for determining subsequent learning needs. Thus, evaluation is continuous and becomes part of the learning cycle. This pattern is in line with the orientation of adult learning, which positions learners as individuals who continue to develop. Evaluation can also serve as a means for learners to recognize their own development, thereby fostering motivation and independence.

If these seven steps are viewed as a unified whole, it becomes apparent that the process is cyclical rather than merely linear. The learning climate creates the initial condition, partnership builds the relationship, diagnosis identifies needs, objectives provide direction, planning determines strategy, implementation produces the learning experience, and evaluation provides information for improving the next process. This structure shows that the seven steps found are not merely a list of learning activities, but a pedagogical pattern that has a logical relationship between stages.

Thus, these seven steps can be positioned as the main conceptual finding of the research. The novelty of the research lies in the formulation of the relationship between andragogical principles and the characteristics of SCL, operationalized through the Tsaqifa method. This model also explains that the eradication of Qur'an illiteracy among adults requires more than just a reading method. A learning system is needed that begins with understanding the learners, involves them actively, provides flexibility, uses an appropriate method, and develops evaluation as a continuous improvement process. The relationship between these three components can be seen in Table 2 below.

No	Learning Step	Andragogy Principle	Characteristics of Student-Centered Learning	Implementation in the Tsaqifa Method	Focus of Results
1	Creating a conducive, active, and independent	Adult learners need a learning atmosphere that is safe, comfortable,	Building an environment that enables learners to be active,	The educator creates an open learning atmosphere, provides	The formation of a sense of security, confidence,

	learning climate	and respectful of their experience.	confident, and involved in learning.	opportunities to try, and does not embarrass learners when they make reading mistakes.	and readiness to learn.
2	Building a collaborative and interactive partnership structure	The relationship between educator and learners is mutually respectful and not entirely hierarchical.	Interaction takes place two-way through communicati on, discussion, practice, and collaboratio.	The educator acts as facilitator and mentor, while learners actively ask questions, practice, and give responses.	The building of positive communicat ion and active participatio n.
3	Diagnosing learning needs based on real context	Learning begins with the needs, experience, initial ability, and problems of learners.	Learners become an important source of information in determining learning needs.	The educator identifies initial reading ability, difficulties, learning experience, and learners' needs before determining Tsaqifa activities.	The obtaining of a picture of learners' needs and initial abilities.
4	Formulating learning objectives based on assessment results	Adults need clear learning objectives that have practical benefits for their lives.	Learning objectives are directed toward learners' needs and developmen.	Learning objectives are determined based on the results of ability identification and directed toward the gradual mastery of Qur'an reading ability.	Learning objectives become relevant, realistic, and directed.
5	Developing a flexible learning plan	Adult learners have work, family, and	Learning provides room for	Material, practice intensity,	The formation of adaptive

		social life responsibilities that need to be considered.	adjusting activities, time, and strategy based on learners' conditions.	mentoring, and Tsaqifa activities are adjusted to learners' abilities and conditions.	learning suited to needs.
6	Implementing learning activities comprehensively and participatorily	Learning is carried out through experience and problem-solving relevant to learners' lives.	Learners are directly involved in practice, exercises, interaction, and reflection.	Learners practice reading directly through the stages of Tsaqifa with guidance, correction, and feedback from the educator.	The increase in involvement, skill, and learning independence.
7	Evaluating learning outcomes through various forms of assessment	Evaluation is used to determine progress and subsequent learning needs.	Learners are involved in the process of knowing and reflecting on their own learning progress.	The educator evaluates reading ability, pronunciation accuracy, fluency, and progress in mastering Tsaqifa material.	The known development of ability and the basis for improving subsequent learning.

Source: Processed from research results. 2026

The table shows that the seven steps form a learning flow that is both systematic and flexible. The first and second steps build the psychological and relational conditions needed in adult learning, while the third and fourth steps ensure that learning departs from learners' needs and objectives. Furthermore, the fifth and sixth steps translate these needs into adaptive and participatory planning and learning activities, while the seventh step provides feedback to determine learners' progress and serves as the basis for improving subsequent learning.

Viewed as a whole, these seven steps show a functional relationship between andragogy, SCL, and Tsaqifa. Andragogy functions as the foundation that ensures learning suits the characteristics of adult learners; SCL functions as the approach that activates learners throughout the entire learning process; while Tsaqifa functions as the method that provides structure in learning to read the Qur'an. Thus, these seven steps can be understood as an integrative model that connects the theoretical aspects of adult learning with the practice of Qur'an learning.

The model also shows that the learning process is not entirely linear. The results of the evaluation in the seventh step can become the basis for returning to diagnose needs in the third step, adjusting objectives in the fourth step, or improving the learning plan in the fifth step. This pattern makes learning cyclical and allows educators to respond to changes in learners' abilities and needs continuously. Therefore, the seven steps found in this research can be understood not only as a procedure for implementing learning, but also as a pedagogical framework for developing Qur'an learning that is more adaptive for adults.

6. Theoretical and Practical Implications of the Andragogy–SCL–Tsaqifa Integration

Theoretically, this research contributes to the development of studies in adult education within the context of Qur'an education. Until now, studies on Qur'an learning for adults have largely discussed specific methods or improvement in reading ability, while the relationship between adult learner characteristics, learning approach, and reading method has not always been explained in an integrative way. This research offers the perspective that Qur'an learning methods need to be understood within the context of a broader pedagogical ecosystem. Thus, andragogy is not only a theory that explains the characteristics of adult learners, but also becomes the foundation for designing the entire learning process.

Theoretically, the second implication relates to the position of Student-Centered Learning. This research shows that SCL can serve as an approach that brings together andragogical principles with the technical needs of Qur'an learning. This is in line with the study by Glavind et al. (2023), which shows that SCL needs to be understood not only as learner activation, but also as an effort to develop agency and autonomy. In this research, this agency is seen in learners' involvement in recognizing their needs, taking part in the practice process, expressing difficulties, and evaluating their own progress. Thus, this research provides a new context for the application of SCL in adult Qur'an education.

The third implication relates to the development of the Tsaqifa method. The research findings show that Tsaqifa can be understood not only as a technical method for reading the Qur'an, but also as part of a learning design that can be adapted based on the needs of adult learners. This is in line with research by Laili (2025) and Ardianto and Rohimah (2025), which shows the potential of Tsaqifa in improving Qur'an reading ability among elderly groups. This research complements those findings by providing an explanation of the pedagogical process that enables the method to be used more adaptively.

Practically, this research has implications for Qur'an educators, suggesting that they should not begin learning solely from the material to be delivered, but should first understand the learners. Educators need to identify initial ability, needs, experience, goals, and learning obstacles. This information is then used to determine an appropriate learning strategy. In the context of adult classes, flexibility becomes important because learners have different life conditions. This kind of approach can help create more humane learning and avoid treating learners' limitations as failures, instead using them as a basis for adjusting the learning process.

Another practical implication is the need to develop the competence of Qur'an educators in the field of adult education. It is not enough for educators to merely possess the ability to read the Qur'an and master the Tsaqifa method; they also need the ability to facilitate learning, build equal communication, provide feedback, conduct needs assessment, and develop a conducive learning environment. Research on adult Qur'an learning using an andragogical approach shows that group adjustment, flexibility, and attention to learners' abilities are important parts of creating more humane learning (Mawaddati & Dahlan, 2024).

The final implication relates to the development of Qur'an illiteracy eradication programs at the institutional or community level. Programs should not merely set targets for the number of meetings and material to be completed, but also need to provide mechanisms for diagnosis, flexible planning, mentoring, practice, and continuous evaluation. Research on Qur'an literacy among adult and elderly groups shows that a conducive learning environment, repeated practice, mentoring, and social support can help increase learner participation (Munirah, 2024). Thus, the seven-step model found in this research has the potential to become a practical framework for Qur'an education institutions that run programs for adult learners.

Ultimately, the main contribution of this research lies in the effort to bring together three perspectives that have tended to be discussed separately, namely andragogical education as the foundation, Student-Centered Learning as the approach, and Tsaqifa as the Qur'an learning method. This integration produces seven steps that show how the principles of adult learning can be translated into concrete learning practice. This finding broadens the understanding that the eradication of Qur'an illiteracy cannot be sufficiently achieved through the selection of an appropriate reading method alone, but requires a learning design that understands learners as whole individuals.

Thus, this research has both academic and practical implications. Academically, the research enriches the study of Qur'an education by presenting an integrative framework between andragogy, SCL, and the Tsaqifa method. Practically, the research offers an alternative learning pattern that Educators can use to manage Qur'an learning for adults in a more adaptive, participatory, and contextual manner. However, this seven-step model still needs to be tested in different institutional contexts, learner characteristics, and regions in order to determine its broader applicability. Thus, further research can develop this model through comparative research, the development of learning models, or quantitative testing of the effectiveness of each component.

CONCLUSION

Based on the research results, it can be concluded that the eradication of Qur'an illiteracy among adult learners through the Tsaqifa method requires a learning design that is oriented not only toward the mastery of reading skills, but also toward attention to the characteristics, needs, experience, motivation, and independence of learners. The research findings show that andragogical education can be a relevant foundation in Qur'an learning for adults because it positions learners as subjects who have diverse experiences and learning needs. This is in line with the findings of previous research

showing that Qur'an learning for adults needs to be managed flexibly and humanely according to learners' readiness and characteristics.

This research found seven learning steps in the application of andragogical education based on Student-Centered Learning (SCL) through the Tsaqifa method, namely: (1) creating a conducive, active, and independent learning climate; (2) building a collaborative and interactive partnership structure between educators and learners; (3) diagnosing learning needs based on the real context of learners; (4) formulating learning objectives based on assessment results; (5) developing a flexible learning plan; (6) implementing learning activities comprehensively and participatorily; and (7) evaluating learning outcomes through various forms of assessment. These seven steps are not rigid and linear, but form a learning cycle that allows evaluation results to be reused to identify needs and design subsequent learning.

The relationship between the three components in this research shows different but complementary functions. Andragogical education functions as the philosophical and pedagogical foundation that determines how the characteristics of adult learners are understood and served; Student-Centered Learning functions as a learning approach that positions learners as active agents in the learning process; while the Tsaqifa method functions as a technical method that provides structure and practical stages in learning to read the Qur'an. Thus, the three are not three standalone methods, but a learning construct with complementary functions in the eradication of Qur'an illiteracy among adults. This finding broadens the use of Tsaqifa, which has so far been widely studied from the aspect of the effectiveness of Qur'an reading skills, by situating it within a more participatory and learner-centered framework of adult learning. Previous research has also shown that Tsaqifa has positive potential in learning to read the Qur'an among elderly groups.

The main contribution of this research lies in the integrative formulation between andragogy, SCL, and the Tsaqifa method in the form of seven learning steps. This integration shows that the success of Qur'an learning for adults is determined not only by the selection of a Qur'an reading method, but also by how the learning process is designed to suit the needs and experiences of learners. Therefore, the learning model found in this research can become a conceptual and practical alternative for Qur'an educators in developing learning that is more adaptive, dialogical, participatory, and contextual for adult learners.

This research has implications for educators and Qur'an education institutions to develop learning that is no longer entirely educator-centered, but provides greater space for learners to participate, express their needs, utilize their experience, engage in practice, receive feedback, and reflect on their own learning progress. Nevertheless, this research uses a qualitative approach, so the seven-step findings still need to be tested in more diverse contexts, learner characteristics, and learning institutions. Future research could develop these seven steps into an empirically tested learning model through classroom action research, mixed methods, or experimental research to measure their effect on improving Qur'an reading ability, motivation, independence, and the sustainability of adult learning.

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