

Qur'an-Based Character Building (*Akhlakul Karimah*) Through A Daily Manners Habituation Program for Students of TPQ Darul Iman Al Anshori Al Hasani

Nurul Laili¹, Ainur Rofiq Sofa²

^{1,2}Program Studi Pendidikan Agama Islam Pascasarjana Universitas Islam Zainul Hasan Genggong, Probolinggo, Indonesia

Email: lailinurul561@gmail.com¹, bungaaklirik@gmail.com²

 <https://doi.org/10.61987/jpai.v4i4.0000>

ABSTRACT

Keywords:

character development, morals, the Qur'an, habituation of manners, TPQ

*Corresponding Author
Nurul Laili

This Community Service activity aims to implement and evaluate character development (*akhlakul karimah*) based on the Qur'an through a daily manners habituation program for TPQ Darul Iman Al Anshori Al Hasani students. The method used is a descriptive qualitative approach with data collection techniques in the form of observation, interviews, and documentation involving the head of TPQ, managers, *ustadz/ustadzah*, and students. Data processing was carried out using a thematic analysis approach based on Braun and Clarke's model. The results of the activity show that before the program was implemented, students had a basic understanding of moral values, but had not applied them consistently. Character development is carried out through daily habits, examples from educators, and strengthening Qur'an values in various daily activities. This program has a positive impact on changing the attitudes and behaviors of students, such as increasing discipline, good manners, and a sense of responsibility. Although there are still obstacles related to consistency in habituation, this program has succeeded in improving Islamic character education in TPQ.

Article History:

Submitted: 20-10-2025, Revised :12-11-2025, Accepted: 31-12-2025

Please cite this article in APA style as:

Laili, N., & Sofa, A. R. (2025). *Qur'an-based character building (akhlakul karimah) through a daily manners habituation program for students of TPQ Darul Iman Al Anshori Al Hasani*. DAAR EL-MAKRIFAH: Journal of Islamic Religious Education, 1(2), 74-83. <https://jurnalstebibama.ac.id/index.php/jpai/>

INTRODUCTION

Character education constitutes a fundamental component of both national education goals and Islamic education, particularly in shaping individuals who are faithful, obedient, and possess noble moral character (*akhlakul karimah*) (Sita & Sofa, 2025). From an Islamic perspective, character formation extends beyond the acquisition of cognitive knowledge and must be internalized through attitudes, ways of thinking, and daily behavior (Ismail, 2016; Khaidir & Suud, 2020). Consequently, character education plays an essential role in Islamic educational practices, especially at the early stages of learning.

The Qur'an, as the primary source of Islamic teachings, places morality at the core of human life. Numerous verses emphasize values such as honesty,

politeness, responsibility, and respect for others. Therefore, Qur'anic education should not be limited to the ability to read and memorize the text, but must also encourage the practical application of its moral teachings in everyday life (Febriyanti et al., 2022; Yunus et al., 2025). The integration of Qur'anic values into daily conduct is crucial in fostering a Qur'an-based character.

Taman Pendidikan Al-Qur'an (TPQ), as a non-formal Islamic educational institution, holds a strategic role in instilling religious values from an early age (Isabillah & Sofa, 2025). TPQ serves as an initial environment where children learn to read the Qur'an, understand basic religious practices, and develop good manners and moral habits in their daily interactions (Fitria & Sofa, 2025). Thus, TPQ has significant potential as a foundation for sustained Islamic character development.

However, empirical conditions indicate that learning activities in many TPQs tend to emphasize technical aspects of Qur'an reading, while systematic character development and moral habituation receive limited attention (Fakhriyah & Rosi, 2025; Tiwuk et al., 2022). This imbalance may result in a gap between students' religious knowledge and their observable behavior in everyday life (Eko & Putranto, 2019), highlighting the need for more comprehensive character-oriented educational approaches.

Previous studies have demonstrated that the character development of TPQ students becomes more effective when Qur'anic values are directly integrated into daily habits and routines (Nafila & Sofa, 2025). The formation of moral character is strengthened when students not only understand Qur'anic teachings on ethics but also practice them through concrete actions, such as polite speech, respectful behavior toward teachers and parents, and positive social interactions. Continuous habituation methods, supported by exemplary behavior from ustadz and ustadzah, have been identified as key factors in successful character education within TPQ environments (Mardiyah & Sofa, 2025). Additionally, a supportive learning environment and parental involvement further enhance early character formation (Muzdalifah & Sofa, 2025).

Despite these findings, the implementation of Qur'an-based character education in TPQs continues to face several challenges. These include limited teacher competence in linking Qur'anic material to daily manners, the absence of structured character education modules, and constraints related to time and learning facilities (Badri & Malik, 2024; Masturin, 2023; Suharsongko et al., 2023). Moreover, rapid social change and technological advancement have increasingly influenced children's behavior, necessitating character education strategies that are contextual, practical, and responsive to contemporary realities (Zainuddin et al., 2025).

Based on these conditions, this community service program was designed as an academic and social contribution to strengthening character education at TPQ Darul Iman Al Anshori Al Hasani (Sholehah et al., 2025). The program aims to design and implement a Qur'an-based character-building model through daily

manners habituation and to analyze its impact on changes in students' attitudes and behaviors. Through this initiative, it is expected that students' understanding and practice of *akhlakul karimah* will improve, the role of *ustadz* and *ustadzah* as moral role models will be reinforced, and a more conducive TPQ environment for Islamic character development will be established. Ultimately, TPQ is envisioned not only as a place for learning to read the Qur'an, but also as a nurturing space for developing a Qur'anic generation with noble character who consistently embody Islamic values in their daily lives.

METHOD

This study employed a descriptive qualitative approach to explore the process of Qur'an-based character building (*akhlakul karimah*) through a daily manners habituation program at TPQ Darul Iman Al Anshori Al Hasani. This approach was selected because the study emphasizes an in-depth understanding of processes, meanings, and behavioral changes experienced by students within the context of Qur'anic learning. The research was conducted at TPQ Darul Iman Al Anshori Al Hasani, involving students as the primary subjects, while *ustadz*, *ustadzah*, and TPQ administrators served as key informants. Data were collected through direct observation of students' daily manners, semi-structured interviews with educators and TPQ management, and documentation of character-building activities, including learning schedules, instructional materials, and records of behavioral development.

Data analysis was carried out using thematic analysis based on the Braun and Clarke model. The analysis process began with data familiarization through careful reading and comprehension of all collected data, followed by systematic coding of relevant information related to daily manners habituation, the exemplary role of educators, supporting and inhibiting factors, and changes in students' moral behavior. The identified codes were then grouped into meaningful themes and reviewed to ensure their alignment with the research objectives and field data. To enhance the credibility and validity of the findings, source and technique triangulation were applied by cross-checking data from observations, interviews, and documentation. The overall data collection and analysis process is illustrated in Diagram 1.

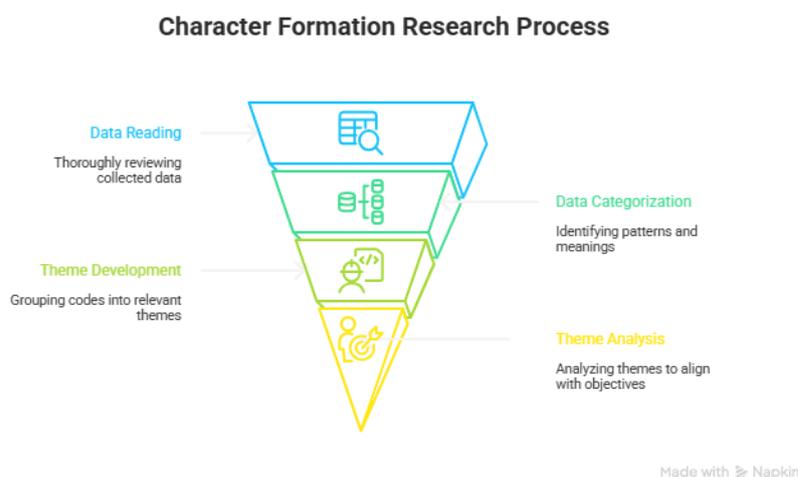


Diagram 1: Flow of Data Collection Techniques

RESULT AND DISCUSSION

Result

This section presents the findings of the study on the implementation of Qur'an-based character building (*akhlakul karimah*) through a daily manners habituation program for students of TPQ Darul Iman Al Anshori Al Hasani. The findings are derived from observations, in-depth interviews, and documentation involving the head of TPQ, TPQ administrators, ustadz and ustadzah, as well as several students. The results are organized into three main aspects: the initial condition of students' character, the implementation process of Qur'an-based character development through daily manners, and the impact of the program on changes in students' attitudes and behaviors.

Initial Condition of Students' Character (*Akhlakul Karimah*)

Based on initial observations, the character condition of students at TPQ Darul Iman Al Anshori Al Hasani prior to the implementation of the daily manners habituation program had not yet been consistently formed. Some students had already demonstrated polite behaviors, such as greeting teachers and showing respect during learning activities. However, these behaviors were not practiced continuously and tended to appear only in certain situations.

Interviews with the head of TPQ revealed that previous learning activities primarily focused on students' ability to read and memorize the Qur'an. Moral education and manners were generally conveyed through verbal advice rather than systematic habituation. As stated by the head of TPQ: *"Children are used to reciting, but for manners, it still needs to be fostered. So far, manners have only been conveyed through advice; they have not been specially accustomed."*

Ustadz and ustadzah also explained that several students still showed a lack of discipline, such as arriving late, talking while the teacher was explaining the lesson, and paying insufficient attention to proper manners toward teachers and peers. One ustadz expressed that students tended to progress quickly in reading skills, yet their attitudes required frequent reminders.

Interviews with students indicated that they were generally aware of basic rules of adab but did not fully understand their deeper meaning or importance in daily life. This condition suggests that students' understanding of moral values was largely limited to the cognitive level and had not yet been internalized into consistent behavior. As a result, moral values had not become an integral part of their daily conduct within the TPQ environment.

Implementation of Qur'an-Based Character Development through Daily Manners

The implementation of Qur'an-based character development at TPQ Darul Iman Al Anshori Al Hasani was carried out in a planned and continuous manner. Moral values derived from the Qur'an were integrated into both learning activities and daily interactions among students, teachers, and peers. Character development was not limited to instructional sessions but was

embedded in all aspects of students' daily routines at TPQ.

Observational findings showed that character development began with the introduction of basic daily manners, such as manners in entering the classroom, sitting and listening attentively during lessons, speaking politely, and showing respect to teachers. Each form of adab was connected to relevant Qur'anic values and explained using language appropriate to the students' level of understanding. This approach helped students perceive manners not merely as institutional rules, but as an essential part of Islamic teachings.



Figure 1: Documentation of Qur'an-Based Character Development through Daily Manners

The figure illustrates students demonstrating orderly behavior, focused attention, and respectful attitudes toward ustadz and ustadzah during learning activities. Interviews with educators revealed that linking manners to Qur'anic teachings encouraged students to practice them more willingly and meaningfully. One ustadz explained that students were guided to understand that practicing adab is a form of obedience to religious teachings rather than an imposed obligation.

The habituation method played a central role in the implementation process. Students were encouraged to repeatedly practice positive behaviors in every TPQ activity. Over time, students who initially required frequent reminders began to demonstrate polite behavior independently. This gradual change indicates that continuous habituation effectively supported the internalization of moral values.

In addition to habituation, exemplary behavior from educators (uswah hasanah) was a crucial component of the program. Ustadz and ustadzah consistently demonstrated politeness, discipline, responsibility, and respectful communication in their interactions with students. Observations showed that students tended to imitate these behaviors, both in speech and actions, reflecting the strong influence of educators as role models.

Furthermore, positive reinforcement was applied to strengthen desirable behaviors. Teachers provided praise or simple appreciation when students practiced good manners, while violations of adab were addressed through persuasive and educational guidance rather than punitive measures. This approach aimed to foster students' internal awareness and voluntary commitment to moral behavior. As expressed by the head of TPQ: "We do not

want children to obey out of fear. We want them to understand and realize that adab is part of faith."

Overall, the implementation of Qur'an-based character development through daily manners was carried out systematically through the integration of Qur'anic values, continuous habituation, exemplary conduct by educators, and positive reinforcement. This comprehensive approach created a meaningful foundation for sustainable moral development among students.

Impact of Qur'an-Based Character Development on Students' Attitudes and Behaviors

The findings indicate that the implementation of Qur'an-based character development through daily manners produced a positive impact on students' attitudes and behaviors. These changes were evident in several aspects, including discipline, politeness, responsibility, and students' awareness of practicing Islamic moral values in daily life.

Follow-up observations revealed noticeable behavioral improvements after students participated in the program. Students who previously required frequent reminders became more disciplined, arriving on time, sitting neatly, and paying closer attention during lessons. Additionally, students became more accustomed to greeting others, speaking politely, and showing greater respect toward teachers and peers. One teacher noted that students now practiced manners spontaneously without being prompted.

The head of TPQ also observed that positive changes extended beyond classroom activities. Students displayed more orderly and respectful behavior in their interactions throughout the TPQ environment. These changes suggest that the habituation of daily manners had influenced students' overall conduct, not only during formal learning sessions.

Students themselves reported increased awareness of the importance of adab as part of Qur'anic teachings. They expressed that understanding the religious basis of manners motivated them to apply these values consistently. Some students shared that they reminded each other when someone forgot to practice proper manners, indicating the emergence of a shared moral culture among peers.

These findings demonstrate that character development did not only result in individual behavioral change but also fostered a collective culture of mutual reinforcement among students. The internalization of values became visible when students began practicing manners based on personal awareness rather than external pressure.

From an Islamic education perspective, the observed changes reflect the success of moral development, where the Qur'an functions not only as a text to be read but also as a guide for daily behavior. The gradual and sustained improvement in students' attitudes confirms that Qur'an-based character building through daily manners can effectively shape *akhlakul karimah* in a meaningful and enduring way.

Discussion

The present findings show that knowledge of adab among TPQ students preceded consistent practice: students understood manners cognitively but did not immediately translate that understanding into stable habits. This gap between moral knowledge and consistent behavior underscores the importance of designing character education that intentionally moves learners from knowing to doing. Such a progression is consistent with classical character-education frameworks that argue for the integration of cognitive, affective, and behavioral dimensions in moral formation; educational programs must therefore create repeated, meaningful opportunities for practice rather than relying solely on instruction (Althof & Berkowitz, 2006; Lapsley & Woodbury, 2016; Walker & Thoma, 2017).

The effectiveness of the daily-habitation strategy observed in this study aligns with literature that emphasizes habituation as a primary mechanism for internalizing moral behaviors in Islamic educational settings. Repeated practice within routine contexts (e.g., greetings, attentive listening, orderly entry to class) enabled students to shift from externally prompted actions to spontaneous, self-initiated conduct. Empirical studies from TPQ and other madrasah settings report similar patterns, where structured, repeated enactment of small moral acts leads to more durable behavioral change over time. These results strengthen the argument that habituation – when embedded in everyday school life – serves as a practical vehicle for character formation (Nabila et al., 2025; Nursobah et al., 2025; Utami & Wafi, 2020).

A second major contributor to change was the role of educators as living exemplars. Teachers' consistent demonstration of politeness, discipline, and respectful communication created observable models for students to emulate; students were shown to imitate these behaviors in their own speech and interactions. This finding corroborates studies that identify teacher modeling (*uswah hasanah*) as a decisive factor in moral socialization within Islamic schooling. The combination of role-modelling and habituation therefore appears synergistic: educators model desired traits while routines provide repeated practice opportunities for internalization (Hunter & Cook, 2018; Muharor et al., 2025).

The use of non-punitive, reinforcement-based responses to both desirable and undesirable conduct contributed to students' internal motivation. Praise and gentle, educative correction encouraged reflective understanding of why manners matter, rather than compliance through fear. This approach aligns with contemporary character education scholarship advocating positive discipline and reflective feedback as more effective for long-term moral formation than strictly punitive systems. The result is a movement from externally enforced compliance toward an emerging moral conscience among students – evidence that internalization is occurring when habituation is coupled with meaning-making and supportive guidance (Taylor & Varner, 2023).

Finally, applying these findings to practice suggests three actionable

implications. First, TPQs should institutionalize short, daily routines that link specific Qur'anic verses to concrete manners so that cognitive meaning and behavioral repetition occur together. Second, teacher professional development must emphasize role-modelling techniques and the deliberate use of positive reinforcement to sustain internalization. Third, longitudinal monitoring is advisable: while short-term changes are promising, future studies should examine the persistence of behaviors and the influence of family and community reinforcement outside TPQ. Limitations of the present study—such as its qualitative focus and single-site scope—call for mixed-methods and multi-site research to generalize these findings more robustly.

CONCLUSION

The results of community service activities show that the Qur'an-based character development program (*akhlakul karimah*) through the habituation of daily manners for TPQ Darul Iman Al Anshori Al Hasani students has a positive impact on the formation of attitudes and behaviors of students. The program is carried out systematically and participatory by involving various activities such as habituating manners, exemplifying *ustadz* and *ustadzah*, and strengthening moral values taken from the Qur'an. This approach helps students in understanding and applying the moral values of *Karimah*, which were previously abstracted into real behavior in daily life.

However, in its implementation, this program still faces several challenges, such as differences in the level of students' understanding of *adab*, limited training time, and consistency in the application of *adab* outside the TPQ environment. In addition, success in habituating manners also depends on the support of the family environment and the surrounding community. Therefore, good cooperation is needed between educators, parents, and TPQ managers so that moral values can be applied in a sustainable and directed manner.

The daily *adab* habituation program has been proven to be able to increase students' awareness of the importance of behaving politely, disciplined, and responsible in accordance with the teachings of the Qur'an. Students showed more positive changes in attitudes, such as increased respect for teachers, concern for friends, and the habit of applying *adab* in learning activities and social interactions. Thus, Qur'an-based character development through the habituation of daily manners is an effective and relevant model of community service to be applied in non-formal religious education institutions, as an effort to strengthen character education from an early age.

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