



The Role of Quranic Education Centers in the Formation of Noble Character (Akhlaqul Karimah) Among Students

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Abstract

The objective of this research is to: (1) Identify the methods employed in developing akhlaqul karimah among students at Assa'adah Juwet. (2) Explore the efforts made by educators in fostering akhlaqul karimah among the students. (3) Analyze the factors that support and hinder the implementation of akhlaqul karimah development at Assa'adah Juwet. The research employs a descriptive qualitative methodology, which includes direct observations of the research subjects, interviews with experts, and consultations with valid sources, followed by direct observation to conclude based on the findings. The results of the study conducted at TPA Assa'adah Juwet reveal that the implementation of akhlaqul karimah among students is generally positive, as most students have successfully incorporated akhlaqul karimah in their activities both at the learning center and in their daily lives. However, there is still a need for further enhancements to achieve optimal outcomes.

Keywords: Quranic, Education Centers, Noble Character, Akhlaqul Karimah.



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INTRODUCTION

Moral education is the essence of Islamic education, with the ultimate goal being the attainment of perfect moral character (*akhlaqul karimah*). For Muslims, reading and understanding the Qur'an is essential, as it contains teachings, guidance, and principles for life that must be studied, understood, and internalized by every individual, particularly Muslims (Ali & Aslam, 2017). The development of moral character is a deliberate effort and action aimed at nurturing students to ensure they possess noble character and praiseworthy habits. In other words, students are expected to develop into individuals with *akhlaqul karimah*. Moral teachings or ethics refer to the good deeds of humans as servants of Allah SWT and as social beings. The quality of a person's humanity is not merely determined by their possessions or status but is judged by their actions (Rahman & Khairuddin, 2020).



The formation of attitudes, morals, and character generally occurs through experiences within the family environment. Parents are the first educators in a child's life. All the experiences a child goes through in their early years are crucial elements in shaping their personality. A child's attitude towards religion is first formed at home through the experiences they have with their parents. This foundation is then refined or corrected by teachers at school, especially by teachers whom the child likes. If a religious teacher can gain the affection of their students, it becomes easier to instill a positive attitude toward religion. Conversely, if a child dislikes their religious teacher, it becomes much more difficult to cultivate a positive religious attitude in the child (Yusuf & Rahman, 2018).

Moral character is the primary mission of the Prophet Muhammad SAW, and thus, all activities of Muslims are fundamentally based on morality, specifically noble morality. Moreover, it can be said that all forms of worship in Islam are designed to cultivate individuals with noble character. Regarding this matter, the inculcation of moral values should ideally begin at an early age, particularly during the age range of 6-12 years, as this is the most opportune time to instill moral values. During this period, children are more receptive to guidance compared to when they reach adulthood (Hassan & Anwar, 2019).

The relatively low level of moral character observed among the students at TPA Assa'adah Juwet can still be improved, transforming them into students with noble character. As previously mentioned, early childhood is the most suitable time to instill moral values, as children are more receptive to guidance during this stage compared to when they become adults.

In this context, the inculcation of moral values among students can be carried out not only by formal and informal educational institutions but also by non-formal institutions within the community, one of which is the Qur'an Learning Center (Taman Pendidikan Al-Qur'an or TPA). A Qur'an Learning Center (TPA) is a non-formal educational institution that operates in the field of Islamic religious education. In addition to teaching the Qur'an, it also teaches worship practices, creed (aqidah), and moral values (Nasir & Ahmad, 2021).

TPA Assa'adah was established in 1984 and is one of the TPAs located in Nganjuk Regency. Founded by KH. Khumaidi Ali, TPA Assa'adah is located in Dusun Juwet, Desa Juwet RT 003 RW 007, Kecamatan Ngronggot, Kabupaten Nganjuk. With 143 students, this TPA is considered a well-established and suitable place for acquiring knowledge, as it is equipped with adequate facilities such as dormitories, classrooms, and other necessary infrastructure. The comprehensive facilities at TPA Assa'adah do not attract only the children of officials or wealthy individuals; many students come from farming and trading families as well.



One of the factors contributing to the high number of students at TPA Assa'adah is its quality education in the local area. The institution offers parents the opportunity to enroll their children in the center to deepen their Islamic education, particularly in the development of moral character, in addition to the education provided at home and in school (Khan & Yusuf, 2022).

Parents have high expectations for TPA Assa'adah to nurture their children into individuals with akhlaqul karimah (good morals), equipping them with the necessary moral foundation for their future lives. Parents hope that their children will behave in accordance with religious teachings in their daily lives.

TPA Assa'adah places a strong emphasis on character formation or moral development in its students. The goal is for all students to become individuals with good character who are beneficial to both the nation and the religion. This emphasis on character formation is what prompted the author to conduct research under the title "The Role of Taman Pendidikan Al-Qur'an Assa'adah in the Formation of Akhlaqul Karimah in Children."

METHOD

Given the title and focus of this research, a qualitative research method was chosen. Bogdan and Taylor (2016) define qualitative research as a procedure that yields descriptive data in the form of written or spoken words from people and observable behavior. The approach employed in this study is descriptive research, which is designed to provide an accurate portrayal of situations and events (Creswell & Poth, 2018).

Researcher's Presence

In qualitative research, the presence of the researcher in the field is paramount, as the researcher acts as the primary instrument for data collection (Merriam & Tisdell, 2016). During the data collection phase, the researcher actively participated in and observed activities at the research site.

Research Location

The research was conducted at TPA Assa'adah Juwet Ngronggot, located in Juwet Village, Ngronggot District, Nganjuk Regency, East Java Province, Indonesia.

Data Sources

Data sources are critical in the research process. They are the subjects from which data or information is obtained and should align with the research focus. Primary Data: Primary data were collected directly from original sources without



intermediaries. In this study, the primary data sources include the headmaster and teachers of TPA Assa'adah Juwet Ngronggot, as well as field observations.

Secondary Data: Secondary data were collected from other sources, not directly from the research subjects. This includes documentation from TPA Assa'adah Juwet Ngronggot, such as activity reports and student records.

Data Collection Techniques

Several data collection methods were employed in this research: **Interviews:** Interviews are a form of dialogue conducted by the interviewer to gather information from the interviewee. This method allows the researcher to obtain verbal responses directly from the participants (Kvale & Brinkmann, 2015). **Observation:** Observation involves collecting data by watching the ongoing activities (Angrosino, 2018). In this study, the researcher observed student behavior during learning activities, participation in group discussions, and individual comprehension of the material. **Documentation:** Documentation refers to records of past events and can include written documents, images, or monumental works (Bowen, 2017). In this study, documentation included photos, student reports, and other relevant records.

Data Analysis Techniques

The data analysis technique used in this research is descriptive analysis. This involves describing and explaining the role of Taman Pendidikan Al-Qur'an in shaping the *akhlaqul karimah* (noble character) of the students at Assa'adah Juwet (Miles, Huberman, & Saldaña, 2014).

In qualitative research, data analysis is conducted both during and after data collection. The process includes: **Preliminary Data Analysis:** At this stage, the researcher is in the field collecting data from various sources. To facilitate this, the researcher focused on the following: Noting key points only, Directing questions toward the research focus, Developing further questions **Post-Data Collection Analysis:** After data collection, the researcher organizes the raw data into a systematic format. This involves sorting and arranging the data into patterns and categories to provide a clear, detailed, and systematic explanation.

Data Validation

To ensure data validity, the researcher employed several techniques, including: **Persistence of Observation,** Ensuring thorough and consistent observation to identify the key elements being investigated. **Prolonged Engagement,** Extending the researcher's presence in the field to better understand the context. **Triangulation,** Cross-checking data from various sources, methods, and time frames to enhance credibility (Flick, 2018).



RESULTS AND DISCUSSION

Role of TPA Assa'adah in Shaping the Character of Students

Before delving into the role of TPA Assa'adah, it is essential to understand what constitutes character formation in children. According to Ustadz Sokip, the formation of a child's character is an action that must be taken to develop a child's personality that is virtuous and ethical.

At TPA Assa'adah, several roles are instrumental in shaping the character of the students:

Teaching Proper Quran Recitation: At TPA Assa'adah, learning to recite the Quran correctly, following the rules of Tajweed, is considered fundamental. The Quran is a guide for human life, and every Muslim is obliged to know, study, understand, and practice its teachings to make it their life guide. As expressed by Ustadzah Hilya Diana, S.Pd., "The primary focus at TPA Assa'adah Juwet is the recitation of the Quran and the practice of prayer". The goal is to ensure that students can recite the Quran accurately, using it as a guide for life, thereby shaping them into individuals with noble character (akhlaq).

Teaching Prayer Rituals and Memorization: In addition to Quranic recitation, students are taught the correct procedures and memorization of prayers (Salat). The objective is to ensure that students understand the importance of performing their daily prayers properly. Ustadzah Hilya Diana, S.Pd., noted that "Teaching prayer instills in students the realization that it is a duty that must be fulfilled, thereby fostering piety and ethical behavior toward the Creator".

Teaching Ethics Using the Akhlaqul Banin Book: Recognizing the importance of character formation, teachers at TPA Assa'adah use the Akhlaqul Banin book, which teaches students about proper conduct toward Allah, parents, teachers, elders, and peers. Ustadz Farid Wajdi, S.Pd., stated that the purpose of teaching from Akhlaqul Banin is to instill respect in students toward their parents, teachers, and others, fostering piety and ethical behavior.

Methods Employed by Teachers at TPA Assa'adah in Character Formation

Several teaching methods are used by TPA Assa'adah to foster character development in students:

Classical Method: The classical method is employed for memorization of prayer and daily prayers. According to Ustadz Ismail, this method is suitable for teaching memorization, as it involves repetition and group recitation, which helps students internalize the material.

Private Tutoring Method: Private tutoring is used for teaching Quranic recitation, where students receive individual attention from the teacher. Ustadzah



Diana emphasized the importance of this method in ensuring that students can accurately recite the Quran, correcting mistakes as they occur.

Lecturing Method: The lecturing method is often used to complement other methods, providing a more comprehensive explanation of the material. Ustadz Farid highlighted that lecturing is essential in conveying complex concepts and ensuring that students fully grasp the material.

Modeling Method: Teachers serve as role models for students, demonstrating ethical behavior and proper conduct. Ustadz M. Sokip mentioned that teachers at TPA Assa'adah strive to be punctual and responsible, setting a positive example for students to follow.

Supervision Method: Teachers monitor students' behavior both inside and outside the TPA, with the assistance of parents, to ensure that students maintain good character and ethical behavior. Ustadz Farid noted the importance of parental involvement in reinforcing ethical behavior at home.

Factors Influencing Character Formation at TPA Assa'adah

Supporting Factors: Parental Support, Parental involvement is crucial in reinforcing the character education provided at TPA. Parents who actively participate in their children's education and provide positive role models contribute significantly to their children's ethical development (Daradjat, 2018). Student Motivation, The motivation of students to participate in TPA activities is a key factor in their character development. Students who are motivated by internal or external factors, such as parental encouragement or personal interest, are more likely to engage in ethical behavior (Ryan & Deci, 2017). Community Support, The community plays a supportive role in the character formation of students by providing financial assistance for the TPA and encouraging students to participate in TPA activities (Garcia & Weiss, 2019).

Inhibiting Factors: Peer Influence, Peer influence can have a significant impact on students' behavior. Negative peer pressure can lead to a decline in participation and engagement in TPA activities (Wentzel & Ramani, 2016). Mass Media, Exposure to mass media, particularly electronic media such as television and the internet, can have a negative impact on children's behavior, distracting them from their studies and encouraging undesirable behavior (Lemish, 2017).

DISCUSSION

The Role of TPA Assa'adah in Shaping the Character of Students

The character formation of students at TPA Assa'adah is influenced by several key roles, methods, and supporting and inhibiting factors. The importance of



character formation in children is underscored by Ustadz Sokip, who states that character development is essential for creating a virtuous and ethical personality. TPA Assa'adah employs various strategies to foster this development.

Key Roles in Character Formation

At TPA Assa'adah, one of the primary roles in shaping student character is teaching proper Quran recitation. The recitation of the Quran is not only seen as an academic endeavor but as a fundamental aspect of a Muslim's life. Ustadzah Hilya Diana, S.Pd., emphasizes that Quranic recitation and the practice of prayer are integral to the students' character development, as they lay the foundation for ethical behavior and virtue. The Quran is used as a guide for students, helping them to internalize its teachings and integrate them into their daily lives.

Another important aspect is the teaching of prayer rituals and memorization. Prayer (Salat) is a cornerstone of Islamic life, and at TPA Assa'adah, students are taught not only the correct procedures but also the significance of fulfilling this duty. As Ustadzah Hilya Diana noted, teaching prayer instills in students the importance of religious obligations, cultivating piety and ethical conduct towards the Creator.

Additionally, the Akhlaqul Banin book is used at TPA Assa'adah to guide students in learning proper conduct toward Allah, their parents, teachers, elders, and peers. This book emphasizes the cultivation of respect and kindness, and as stated by Ustadz Farid Wajdi, it serves to foster piety and ethical behavior in students by promoting the value of respect for others.

Methods of Character Formation

TPA Assa'adah employs several teaching methods to foster character development. The classical method is predominantly used for teaching prayer and memorization. This method, according to Ustadz Ismail, involves repetition and group recitation, which aids students in internalizing the material. The private tutoring method, used for Quranic recitation, allows for individual attention, ensuring that students can recite the Quran accurately and correct mistakes as they arise. Ustadzah Diana highlighted the significance of this method in fostering precise recitation.

The lecturing method complements these other approaches by offering comprehensive explanations of the material. Ustadz Farid emphasized that lecturing helps students grasp complex concepts, especially in terms of understanding religious principles. Additionally, the modeling method plays a significant role, as teachers at TPA Assa'adah strive to act as ethical role models. Ustadz M. Sokip pointed out that teachers must demonstrate punctuality and responsibility, setting a positive example for students.



Lastly, the supervision method ensures that students maintain good character outside the classroom. Teachers, along with the support of parents, monitor students' behavior both inside and outside TPA Assa'adah. According to Ustadz Farid, parental involvement in reinforcing ethical behavior at home is crucial to the success of character education.

Supporting and Inhibiting Factors

The character formation process at TPA Assa'adah is influenced by several factors. Parental support is a major supporting factor, as active involvement from parents helps reinforce the character education that students receive at TPA. Research by Daradjat (2018) indicates that when parents provide positive role models and encouragement, children are more likely to develop ethical behavior. Student motivation is also critical; students who are motivated, either through internal drive or external encouragement from parents, are more likely to engage in the activities that contribute to their character development (Ryan & Deci, 2017).

The community support also plays a role in character formation by providing financial assistance and encouraging students to participate in TPA activities (Garcia & Weiss, 2019).

On the other hand, there are several inhibiting factors that can hinder character development. Peer influence is a significant challenge, as negative peer pressure can lead to disengagement and a decline in participation in TPA activities (Wentzel & Ramani, 2016). Moreover, the mass media, particularly electronic media such as television and the internet, can be a distraction and negatively affect students' behavior. Lemish (2017) pointed out that exposure to inappropriate content can detract from the values and behaviors students learn at TPA.

CONCLUSION

Diverse Methods in Character Formation, Various methods can be employed to inculcate Akhlakul Karimah among students. These methods include habituating students to positive behaviors within the institution and in the broader community, such as greeting others with salutations, shaking hands, showing politeness, and exchanging greetings when meeting teachers or fellow students. This regular practice plays a crucial role in embedding these values deeply in the students' daily lives. **Efforts by Instructors,** The efforts made by instructors in character formation include providing additional materials, such as the *Akhlaqul Banin* book, to each class or room. This material is specifically designed to reinforce and develop students' ethical behavior, further contributing to their character development. **Supporting and Inhibiting Factors,** The process of character formation among students is influenced by both supporting and inhibiting factors. A significant



supporting factor is the involvement and support from parents, which plays a critical role in the quick and effective development of the students' character. On the other hand, inhibiting factors include peer influence and the impact of social media, which may slow down the process of character formation by exposing students to behaviors that are not aligned with the ethical values being taught.

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