



## Implementing the Dick and Carey Model in Al-Qur'an Instruction within Out-of-School Majelis Taklim Settings

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**Abstract:** Majelis Taklim is a non-formal educational institution that plays a crucial and strategic role in enhancing the community's Qur'an literacy, but is often hindered by the heterogeneity of participants, limited resources, and the lack of a systematic teaching framework. The Dick & Carey model, with its systematic instructional design approach, offers a solution for designing structured and effective Qur'anic learning. This study aims to analyze the application of the Dick & Carey model in learning the Qur'an in Majelis Taklim, identify supporting factors and obstacles, and develop innovative recommendations to optimize the learning process in the digital era. This research uses a qualitative approach with a literature study design collected from various sources such as SINTA indexed journals, books, and official documents through systematic searches on Google Scholar, Publish or Perish and so on. Data analysis was conducted through content analysis techniques, including data reduction, data presentation based on themes, and conclusion drawing, with source triangulation to ensure validity. This research is theoretically useful in enriching the discourse on non-formal religious learning design and provides practical guidance for managers and educators (*asatidh*) in Majelis Taklim on designing learning integrated with technology. This research concluded that the Dick & Carey Model has proven to be effective with its systematic stages, especially, reinforced by technology such as the Al-Qur'an application and social media. However, it is necessary to first increase knowledge and skills in instructional design, utilize digital platforms, and conduct empirical tests through training the educators.

**Keywords:** Dick & Carey Model; Qur'anic learning; Non-formal education; instructional design; educational technology.

### Introduction

Quranic education plays a central role in shaping the spiritual and moral character of Muslims, particularly within religious Indonesian society (Chanifah et al., 2021). Within the context of non-formal education, Islamic study groups (*Majelis Taklim*) play a strategic role as flexible and inclusive learning spaces for the community, particularly adults and the elderly, to deepen their understanding of the Quranic teachings (Aziz & Huda, 2024). However, despite the community's enthusiasm for these activities, various fundamental issues remain that hinder the optimal achievement of learning objectives. Some Islamic study groups lack a structured learning system, their teaching methods tend to be monotonous, and the evaluation process is often neglected. As a result, although participants regularly participate in these activities, their ability to read the

Quran, understand tajwid, and even apply its contents to their daily lives has not shown significant improvement.

Given this situation, innovation is needed in a more systematic learning approach based on the needs of participants. One relevant learning design model that has proven effective in formal education is the Dick & Carey Model. This model provides a series of instructional steps, beginning with needs analysis, goal setting, and evaluation of learning outcomes, thereby enabling a planned and results-oriented learning process (Dick et al., 2001). Although widely implemented in formal educational institutions, the application of this model in non-formal, religious-based education, such as religious study groups, remains rarely researched. In fact, the characteristics of adult learners in religious study groups demand contextual learning strategies tailored to their needs.

The application of the Dick & Carey Model in Islamic study groups not only regulates the learning process but also creates space for integrating various modern learning theories. Constructivism theory, for example, is highly appropriate because it encourages participants to construct knowledge from their own learning experiences (Zajda, 2021). In the context of Quranic learning, this can be actualized through the practice of reading together, discussing the meaning of verses, and reflecting on the values contained therein. Furthermore, a behaviorist approach is also relevant, particularly in providing positive reinforcement for participants who demonstrate progress, which can psychologically boost their learning motivation (Wang & Wang, 2024). Equally important, cognitive theory emphasizes the importance of a clear and systematic learning structure, which aligns with the stages in the Dick & Carey model (Toker, 2022).

Furthermore, the predominantly adult characteristics of participants in Islamic study groups make Malcolm Knowles' andragogy theory crucial as a reference. This theory emphasizes that adults learn effectively when the material is relevant to their lives and provides practical benefits. Therefore, an approach based on the participants' real needs, as outlined in the Dick & Carey model, is ideal for Quranic learning in Islamic study groups (Nugraha et al., 2024).

Thus, this research is not only important for addressing technical issues in Quranic learning, but also becomes part of an effort to strengthen the position of religious-based non-formal education as a crucial element in forming a religious, critical, and Quranic-literate society. This research is based on the need to explore the extent to which the Dick & Carey Model can be adapted in the context of Islamic study groups, while simultaneously filling the research gap in the realm of instructional design in non-formal education. It is hoped that the results of this research can provide theoretical and practical contributions to the world of education, especially for managers and educators in Islamic study groups who want to design more effective and meaningful learning. Within this framework, Dick & Carey's systematic approach not only answers instructional needs but also becomes a means of bringing the community closer to the values of the Quran in a more planned, in-depth, and impactful manner.

## Method

This study uses a qualitative approach to deeply understand the implementation of *Model Dick & Carey* in Quranic learning in Islamic study groups. This approach was chosen because it can explore social realities and the subjects' experiences in the context of non-formal education (Poth, 2023). The design used was a case study, with two Islamic study groups in Bandung City, Al-Hidayah and Nurul Iman, as the units of analysis. The location selection was purposive, taking into account active Quranic learning activities and the participation of adult participants with diverse abilities.

The research subjects consisted of four teachers, 20 active participants, and two administrators from both majelis taklim (Islamic study groups). Data were collected through participant observation, in-depth interviews, and document analysis. Observations were conducted during eight learning sessions, while interviews and documents, such as syllabi and evaluations, were used to understand compliance with Dick & Carey's steps. The research instruments included an observation guide (based on Dick & Carey's 10 steps), a semi-structured interview guide, and a document analysis guide. All instruments were validated by two experts in Islamic education.

The research procedure included five stages: (1) preparation and permission, (2) teacher training related to the Dick & Carey model, (3) implementation of the model for 8 weeks, (4) parallel data collection, and (5) data analysis. Data analysis was conducted using thematic techniques based on the model (J. Miles. et al., 2014), through data reduction, narrative and visual presentation, and drawing conclusions. NVivo software was used to support coding accuracy.

Data validity was maintained through triangulation of sources and methods, as well as member checking. Researchers also developed an audit trail to ensure transparency of the process. Ethical aspects were implemented by including informed consent, maintaining the confidentiality of subjects' identities, and ensuring the research provided benefits without disrupting learning activities (Poth, 2023).

## Results and Discussion

### Problems in Learning the Qur'an in the *Majelis Taklim*

Quranic learning in Islamic study groups (*Majelis Taklim*), a vital form of non-formal education in Indonesia, holds significant potential for shaping the spiritual character of the community (Magfiroh et al., 2023). However, behind its strategic role, several fundamental issues remain that have yet to be seriously addressed. Observations at two Islamic study groups in Bandung, namely the Al-Hidayah Islamic study group and the Nurul Iman Islamic study group, indicate that the learning activities appear to proceed naturally and informally, but at the same time, they also reveal a number of structural weaknesses that could potentially hinder the optimal achievement of Quranic learning goals.

One of the most glaring issues is the lack of learning structure. In various sessions observed, learning activities often lacked clear planning. Teachers came with noble intentions to teach the Quran, but without a systematic instructional plan, the material presented was disoriented and often reactive. Tajweed instruction, for example, was conducted spontaneously, depending on the verses read that day, rather than through a gradual process tailored to the participants' abilities. This undoubtedly impacted the internalization of the material by participants with varying knowledge backgrounds and needs.

The second problem is the wide variation in participants' abilities, which is not addressed by the teachers' adaptive approach. In one group, for example, there are participants who are new to the hijaiyah alphabet sitting side by side with those who are already accustomed to reading long surahs. However, the approach used remains uniform. There is no mapping of the participants' initial abilities, no differentiation of strategies, and no classification of learning objectives based on competency level. As a result, beginners often feel left behind, while advanced students feel stagnant. This phenomenon, if left unchecked, will gradually weaken learning motivation. In fact, in the principles of adult education or *andragogy*, recognition of the differences in needs and backgrounds of participants is the basic foundation for creating effective learning (Bahrani, 2024).

Another equally important issue is the lack of a structured evaluation system. In practice, instructors typically assess students' progress visually or based solely on intuition. For example, students are deemed "competent" simply because they can recite a short surah without glaring errors, without any instruments to objectively measure tajweed, fluency, or comprehension. This absence of an evaluation system obscures the direction and outcomes of the learning process. Students are unaware of their progress, and instructors lack data to make instructional improvements. Evaluation, in an educational context, is not simply a test of final proficiency but also a means of reflection and a basis for designing more appropriate interventions (All et al., 2021).

The main obstacle is the limited pedagogical competence of teachers. The majority of teachers in Islamic study groups are well-intentioned, knowledgeable, and sincere, but they often lack the skills to design engaging and relevant learning experiences for adult learners. Knowledge of Tajweed and good memorization of the Quran are indeed important assets, but in an educational context, they are insufficient (Yahaya et al., 2024). A teacher also needs to understand how to set learning objectives, choose appropriate methods, structure material in a

step-by-step manner, and evaluate learning outcomes validly. Without this understanding, learning will stagnate and lack impact (Muminova, 2020).

In the context of this problem, it cannot be separated from the structural context of non-formal education itself. Majelis taklim, as part of the non-formal religious education system in Indonesia, do have unique characteristics: they grow from the bottom up, are voluntary, and rely heavily on community initiative. However, precisely because of this flexibility and informal nature, many majelis taklim operate without systematic guidance. This has been recognized by the government as stipulated in Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education, which emphasizes the importance of a system of guidance and quality development for institutions such as majelis taklim (Sekretariat Negara & Nomor, 2007). In practice, this regulation is often not followed up with concrete training interventions or mentoring for majelis taklim managers. As a result, learning efforts tend to be charitable and routine, without a long-term development direction.

When viewed within a broader framework, the aforementioned issues also pose real challenges to realizing the Golden Indonesia Vision 2045, which emphasizes the importance of developing superior human resources, including spiritual and moral aspects. Quranic learning in Islamic study groups (Majelis Taklim) is a crucial part of the national character-building process. Therefore, its management can no longer be carried out conventionally but must be driven by a scientific approach capable of addressing the challenges of the times (Beerepoot et al., 2023). One relevant approach is the application of the Dick & Carey Model, a systematically designed instructional design model that can be adapted to various contexts, including non-formal religious education (Loeneto et al., 2022).

The Dick & Carey model offers structured learning steps, starting with analyzing participant needs, formulating instructional objectives, developing learning strategies, developing materials, and finally formative and summative evaluation (Adeoye et al., 2024). The advantages of this model are its flexibility in adapting to various levels of participant ability and its ability to encourage teachers to think strategically and reflectively in developing the learning process. When integrated into the context of an majelis taklim (Islamic study group), this model can address the four main issues identified.

First, implementing the initial step of needs analysis allows instructors to map the ability levels of participants and design learning that meets their needs. Beginner participants can focus on letter recognition and makhraj, while advanced participants can be directed to advanced tajweed training and thematic interpretation. Second, in terms of learning structure, this model helps instructors set specific instructional objectives, develop targeted learning activities, and select appropriate learning media, for example by utilizing tajweed audio recordings or independent worksheets. Third, in the context of evaluation, this model provides a framework for designing formative evaluation instruments that allow instructors to periodically monitor student progress. This also strengthens a culture of reflection in the learning process (Surur, 2021).

Finally, this model also provides room for teacher capacity building. By adopting Dick & Carey's principles, teachers are encouraged to rely not only on personal experience or intuition, but also on approaches based on modern learning theories such as constructivism, behaviorism, cognitivism, and andragogy (Kavitha et al., 2025). This will open teachers' minds to continuously update their methods, experiment with new approaches, and conduct self-evaluation in the teaching process.

In this context, the implementation of the Dick & Carey Model is not simply a matter of technically changing the teaching format, but rather a deeper aspect, namely shifting the paradigm from routine teaching to learning based on planning, reflection, and results-oriented. This aligns with Islamic principles that emphasize the importance of itqan (precision), niyyah (intention), and istiqamah (consistency) in every deed, including in the teaching and learning process (Sa'adu Matazu, 2023).

Thus, the challenge of learning the Quran in Islamic study groups is not just about facilities or enthusiasm, but also about the appropriate pedagogical approach used. While many often praise the existence of Islamic study groups as spiritual bulwarks of the community, they forget

that without a strong and relevant learning system, these institutions' potential will not develop to their full potential. By adopting a structured and theory-based learning model, Islamic study groups can become more than just routine study spaces; they can become centers of Quranic learning that enlighten, empower, and foster a generation of critical and reflective Quranists.

### **The Effectiveness of the Dick & Carey Model in Learning the Qur'an**

The application of the Dick & Carey Model to Qur'anic learning in Islamic study groups (Majelis Taklim) has made a significant contribution to restructuring the instructional approach, which has often been spontaneous and unstructured. This model, which is based on ten systematic steps, offers a learning design framework that is not only theoretical, but also practical and contextual, especially in non-formal educational environments such as Islamic study groups. In research conducted at the Al-Hidayah Islamic study groups (Majelis Taklim Al-Hidayah) and Nurul Iman Islamic study groups (Majelis Taklim Nurul Iman) in Bandung, this model has proven effective in improving the learning system that previously faced many obstacles, ranging from unclear objectives, limited teaching strategies, to the absence of a planned evaluation system.

The effectiveness of this model is evident from its first two steps: analyzing participant needs and establishing learning objectives. In practice, both study groups conducted diagnostic tests to determine participants' initial ability levels. This approach illustrates the importance of understanding the background and characteristics of participants, aligning with the principles of Robert Gagné's cognitive theory. According to Gagné, effective learning must begin with identifying specific, measurable, and tailored objectives for the participants (Xiaojun, 2024). This also aligns with the spirit of Minister of Religious Affairs Regulation Number 29 of 2019, which encourages study groups to develop programs based on the real needs of the community (Islamy, 2023). For example, at the Al-Hidayah Islamic Study Group, it was found that 60% of participants were unable to recognize the *hijaiyah* letters. Based on these findings, concrete and operational learning objectives were formulated, for example: "Participants will be able to read the *hijaiyah* letters with correct *makhraj* in 4 weeks." At the Nurul Iman Islamic Study Group, teachers developed a syllabus based on the results of the initial mapping, with notable achievements including mastery of basic tajwid in eight meetings. This is evidence that the initial steps in the Dick & Carey model have successfully transformed learning practices to be more focused and results-oriented (Ghayyib, 2022).

The next, equally crucial step is the development of learning materials and strategies, which are the heart of the teaching and learning process. At this stage, instructors apply the principles of constructivism theory, where learners not only receive information but actively construct knowledge through direct experience (Tan & Ng, 2021). This approach is particularly relevant in the context of Islamic study groups, which are attended by adults from diverse backgrounds. For beginner learners, for example, instructors use colored *hijaiyah* letter cards, videos of *makhraj* pronunciations, and audio apps accessible via mobile phones. This provides a practical solution for learners with limited time to study at home. Meanwhile, for more advanced learners, the learning strategy is expanded to include short commentary discussions and strengthening thematic understanding of Quranic verses. This strategy not only improves reading skills but also deepens the participants' spiritual dimension.

In a theoretical framework, this approach is supported by the principle of andragogy, which emphasizes that adults learn best when the learning material is relevant to their lives (Sanders, 2022). Integrating Quranic verses with everyday life issues, such as linking Surah Al-Baqarah: 153 on patience to the social realities of the participants, makes learning more meaningful. This reflects that religious education is not merely memorization or mastery of texts, but rather a means of shaping personality and fostering spiritual resilience (Kirana & Sulidar, 2024). In a policy context, such a strategy strengthens the function of the *majelis taklim* (Islamic study groups) as stipulated in Law No. 20 of 2003 concerning the National Education System (UU Sisdiknas), which positions non-formal education as a strategic partner in developing the nation's intellectual life (Pelawi & Is, 2021).

At the Al-Hidayah Islamic Study Group, material development is carried out through a phased module: the first phase introduces the *hijaiyah* letters and *makhraj*; the second phase

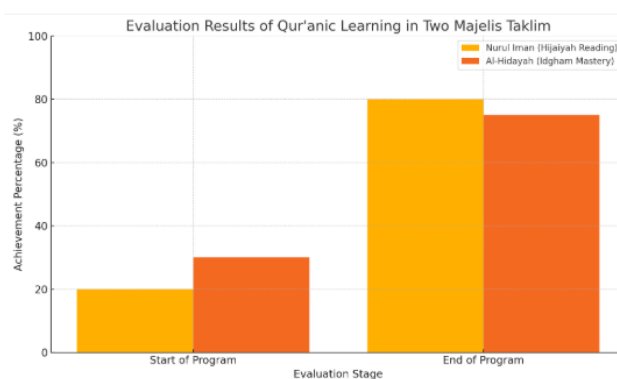
teaches basic *tajwid* rules such as *ghunnah* and *idgham*; and the third phase focuses on practicing reading short surahs. These modules are complemented by video tutorials and self-practice materials, enabling participants to reinforce their learning at home. The application of simple technology like this is very helpful in meeting the needs of adult participants with limited time and household commitments. At a macro level, this strategy also aligns with the vision of Golden Indonesia 2045, which emphasizes the development of superior and technologically literate human resources within the context of lifelong learning (Abadi et al., 2022).

The next stage in the Dick & Carey model is the implementation and evaluation of learning, which serves as a benchmark for the success of the instructional design (Adeoye et al., 2024). During the eight weeks of implementing this model, instructors at both study groups consistently implemented the designed strategies and conducted regular evaluations. Formative evaluations were conducted during each learning session through oral tests and direct observation, while summative evaluations were conducted at the end of the program. In practice, instructors used a simple rubric to assess three main aspects: correct pronunciation, reading fluency, and application of Tajweed rules. Feedback was provided immediately after the learning session to ensure participants could correct errors promptly. This approach is supported by B.F. Skinner's behaviorist theory, which emphasizes the importance of positive reinforcement in strengthening learning behavior (Subramaniam & Nordin, 2025). Certificates of appreciation, public praise, and recognition in front of other participants are simple yet effective motivators.

Evaluation data shows significant results. At the Nurul Iman Islamic Study Group, for example, the ability to correctly read the *hijaiyah* letters increased from 20% at the start of the program to 80% by the sixth week. At the Al-Hidayah Islamic Study Group, participants' understanding of the laws of *idgham* increased from 30% to 75% after eight sessions. These facts demonstrate that a well-designed evaluation system can help measure learning effectiveness and serve as a basis for continuous improvement. Systematic evaluation also addresses a weakness that has plagued non-formal education: the lack of objective learning data. These evaluation results not only fulfill the principle of model effectiveness but also support the mandate of Article 55 of the National Education System Law, which encourages communities to provide non-formal education while prioritizing quality and accountability (Vinodan & Meera, 2024).

The following chart illustrates the improvement in participants' ability to read the *hijaiyah* letters and understand the rules of *tajweed* after implementing the Dick & Carey Model. This chart illustrates the effectiveness of a structured learning program, as determined through systematic evaluation.

Figure 3. Evaluation Results of Qur'anic Learning in Two *Majelis Taklim*



(Source: Chart NVivo, 2025)

Furthermore, the integration of this model with national education policies and contemporary learning theories emphasizes that non-formal education, such as *majelis taklim* (Islamic study groups), need not rely on limited, traditional approaches. By adopting a model based on research and theory, the learning process in *majelis taklim* can develop into reflective, innovative, and impactful learning. The strength of the Dick & Carey Model lies in its flexibility in local contexts without losing its systematic framework (Adeoye et al., 2024). Teachers do not

need a high level of formal education to implement it. With brief training, they can understand how to set learning objectives, develop appropriate materials, and conduct performance-based evaluations. This creates opportunities for strengthening teacher capacity and fostering a dynamic learning culture within the majelis taklim environment.

The effectiveness of the Dick & Carey Model in Quranic learning in Islamic study groups lies not only in the participants' achievements but also in the transformation of the instructional approach that occurs. This model bridges the gap between the idealism of religious teaching and efficient, results-oriented learning practices. It shifts the teaching pattern from merely transmitting texts to a process of building contextual, applicable, and liberating understanding. Thus, the implementation of this model can be a strategic step in improving the quality of non-formal religious education in Indonesia and, more broadly, supporting the ideals of holistic human development as envisioned in the Vision of Golden Indonesia 2045.

### **Relationship with Indonesian Government Policy**

The application of the Dick & Carey Model in Qur'anic learning in Islamic study groups not only demonstrates effectiveness in the technical aspects of education, but also aligns with various strategic policies of the Indonesian government that emphasize the importance of non-formal education in shaping the nation's character. Law Number 20 of 2003 concerning the National Education System explicitly recognizes Islamic study groups as part of the non-formal education pathway that has a strategic function in developing the nation's intellectual life (Daria, 2022). Moreover, this law emphasizes the goal of national education to shape people who are faithful, pious, and have noble morals. In this context, the application of the Dick & Carey Model makes an important contribution, because it presents Qur'anic learning in a structured manner and based on clear objectives (Dick et al., 2001). Learning no longer stops at ritual routines, but is expanded into intellectual activities that foster a deep understanding of religion, while strengthening spiritual values in everyday life.

Furthermore, Government Regulation Number 55 of 2007 concerning Religious and Religion Education emphasizes the importance of professional governance in non-formal religious educational institutions such as majelis taklim (Barus et al., 2025). Unfortunately, many majelis taklim face challenges in planning, implementing, and evaluating learning. The Dick & Carey model, with its systematic and sequential framework, is an ideal solution to address these challenges. Steps such as needs analysis, strategy development, and formative and summative evaluations enable the learning process to be more professional, transparent, and accountable (Berisha et al., 2024). Thus, this model not only improves the quality of teaching but also aligns majelis taklim with governance standards in accordance with state policy.

It is also important to note that Minister of Religious Affairs Regulation Number 29 of 2019 specifically positions Islamic study groups (Majelis Taklim) as centers for education, empowerment, and enlightenment of the community (Aryani et al., 2024). This role certainly requires a learning approach that adapts to community needs. In this regard, the application of the Dick & Carey Model is highly relevant, as each step is designed based on an analysis of the participants' needs. For example, in this study, the instructor used a diagnostic test to determine the participants' level of Qur'an reading ability and developed appropriate learning objectives. This strategy ensures that the learning process is not one-way, but rather participatory, contextual, and oriented towards empowering the community through strong religious literacy.

The relationship between the implementation of this model and the direction of national development is also clearly visible in the framework of the Golden Indonesia Vision 2045. This vision prioritizes the development of superior human resources and mastery of science as the main foundation towards an advanced and prosperous Indonesia (Sianturi & Saputro, 2025). In this context, Islamic study groups that adopt the Dick & Carey Model play a crucial role as centers for developing human resources based on religious values. This model, which combines strategic planning, relevant material development, and rigorous evaluation, supports the achievement of the first pillar of the vision: human development and strengthening national character. Systematic Quranic learning will create a society that is not only literate in the Quran but also able to internalize Islamic teachings in their lifestyles—a concrete contribution to creating a generation of Indonesians with noble character and ready to face global challenges (Jamil, 2024).

Equally important, this approach also aligns with the Ministry of Religious Affairs' policy direction, which emphasizes strengthening the function of religious study groups through cross-sector synergy. Collaboration between religious educational institutions and BAZNAS, the Coordinating Ministry for Human Development and Culture, and other agencies indicates that religious study groups are now viewed as strategic nodes in socio-religious development. In this context, the Dick & Carey model serves not only as a learning method but also as an instrument for accountable institutional management (Surur, 2021). When learning is based on data, designed with careful planning, and evaluated objectively, the Islamic study group will have credibility as an institution that forms the character of the community that is modern but still based on Islamic values.

Thus, the successful implementation of the Dick & Carey Model in Islamic study groups not only demonstrates the effectiveness of a theory-based learning approach but also demonstrates its alignment with government policy, which seeks to improve the quality of non-formal religious education. This model demonstrates that pedagogical innovation can integrate traditional values and national aspirations within a framework of Indonesian human resource development.

### **Benefits of the Dick & Carey Model in the Context of the *Majelis Taklim***

The application of the Dick & Carey Model to Quranic learning provides tangible benefits, both pedagogically and institutionally. The most striking benefit is the creation of a clear and systematic learning structure. This model presents a ten-step framework, starting from needs analysis to summative evaluation (Toker, 2022). Thus, each learning session is no longer spontaneous and directionless, but rather is designed comprehensively based on specific objectives to be achieved. This overcomes the latent problem in *majelis taklim*, which tend to be improvisational, where the teaching and learning process focuses solely on transmitting material without considering the achievement of objectives and its pedagogical relevance. The structure offered by the Dick & Carey Model makes Quranic learning more focused, measurable, and data-driven—a significant advancement in the context of non-formal education (Nugraha et al., 2024).

A second, equally significant benefit is the model's flexibility in addressing the diverse abilities of participants. Beginning with a needs analysis conducted through diagnostic tests or initial observations, instructors can group participants based on their Quranic reading ability, from beginners unfamiliar with the hijaiyah alphabet to advanced students requiring in-depth study of tajweed or tafsir. This allows for the design of differentiated learning materials and strategies, so that each group of participants receives treatment tailored to their needs and capacities (Gunawardena et al., 2024). In the context of religious study groups, which are generally inclusive and offer broad access to people of all ages, educational backgrounds, and socioeconomic conditions, this approach is crucial. Implementing such an inclusive strategy also aligns with the spirit of educational equality in national policy (Hajisoteriou & Sorkos, 2023).

Third, the implementation of this model has a positive impact on improving teacher competency. In implementing this model, teachers are provided with training on the principles of learning design, setting measurable objectives, developing adaptive teaching materials, and effective evaluation techniques (Rincon-Flores et al., 2024). This process not only enhances the professional capacity of teachers but also provides them with a framework that can be used in the long term. This capacity building is crucial, given that many *majelis taklim* teachers come from non-formal educational backgrounds and lack systematic training in instructional design. Thus, the Dick & Carey Model serves as an empowerment tool capable of improving the quality of human resources in non-formal educational settings (Surur, 2021).

Furthermore, this model also has a strong psychological impact on participants, particularly in building learning motivation. The implementation of formative and summative evaluations, accompanied by positive reinforcement such as feedback, recognition of achievement, and the awarding of simple certificates, provides participants with a fun and meaningful learning experience (Lakhtakia et al., 2022). When participants see progress in their ability to read the Qur'an, for example from not being able to read at all to being able to recite short verses with correct tajweed, their enthusiasm for learning naturally increases.

This motivation not only impacts class participation but also extends to the spiritual



dimension of the participants, as they feel closer to the Quran and more confident in performing their religious duties. Behaviorist theory supports this finding, stating that positive reinforcement contributes to the development of consistent and productive learning behaviors (Barata, 2022). By providing structured and high-quality religious education at the grassroots level of society, the Islamic study groups that adopt this model also play a role in creating a generation of Indonesians with spiritual integrity and intellectual skills simultaneously.

### **Challenges and Solutions in Implementing the Dick & Carey Model**

Although the application of the Dick & Carey Model to Quranic learning in Islamic study groups has demonstrated significant effectiveness, its implementation process is not free from various contextual challenges that reflect the complexity of non-formal education in Indonesia. One major challenge is the limited time of teachers. Most teachers in Islamic study groups are volunteers who carry out their duties voluntarily, often in addition to their main jobs. This results in limited time to develop structured and in-depth lesson plans as required by the model. Under these conditions, the demand for planned instructional design is often perceived as an additional burden. Recognizing this, a practical solution is the provision of a simple syllabus template based on the ten steps of the Dick & Carey Model that can be completed quickly without compromising the pedagogical framework (Adeoye et al., 2024). This innovation allows teachers to continue applying the principles of instructional design without having to get caught up in the tedious planning process.

The second challenge concerns access to digital technology. While the use of learning apps and audiovisual media has been proven to support effective learning, not all participants, particularly adults from lower-middle-class backgrounds, have access to smartphones or adequate internet connections. This issue is crucial given that digitalization is now mainstream in education. To bridge this gap, learning materials are then compiled into simple, easy-to-understand printed modules complemented by practical illustrations. Furthermore, learning continues to be conducted directly with a practice-based approach, for example, with demonstrations of pronunciation and verse recitation by the instructor, which are then followed by participants in turn (Hara, 2025). This solution emphasizes that technology is important, but not the only path to learning effectiveness (Memon & Memon, 2025). Adapting to local realities is key to ensuring that the learning process continues inclusively.

The third challenge, no less important, is resistance to changes in teaching methods. Some teachers who are accustomed to conventional lecture methods or rote memorization approaches often show reluctance to adopt new learning models that require needs analysis, measurable objectives, and systematic evaluation. This reluctance is not simply due to ignorance, but also due to fears of losing authority or discomfort in facing something new. Overcoming this resistance requires an approach that is not only instructional, but also dialogic and participatory. Intensive training accompanied by small group discussions is an effective strategy for building collective understanding and encouraging active teacher involvement in the change process (Børte et al., 2023). In training forums, instructors are given space to share experiences, express concerns, and see firsthand the benefits of the model through simulations and case studies (Chamola et al., 2024). This strategy has been proven to increase their acceptance of the model and even give birth to internal change agents within the majelis taklim environment itself.

The solutions above are not only pragmatic but also align with the government's broader agenda of strengthening the institutional capacity of religious study groups (Majelis Taklim). Minister of Religious Affairs Regulation No. 29 of 2019 explicitly encourages the development and empowerment of Islamic study groups (Majelis Taklim) to enable them to carry out their educational functions professionally and measurably. Therefore, the challenges in implementing the Dick & Carey Model are not actually obstacles, but opportunities for contextual and strategic adaptation (Surur, 2021). It is precisely through these challenges that the transformational value of this model is tested and strengthened, proving that pedagogical innovation can only survive if it is grounded in the social and cultural realities of the community in which it is implemented.

### Integration with Islamic Educational Values and National Vision

The application of the Dick & Carey Model to Quranic learning in Islamic study groups is not only about the technical effectiveness of designing systematic learning strategies, but also reflects a deep alignment with the core values of Islamic education. Principles such as sincerity in teaching, thoroughness in conveying knowledge, and benefit for participants are all facilitated by the structured steps in this model. Quranic learning, which has tended to be traditional and intuitive, can now be supported by a scientific approach that maintains spirituality as its primary spirit. Thus, this model does not replace religious values, but rather serves as a medium that optimizes the achievement of the primary goal of Quranic learning: drawing closer to God and internalizing His teachings completely and correctly (Rifa'i & Marhamah, 2020).

Furthermore, the integration of the Dick & Carey Model into non-formal education, such as religious study groups, is a concrete manifestation of the Golden Indonesia 2045 Vision, which positions education as the primary foundation for developing superior, faithful, creative, and globally competitive Indonesians. In this vision, religious literacy is seen not only as an aspect of individual worship but also as a foundation for social ethics that supports national progress (Hannam et al., 2020). When the learning of the Qur'an is carried out professionally and in a measured manner, the *majelis taklim* is not only a place to study the Koran, but also becomes an arena for character formation, strengthening national values, and improving the quality of human resources based on faith and morals (Suryanto et al., 2025).

By adopting this model, the *majelis taklim* (Islamic study groups) are transformed into non-formal educational institutions that are not only responsive to the needs of the congregation but also accountable to the national education system (Huriani et al., 2022). This aligns with the mandate of the National Education System Law and Minister of Religious Affairs Regulation No. 29 of 2019, which calls for the importance of professional management of religious education. Therefore, the Dick & Carey Model is not simply an instructional method, but rather a bridge between religious tradition and educational modernization (Surur, 2021). The Islamic study group, in this context, has the potential to become an important pillar in the future of Islamic scientific civilization, a learning space that combines spiritual values, methodological precision, and real contributions to the development of a nation with noble morals.

### Conclusion

Thus, it can be said that the application of the Dick and Carey Model in Quranic learning in Islamic study groups not only resolves technical learning issues such as lack of structure, lack of evaluation, and varying participant abilities, but also strengthens the position of religious-based non-formal education in shaping the spiritual character of the community. This model provides a flexible, systematic framework that can be adapted to local contexts and aligns with modern educational theories such as constructivism, behaviorism, cognitivism, and andragogy.

The effectiveness of this model is reflected in significant improvements in Qur'an reading ability, tajwid comprehension, and participants' enthusiasm for a more planned and meaningful learning process. Strengthening is achieved through mapping participants' needs, developing an outcomes-based syllabus, utilizing simple technology, and providing constructive feedback. In addition to providing new direction for instructional design in the *majelis taklim* environment, this study also emphasizes the importance of training and mentoring for teachers to enable them to carry out their roles professionally.

Theoretically, this research expands the body of knowledge in the field of instructional design by addressing the gap in the application of systematic learning models in non-formal religious institutions. Practically, the research findings provide concrete guidance for managers of religious study groups, the government, and training institutions to develop a measurable, effective, and impactful Quranic learning system that improves public religious literacy. Therefore, this model serves not only as a methodological solution but also as a strategic instrument in developing national character towards a Golden Indonesia 2045.

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