

Character Formation and Moral Development in Children Through Mosque Engagement Programs

Hanifah Hikmawati^{1*}, Yasin Ayshari²

^{1,2} Institut Agama Islam Ngawi, Indonesia

Email: hanifah@iaingawi.ac.id¹, yasinasyhari@gmail.com²

ABSTRACT

Keywords:

Mentoring, Morals,
Prosperity of The
Mosque, Children

*Corresponding Author

The formation of *akhlakul karimah* (noble character) is an important aspect of children's education in Islamic teachings, which includes good moral and ethical values. This study is based on the aim to explore the effectiveness of mosque-centered activities in fostering these values among children. The background of this study highlights the important role of mosques in guiding children towards good morals through various religious activities. The methodology of this paper is based on Participatory Action Research (PAR) which involves active collaboration with community members in the planning, implementation, and evaluation of the program. This approach includes counseling and training on *akhlakul karimah* values, organizing religious activities such as calligraphy, *hadrah*, *qiro'ah*, and Qur'an reading, increasing parental and community involvement, and conducting ongoing evaluations to assess the impact of the program. The findings of the study revealed that the mosque-centered approach plays an effective role in fostering positive attitudes and behaviors among children. Mosque-centered activities can also provide a positive impression to the community about the importance of prospering the mosque. The results of this study are expected to provide an understanding of how religious institutions such as mosques can play an important role in the moral and ethical development of children through community involvement and active participation.

Please cite this article in APA style as:

Ghifari, M. & Masdar, M. (2024). Aswaja Material Learning Assistance with Peer Learning Method. *Communautaire: Journal of Community Service*, 3(2), 192-205. <https://doi.org/10.61987/communautaire.v3i2.461>

INTRODUCTION

Religious education is one of the main pillars in shaping the morals and character of the younger generation, especially in a country with a majority Muslim population like Indonesia (Arifin & Zaini, 2024; Kurnanto et al., 2023; Setiawan et al., 2021; Shiddiq et al., 2024). In the midst of the increasingly rapid flow of globalization and modernization, the challenge in maintaining religious values and morality is getting greater (Bidin et al., 2022; Pebriani et al., 2024;

Sanjani, 2024). Children, as the next generation of the nation, urgently need a strong religious foundation to face the various challenges of the times (Humaysah et al., 2023; Islamiah & Maulidiah, 2024; Kejora et al., 2021). Religious education is not only limited to the transmission of knowledge, but also the formation of personality and character based on religious values, such as honesty, responsibility, discipline, and social concern.

Mosques, as centers of religious activity, play a very vital role in this process. In many areas, mosques not only serve as places of worship, but also as educational, social, and cultural centers (Bekti Kusuma & Soraya, 2023; Karimullah, 2023). The mosque is a place for study, community empowerment training and Qur'an education institutions for early childhood children or often called TPA (Al-Quran Education Park). In it, children are not only taught about the procedures of worship, but also guided to understand and apply religious teachings in daily life (Risnawaty, 2023; Seprina & Rahmat, 2024). Activities such as recitation, recitation, hadrah, and calligraphy in mosques provide a space for children to explore and express religious values in a practical and artistic way, which in turn helps shape their character holistically (Faiz et al., 2023; Nasser et al., 2022; Osman, 2024; Zahira et al., 2024). This goal is commensurate with empowerment and mentoring which aims to make them grow into a young generation that is good, righteous, faithful, knowledgeable, skilled, and noble. To foster it, it is necessary to have an approach, through activities in the mosque.

The Ribath Nurul Haromain Mosque, located in Jambangan, Paron, is an example of a mosque that is active in organizing various religious activities for children. The mosque has become a center for religious learning and character building, and has played an important role in prospering the surrounding community. The activities held at this mosque not only focus on increasing religious knowledge, but also on the application of religious values in daily life, which leads to strengthening children's character and increasing community participation in mosque activities.

This paper aims to assess the extent to which the service and mentoring program for the character of *akhlakul karimah* can make a positive contribution to children. The religious education provided at the Ribath Nurul Haromain Mosque affects the formation of children's character. In addition, this service will also explore how religious activities carried out in this mosque contribute to the prosperity of the mosque, both in terms of increasing the number of worshippers, community involvement, and the development of the social function of the mosque. Thus, the results of this service are expected to provide deeper insights into the role of religious education and religious activities in shaping children's character and prospering the mosque as a spiritual and social center.

METHOD

This activity was prepared on a thematic basis based on village potential with PPM (community empowerment practicum) students as the main

actors(Keahey, 2021). Students have three roles and functions, namely agents of change, social control and iron stock. It takes noble morals and inherent skills in positioning them as the nation's assets and hopes. To realize this function, this activity is in the form of service located in Jambangan village, Paron district, Ngawi regency.

The method used is Participatory Action Research (PAR), which aims to empower the community through active participation in each stage of the research. PAR was chosen because this method allows researchers and the community, in this case mosque administrators, parents, and children, to work collaboratively in designing, implementing, and evaluating character building and moral development programs in the mosque environment(Cornish et al., 2023). Through the application of this Participatory Action Research (PAR) method, the research not only focuses on the final result, but also on the process of community empowerment, so that the mosque community can continue to play an active role in the formation of children's character and moral development in a sustainable manner.

One of the potential of Jambangan village is focused on the assets contained in the mosque. The data collection techniques used in this activity include 3 types, namely by conducting observations, interviews, and documentation. In this activity, the three data collection techniques were used. The data source is respondent data. One of the main activities in community service carried out is mentoring and learning to children through art activities such as hadrah, Qiro'ah, and calligraphy. In collecting data, the service provider takes steps such as observation. Observation of service members will conduct direct observation at the Ribath Nurul Haromain Mosque to observe religious activities such as recitation, recitation, hadrah, and calligraphy. This observation will focus on the participation of children in these activities and how these activities are managed by the mosque management. In-depth interviews were conducted with various related parties, such as mosque administrators, teachers or ustadz who teach, as well as children's parents. This interview aims to explore their views on the influence of religious education on the formation of children's character and the contribution of mosque activities to the prosperity of the mosque.

The analysis in this study was conducted using the triangulation method to ensure the validity and accuracy of the data obtained, by integrating various data sources, data collection techniques, and analysis perspectives(Köhler, 2024). Source triangulation involved collecting data from mosque administrators, parents, and children through in-depth interviews, direct observation, and questionnaires, which allowed for the identification of consistent patterns or differences in perceptions regarding the effectiveness of the program. Method triangulation was applied through the use of various data collection techniques, such as interviews, participant observation, and document analysis, to reduce bias and provide a holistic view of the implementation and impact of the

program. In addition, theory triangulation was conducted by analyzing data from various theoretical perspectives related to character formation, moral education, and community participation, which allowed for a deeper understanding and confirmation of findings with existing theories.

FINDINGS AND DISCUSSION

This service was carried out to examine the influence of religious education on the formation of children's character and the prosperity of the Ribath Nurul Haromain Jambangan Paron Mosque. Data was collected from a variety of sources, including direct observations, interviews with various parties, as well as questionnaires distributed to parents and teachers.

Character Formation of Children

The formation of children's character through activities in mosques is one of the important efforts in moral and spiritual education based on Islamic values. The mosque not only functions as a place of worship, but also as a center for learning and self-development for children. Through various activities such as recitation, recitation of the Qur'an, moral training, calligraphy art, and participation in social activities, children are taught moral values, such as honesty, patience, discipline, and a sense of responsibility. Interaction with the mosque environment, including with teachers, parents, and fellow friends, provides a profound experience in understanding and practicing Islamic teachings practically in daily life. Active involvement in activities at the mosque also helps children develop a sense of community, empathy, and social care, all of which contribute to the formation of strong character and noble character.

The results of the research findings in an interview with one of the mosque administrators stated, "The mosque is not only a place of worship, but also a center of social and educational activities. We are very focused on building children's character through various activities held at the mosque". The results of this interview describe various activities organized by the mosque with the main purpose of teaching and instilling important Islamic values in children. The activities mentioned include routine recitation, recitation of the Qur'an, calligraphy training, and social activities such as social service and mutual cooperation.

This argument is in line with the results of a research interview with the management of takmir in the field of public relations who stated, "there are various activities, such as routine recitation, recitation of the Qur'an, calligraphy art training, as well as social activities such as social service and mutual cooperation. All of these activities are designed to teach important Islamic values, such as morals, discipline, and responsibility." The results of the interview show that mosques have a broader role than just a place of worship. In addition to being the main location for religious activities, mosques also function as centers for social and educational activities for the community, especially in the context

of building children's character. The mosque management emphasized the importance of the mosque as an environment that supports the development of moral and ethical values through various activities held. These activities are designed not only to improve children's understanding of religion but also to instill positive values such as discipline, responsibility, and togetherness.

The formation of children's character is inseparable from the method of education. In Islamic terminology, education refers to the role of prophets which places humans as the subject of education as *kamil* and *taqwa* people. Character education is vital to form and give birth to a generation that continues the glory and greatness of their country. Through the hands of the children, the future of the life of a country is hoped. The glory of the nation starts from how tough and noble the character of the generation in it is. This service is carried out through the implementation of religious education, such as *hadrah*, calligraphy, and *Qiro'ah*. Observation was carried out for one month to obtain accurate data on children's behavior and attitudes.

Children involved in religious education experience positive changes in their character, namely discipline and responsibility. Children who participated in *hadrah* activities showed an improvement in discipline and a sense of responsibility, such as arriving on time and completing tasks well (Cahyani, 2023; Nasser et al., 2022; Sahara et al., 2023). Creativity and perseverance Through calligraphy lessons, children show an improvement in perseverance and creativity, monitored by their work and their interest in art. Then for the *Qiro'ah* program to increase the understanding and memorization of the *Qur'an*, which has an impact on the formation of children's religious character.

The mosque plays an active role in facilitating programs that aim to shape the children's character into individuals with good morals, reflecting Islamic values in their daily lives (Amir et al., 2022; Furqoni et al., 2024; Zaenullah & Anwar, 2021; Zuhdi et al., 2024). The results of this interview underscore the importance of the role of mosques as integral social and educational institutions in society, especially in educating the young generation with good values. Regular recitation and *tadarus* of the *Qur'an* function as the main means of increasing children's understanding of Islamic religious teachings, as well as instilling discipline and good habits. Calligraphy art training gives children the opportunity to express their creativity while staying connected to Islamic values through art. Social activities such as social service and mutual cooperation not only serve as a forum to build togetherness and solidarity among children, but also teach them the importance of social responsibility and empathy for others (Carlyna et al., 2022; Irawan et al., 2024; Ridlo & Yanti, 2023). All of these activities are holistically designed to teach moral values, which include Islamic moral and ethical values such as honesty, discipline, responsibility, and concern for others.



Religious education carried out at the *Ribath Nurul Haromain Mosque*, including *hadrah*, calligraphy, and *Qiro'ah* activities, shows a significant positive



impact on the formation of children's character. Children who participate in this program experience improvements in discipline, responsibility, creativity, and religious understanding. The formation of this character starts from the effort to know the good, love the good, and do good. Character intelligence is the ultimate goal of true education, as well as the goal of character education to know the good, love the good, and do the good (Huda, 2021; Kejora et al., 2021). The hadrah program helps children to be more disciplined and enthusiastic in their activities, while calligraphy increases their perseverance and creativity. Qiro'ah provides a deeper understanding of religious teachings, which has an impact on improving children's religious behavior.

Mosque Prosperity

There is an increase in the number of children and families who attend mosques on a regular basis. Religious education activities attract more visitors to participate in mosque activities. Religious activities in the form of religious education programs increase participation in religious activities such as congregational prayers and recitations. Children often bring their family and friends, which contributes to a more active atmosphere in the mosque. Community involvement becomes more involved in mosque activities, such as supporting religious events and participating in social activities organized by mosques.

Table 1. Documentation of Mosque Activities

No	Name of activity	Photo Documentation
1	calligraphy activities attended by children at the Ribath Nurul Haromain mosque	
2	Hadrah activities attended by children, and trainers from teenagers and adults at the Ribath Nurul Haromain mosque	

<p>3 Qior'ah activities or the art of reading the Qur'an that children participated in at the Ribath Nurul Haromain mosque</p>	
<p>4 Reciting and discussing activities with the children of the Ribath Nurul Haromain mosque</p>	

Based on the data obtained from Table 1, there are things that can be found from the mentoring activities. Continuous patience can shape children to become responsible for themselves. Children will also be able to learn to control emotions, achieve achievements with their own efforts, and use their empathy. The formation of children's character, thus, can be realized by the existence of programs and activities carried out in mosques. In addition to shaping character, this program is also an educational medium for children to love the mosque from an early age.

This spirit is very important because in the global era with the practice of rapid technological development, the generation of mosque lovers is needed to be a pilot and example for the social changes that occur in society. Religious education contributes to the prosperity of the Ribath Nurul Haromain Mosque by increasing community attendance and participation. The activities held attract more families and children to be active in the mosque, making it a more lively center of religious activities. The increase in the number of visitors and participation in religious activities such as congregational prayers and recitation shows that religious education programs have an impact not only on individuals but also on the community as a whole.

Religious education programs such as this service should continue to be improved by expanding the reach and involvement of the community (Bidin et al., 2022; Humaysah et al., 2023; Pebriani et al., 2024). The application of a more holistic approach in religious education can help achieve more optimal results (Khotimah et al., 2024; Saridudin, 2021). The more mosques that implement the management of Islamic religious education well, the generation of the nation with moral character will also be born, whose character is typical of "religiously oriented" able to place on strong religious foundations.

The author in this study analyzes the role of the mosque as a center of activities that not only focus on worship, but also function as a vehicle for

character formation and moral development of children through activities such as regular religious studies, tadarus Al-Qur'an, calligraphy training, and social activities such as community service and mutual cooperation. The analysis shows that mosques, with a holistic approach to moral and spiritual education, are able to become important instruments in forming positive attitudes and behaviors in the younger generation. The main contribution of this finding is the affirmation of the importance of mosques as social and religious educational institutions in Islamic society, as well as providing insight into how the integration of religious and social activities in mosques can play a significant role in forming children's character based on Islamic values. This study also enriches the literature on character education in religious environments and offers a model that can be replicated in various communities to strengthen moral and ethical values among children, while providing a basis for the development of community-based education policies and practices in the future.

CONCLUSION

This program has succeeded in facilitating the development of moral character in children through various religious activities in mosques. Children show improvements in positive attitudes and behaviors, such as honesty, responsibility, and concern for others. The prosperity of the mosque as a center of religious activities has succeeded in attracting the active involvement of children in various activities, such as religious learning, congregational prayers, and social activities. This involvement helps them understand and apply the values of moral character in daily life. Through calligraphy, hadrah, qira'ah, and recitation, children form their character to love the mosque from an early age. It also aims to train sensitivity and social interaction between them.

REFERENCES

- Amir, A., Baharun, H., Sunniyah, S. F., & Sabran, S. (2022). Religious Culture in Building Character Resistance in Schools: A Social Reconstruction Theory Perspective. *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, 153-163. <https://doi.org/10.47498/tadib.v14i2.1427>
- Arifin, S., & Zaini, A. W. (2024). Manajemen Pengembangan Kurikulum Berbasis Ahlussunnah Wal Jama'ah dalam Best Practice Pendidikan Islam. *Educazione: Journal of Education and Learning*, 2(1), 28-44.
- Bekti Kusuma, Y., & Soraya, S. Z. (2023). Pemberdayaan Taman Pendidikan Al-Qur'an Sebagai Pusat Pendidikan Karakter Religius. *Al-Ijtima': Jurnal Pengabdian Kepada Masyarakat*, 3(2), 297-305. <https://doi.org/10.53515/aijpkm.v3i2.62>

- Bidin, I., Isnaini, M., Mishart, M., Wismanto, W., & Amin, K. (2022). Penguatan Pendidikan Karakter di Pondok Pesantren Tahfizh Quran Hadits Rabbaniy Internasional Pekanbaru-Riau. *Journal on Education*, 4(4), 1448-1460.
- Cahyani, C. (2023). Community Service Through Learning the Fiqh of Worship in Forming Personal Children With Karimah Morals in Cangkingan Village. *Community: Jurnal Hasil Penelitian dan Pengabdian Masyarakat*, 2(2), 85-91. <https://doi.org/10.61166/community.v2i2.17>
- Carlyna, A., Ahmad, S., & Kesumawati, N. (2022). Strategi Kepala Sekolah untuk Penguatan Pendidikan Karakter dalam Membina Peserta Didik. *Jurnal Pendidikan Tambusai*, 6(3), 14046-14057. <https://doi.org/10.31004/jptam.v6i3.5043>
- Cornish, F., Breton, N., Moreno-Tabarez, U., Delgado, J., Rua, M., de-Graft Aikins, A., & Hodgetts, D. (2023). Participatory Action Research. *Nature Reviews Methods Primers*, 3(1), 34. <https://doi.org/10.1038/s43586-023-00214-1>
- Faiz, H., Al-Amin, M. F., Mundiri, A., & Fahmi, A. (2023). Transforming Organizational Quality Through Effective Administrative Training. *Communautaire: Journal Of Community Service*, 2(2), 157-167. <https://doi.org/10.61987/communautaire.v2i2.352>
- Furqoni, R., Shodiq, S. F., & Aisah, N. I. (2024). Navigating Faith: Crafting Effective Strategies for Engaging Generation Z in Religious Character Formation. *International Journal of Post Axial: Futuristic Teaching And Learning*, 164-174.
- Huda, M. (2021). Strategi Penguatan Pendidikan Karakter Berbasis Pendidikan Agama Islam di SMA Islam. *Turatsuna: Jurnal Keislaman dan Pendidikan*, 3(1), 139-160. <https://doi.org/10.30863/attadib.v3i1.2439>
- Humaysah, H., Zarah, J. A., Harianto, A., Luthfiyyah, S., & Wismanto, W. (2023). Pusat Pendidikan Islam Berbasis Masjid. *Jurnal Review Pendidikan dan Pengajaran (JRPP)*, 6(3), 1079-1086.
- Irawan, M. M., Malli, R., & Palangkey, R. D. (2024). Extra-Curricular Implementation of The Young Mosque Activist Association in Improving The Good Character and Religious Devotion at Students of SMPN 6 Makassar. *JICSA (Journal of Islamic Civilization in Southeast Asia)*, 13(1), 112-136.
- Islamiah, R., & Maulidiah, L. (2024). Building Strong Foundations, Educational Management's Contribution to Character Education and Graduate Quality Enhancement. *Ar-Rosikhun: Jurnal Manajemen Pendidikan Islam*, 3(3), 244-257. <https://doi.org/10.18860/rosikhun.v3i3.26503>
- Karimullah, S. S. (2023). The Role Of Mosques As Centers for Education and Social Engagement in Islamic Communities. *Jurnal Bina Ummat: Membina dan Membentengi Ummat*, 6(2), 151-166.

- Keahey, J. (2021). Sustainable Development and Participatory Action Research: A Systematic Review. *Systemic Practice and Action Research*, 34(3), 291-306. <https://doi.org/10.1007/s11213-020-09535-8>
- Kejora, M. T. B., Sittika, A. J., & Syahid, A. (2021). Penguatan Pendidikan Karakter Berbasis Humanistik Melalui Kearifan Lokal dan Nilai Pendidikan Islam pada Anak Panti Asuhan. *Dharma Raflesia: Jurnal Ilmiah Pengembangan dan Penerapan IPTEKS*, 19(1), 111-123. <https://doi.org/10.33369/dr.v19i1.14020>
- Khotimah, H., Manshur, U., Zaini, A. W., & Suhermanto, S. (2024). Increasing The Competence of Islamic Religious Education Teachers from A Madrasah-Based Management Perspective. *Managere: Indonesian Journal of Educational Management*, 6(1), 13-26.
- Köhler, T. (2024). Multilevel Qualitative Research: Insights from Practice. *European Management Journal*, March 2023. <https://doi.org/10.1016/j.emj.2024.03.011>
- Kurnanto, M. E., Sumin, S., Zuchdi, D., & Asmawi, S. (2023). Building Religious Character Through Suluk on Multiethnic Students of Thariqah Al-Mu'min Community in West Kalimantan. *Dinamika Ilmu: Journal Of Education*, 23(1), 135-156.
- Nasser, A. A., Trisnamansyah, S., Mudrikah, A., & Iriantara, Y. (2022). Strengthening Character Education of Madrasah Students Based on Boarding School. *International Journal of Educational Research & Social Sciences*, 3(2), 653-667.
- Osman, Y. (2024). Understanding How to Develop an Effective Role-Modelling Character Education Programme in Saudi Arabia. *Globalisation, Societies and Education*, 1-16. <https://doi.org/10.1080/14767724.2024.2330363>
- Pebriani, D., Az-Zahra, U. K., Aprillia, R., & Azizah, S. N. (2024). Pemberdayaan Masyarakat dalam Rangka Meningkatkan Kualitas Pendidikan Berbasis Masjid (Studi Kasus Masjid Al-Ma'ruf Kota Pekanbaru). *Jurnal Review Pendidikan dan Pengajaran (JRPP)*, 7(1), 248-253.
- Ridlo, M. H., & Yanti, L. S. (2023). Investigating The Holistic Management in Increasing Graduates' Competence in Madrasah Based on Pesantren. *Pedagogik: Jurnal Pendidikan*, 10(2), 226-239.
- Risnawaty, R. (2023). The Concept of Forming Shaleh Children According to Islamic Education. *International Journal Education and Computer Studies (IJECS)*, 3(2), 42-51. <https://doi.org/10.35870/ijecs.v3i2.1802>
- Sahara, A., Parinduri, S. A., & Nasution, H. S. (2023). The Role of Islamic Community Figures In Fostering Youth Religious Activities at The Al-Amin Mosque in Kuala Tanjung Village, Sei Suka District, Batu Bara Regency. *At-Tarbiyah: Jurnal Penelitian dan Pendidikan Agama Islam*, 1(1), 87-92.
- Sanjani, M. A. F. (2024). The Impact of School Principals on Graduate Quality Through Character Education Initiatives. *Journal of Educational Management Research*, 3(1), 30-46. <https://doi.org/10.61987/jemr.v3i1.347>

- Saridudin, S. (2021). Penguatan Pendidikan Karakter Professional-Religius pada Jamaah Majelis Taklim Shirotol Mustaqim Semarang. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 19(3), 317-332. <https://doi.org/10.32729/edukasi.v19i3.1002>
- Seprina, S., & Rahmat, R. (2024). Islamic Religious Development Model to Develop Students' Character at MAN 1 Mojokerto. *Anjasmoro: Islamic Interdisciplinary Journal*, 1(02), 113-124. <https://doi.org/10.69965/anjasmoro.v1i02.44>
- Setiawan, F., Hutami, A. S., Riyadi, D. S., Arista, V. A., & Al Dani, Y. H. (2021). Kebijakan Penguatan Pendidikan Karakter Melalui Pendidikan Agama Islam. *Al-Mudarris (Jurnal Ilmiah Pendidikan Islam)*, 4(1), 1-22. <https://doi.org/10.23971/mdr.v4i1.2809>
- Shiddiq, A., Ulfatin, N., Imron, A., & Imron, A. (2024). Developing Student Character Education Through Islamic Boarding School Culture in Islamic Elementary Schools. *AL-ISHLAH: Jurnal Pendidikan*, 16(2), 2276-2288. <https://doi.org/10.35445/alishlah.v16i2.5260>
- Zaenullah, Z., & Anwar, R. N. (2021). Intervention of Peer Groups in Strengthening Youth Religious Character Based on Art Activities Rebbana. *International Journal on Advanced Science, Education, and Religion*, 4(2), 117-125. <https://doi.org/10.33648/ijoaser.v4i2.70>
- Zahira, F., Hamida, A. S., Tsabit, A. S., Fauzia, N. N., Romadhoni, R., & Hidayat, F. (2024). Islamic Moral Education in Shaping the Character of Muslim Identity in The Millennial Era. *Solo Universal Journal of Islamic Education and Multiculturalism*, 2(02), 103-118.
- Zuhdi, Z., Faridy, F., Hefny, H., & Fahmi, M. A. (2024). Enhancing Learning Quality Through Management Support in Crafting Self-Assessment Questions at School. *Communautaire: Journal of Community Service*, 3(1), 1-12.