

**STRENGTHENING CHILDREN'S  
ISLAMIC CHARACTER  
THROUGH TAHSIN, PRAYER  
MEMORISATION, AND  
ETIQUETTE EDUCATION AT  
TPA AT-TAQWA AIR TIRIS**

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**Abstract**

Non-formal Quranic educational institutions known as *Taman Pendidikan Al-Qur'an* (TPA) play a strategic role in cultivating children's Islamic character; however, deficiencies in Quranic recitation proficiency, comprehension of daily supplications, and the practical internalisation of Islamic etiquette remain prevalent challenges in many TPA settings, including TPA At-Taqwa in Kelurahan Air Tiris, Kecamatan Kampar, Kabupaten Kampar, Riau Province. This community service programme aimed to strengthen the Islamic character of children through three integrated activities: Quranic *tahsin* instruction, daily prayer memorisation, and Islamic etiquette education. The programme was conducted as part of the Thematic Community Field Study (KKNT) of STAI As-Sunnah Deli Serdang in collaboration with TPA At-Taqwa Air Tiris, involving 50 child participants aged six to twelve years over the period of 3 to 17 March 2025. The *Asset-Based Community Development* (ABCD) approach was employed as the overarching framework, with the *talaqqi* method applied specifically for Quranic and supplication instruction. The findings indicate that approximately 80 per cent of participants demonstrated measurable improvement in Quranic recitation ability and prayer memorisation, while 70 per cent responded correctly to etiquette-related questions in the evaluation quiz. Children also exhibited positive behavioural changes in daily life, including the spontaneous recitation of appropriate supplications, the correct performance of ritual purification (*wudu'*), and the adoption of courteous conduct in social interactions. This programme demonstrates that a structured, habituation-based approach effectively reinforces Islamic character formation in children at the grassroots level.

*Keywords:* Character Reinforcement, Quranic *Tahsin*, Prayer Memorisation, Islamic Etiquette

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## Introduction

Character education in Islam constitutes a fundamental dimension of human formation, playing a pivotal role in shaping the personality of a Muslim from an early age.<sup>1</sup> Islam teaches that the cultivation of Islamic character is not confined to the cognitive domain alone, but extends comprehensively to the affective and psychomotor dimensions, so that Islamic values are genuinely internalised in one's daily attitudes and conduct.<sup>2 3</sup> Among the non-formal educational institutions that play a strategic role in the reinforcement of children's Islamic character is the Taman Pendidikan Al-Qur'ān (TPA), or Quranic Education Centre. The TPA serves as the primary arena in which children are introduced to, come to understand, and practise the teachings of Islam in their daily lives.

The Quran is the sacred scripture of the Muslim community, revealed to the Prophet Muḥammad, may the peace and blessings of Allah be upon him, through the intermediary of the Angel Jibrīl, and constitutes the greatest miracle bestowed upon him. The Quran is the guide for humanity to live a righteous life and serves as a comprehensive source of knowledge and wisdom. Learning the Quran is an obligation incumbent upon every Muslim and is among the most meritorious acts in the sight of Allah, Glorified and Exalted be He. It is therefore imperative that the consciousness and desire to learn the Quran be cultivated from an early age, among children and parents alike. Research indicates that Quranic instruction in TPA settings is effective in enhancing children's recitation abilities, though it has not always been optimal in forming noble character in its entirety.<sup>4</sup> Equally, the habitual memorisation of daily supplications has been found to exert a positive influence on children's spiritual development, yet requires further reinforcement of meaning and practical application to be fully effective in daily life.<sup>5</sup> Meanwhile, etiquette education constitutes a crucial component of children's Islamic character formation that still requires more systematic integration into TPA curricula.<sup>6</sup> This programme therefore offers an integrative approach that combines Quranic instruction, comprehension of daily supplication, and etiquette education within the KKNT programme at the TPA, with the aim of enhancing the quality of children's Islamic character formation.

The principal challenge lies in how to effectively implement an approach that integrates Quranic *tahsin*, daily prayer memorisation, and daily etiquette education at TPA At-Taqwa Air Tiris so as to cultivate a more holistic Islamic character in children. The community of Kelurahan Air Tiris, Kecamatan Kampar, Riau Province, broadly demonstrates a high level of enthusiasm for Quranic learning, particularly among children enrolled at the TPA. However, based on field observations, many children continue to make errors in the pronunciation of *makhārij al-ḥurūf* (the articulation points of Arabic letters), necessitating a structured *tahsin* programme.<sup>7</sup>

This KKNT activity pursues three principal objectives. First, to ascertain the extent to which the Quranic *tahsin* programme, daily prayer memorisation, and daily etiquette education contribute to the formation of noble character in children. Second, to provide insight into the effectiveness of a

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<sup>1</sup> Alfen Khairi, *Pendidikan Adab dan Karakter Menurut Hadis Nabi Muhammad SAW* (Bandung: Nuansa Cendekia, 2020).

<sup>2</sup> F T Abdi and D H Muhammad, "Pendidikan Karakter (Adab) Anak Perspektif Ibn Jamā'ah Al-Syāfi'ī dan Imam Al-Ghazali," *Jurnal Pendidikan dan Dakwah* 4, no. 2 (2022), <http://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/3483>.

<sup>3</sup> Muhammad Frandani et al., "Urgensi Pendidikan Adab dan Akhlak di Sekolah Dasar Menuju Generasi Emas 2045," *Idarab Tarbiyah: Journal of Management in Islamic Education* 5, no. 2 (2024): 123–33, <https://doi.org/10.32832/itjmie.v5i2.7263>.

<sup>4</sup> Muhammad Iqbal et al., "Penerapan Program Tahsin Al-Qur'an Dengan Metode Talaqqi," *Jurnal Pengabdian Masyarakat* 3, no. 1 (2023): 3–5.

<sup>5</sup> Sofia Rakhmalina, "Pembiasaan Membaca Doa Harian dan Menanamkan Moral Islam Pada AUD," *Jurnal Religion: Jurnal Agama, Sosial, dan Budaya* 1, no. 4 (2023): 993–1003.

<sup>6</sup> Frandani et al., "Urgensi Pendidikan Adab dan Akhlak di Sekolah Dasar Menuju Generasi Emas 2045."

<sup>7</sup> Andi Susilawaty et al., *Riset Berbasis Komunitas (Community Based Research)* (Makassar: Nur Khairunnisa, 2016).

habituation-based approach in religious education at the TPA. Third, to offer recommendations for the development of similar programmes at other non-formal educational institutions. By integrating these three programmes within a character-based curriculum, it is hoped that children will be better equipped to understand and apply Islamic values in their daily lives.

#### *Method*

The community service method employed in this programme is *Asset-Based Community Development* (ABCD), a community development approach that focuses on harnessing the potential and resources of the community as the primary capital for creating sustainable change.<sup>8</sup> This approach emphasises the active participation of community members in identifying and developing their existing assets, including skills, knowledge, and local social and religious values. In the context of TPA At-Taqwa, the ABCD approach was applied by leveraging the potential of the TPA management, the children, and parental support to optimise the quality of Quranic instruction and the formation of children's Islamic character. Implementation proceeded through four sequential stages: identification of community assets through observation and consultation with TPA management; formulation of aspirations and developmental objectives together with the management; design of an activity programme based on the identified assets; and implementation of mentoring and evaluation oriented towards the sustainability of the programme.

For the *tahsin* programme, the method selected was *talaqqi*, a direct mode of Quranic instruction in which learning takes place between teacher and student through the process of listening to and imitating correct recitation.<sup>9</sup> This method possesses a venerable historical grounding in the Islamic educational tradition, having been employed since the era of the Prophet Muḥammad, may the peace and blessings of Allah be upon him, and his Companions. Its application involves the teacher reciting first, followed by the student listening and imitating. The *talaqqi* method is particularly well suited to children who have not yet attained proficiency in reading the Quran in accordance with proper pronunciation and *makbarij al-ḥuruf*, as students can directly observe the teacher's lip movements to learn the correct articulation of letters.

The participants in this programme were 50 children enrolled at TPA At-Taqwa, comprising 13 male students and 37 female students, all at primary school age. The programme was conducted daily from 3 to 17 March 2025, following the *‘Aṣr* prayer from 16:00 to 17:05 Western Indonesia Time (WIB). Data were collected through field observations, structured interviews with the management of TPA At-Taqwa, daily attendance records, and weekly evaluations in the form of *murāja‘ah* (review of memorised material) and supervised quizzes to measure learner achievement.

#### *Ethical Considerations*

*First, institutional approval (institutional approval).* The entirety of the KKNT programme was implemented under the formal coordination and approval of the management of TPA At-Taqwa Air Tiris. Prior to commencement, the KKNT team conducted an initial visit on 3 March 2025 to discuss and reach agreement with the TPA management on the programme. All planned activities were communicated, approved, and jointly arranged with the TPA authorities before the formal implementation began.

*Second, informed consent.* All participants took part on a voluntary basis with the full knowledge and consent of their respective parents or legal guardians. Information regarding the objectives, nature, and anticipated benefits of the activities was communicated openly to the community from the outset of the socialisation phase. As the participants were minors of primary school age, their

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<sup>8</sup> Iqbal et al., “Penerapan Program Tahsin Al-Qur’an Dengan Metode Talaqqi.”

<sup>9</sup> Mochammad Berliano, Mirza Ghulam, and Imamul Arifin, “Pengaruh Metode Talaqqi Terhadap Kemampuan Membaca Al-Qur’an Siswa Madrasah Aliyah Al-Usmaniyagh Di Bagan Batu Kabupaten Rokan Hilir,” *Jurnal Pendidikan dan Pemikiran* 19, no. 2 (2024): 1419–30.

involvement was sanctioned by their parents or guardians as well as by the management of TPA At-Taqwa, as the institution bearing responsibility for the conduct of the programme.

*Third, confidentiality and data protection.* All data collected through field observations and interviews were used exclusively for academic and programme reporting purposes. The personal identities of child participants were not disclosed in full in the report or in any publication. Data presented in attendance tables and documentation were anonymised by removing information that could directly identify individual participants, thereby safeguarding participants' privacy and data security. This programme was conducted as part of the regular academic curriculum of STAI As-Sunnah Deli Serdang and did not involve funding from any external party.

## Results and Discussion

The KKNT activities conducted at TPA At-Taqwa, Kelurahan Air Tiris, Kecamatan Kampar, Kabupaten Kampar, Riau Province, were received with considerable enthusiasm by the TPA management, parents, and children alike. The programme ran from 3 to 17 March 2025, encompassing three principal activities — Quranic *tahsin*, daily prayer memorisation, and Islamic etiquette education — conducted daily following the *Aṣr* prayer from 16:00 to 17:05 WIB.

### *First: Quranic Tahsin*

The term *tahsin* derives from the Arabic root *حَسَنَ – يَحْسِنُ – تَحْسِينٌ*, signifying the act of improving or making something better.<sup>10</sup> The *tahsin* activity aims to improve Quranic recitation through the mastery of the science of *tajwīd*. It is a fundamental obligation for every Muslim to learn the Quran, for it is the sacred scripture revealed by Allah, Glorified and Exalted be He, as a guide for humanity and a source of divine reward. The paramount virtue of learning and teaching the Quran is affirmed in the following ḥadīth of the Prophet Muḥammad, may the peace and blessings of Allah be upon him:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best of you are those who learn the Quran and teach it to others." (Narrated by Al-Bukhārī)<sup>11</sup>

A Muslim is therefore enjoined to recite the Quran by applying the rules of *tajwīd* correctly, without altering its pronunciation or meaning. Allah, Glorified and Exalted be He, commands the recitation of the Quran with *tartil* as stated in His words:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

"And recite the Quran with measured recitation." (QS. Al-Muzzammil: 4)

The Companions of the Prophet offered illuminating interpretations of this injunction. Ibn ‘Abbās stated that *tartil* means reciting with clarity for every letter. ‘Alī ibn Abī Ṭālib explained it as applying *tajwīd* to each letter while knowing the proper places to pause. Abū Ishāq added that clear recitation is only achievable when one pronounces all letters fully and fulfils the correct manner of their articulation, without haste. Drawing together these interpretations, *tartil* in reciting the Quran means reading slowly, with clarity for each letter, and without excess or deficiency.

In the implementation of the *tahsin* programme, the method applied was *talaqqi*, wherein a student of the Quran directly faces a trusted teacher and follows the teacher's lip movements to learn the correct pronunciation of letters.<sup>12</sup> The six procedural steps of the *talaqqi* method as outlined by

<sup>10</sup> Muḥammad ibn Mukarram Ibn Manzūr, *Lisān al-‘Arab*, vol. 13 (Beirut: Dār Ṣādir, 1414).

<sup>11</sup> Muḥammad ibn Ismā‘īl Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Damascus: Dār Ibn Kathīr, 2002).

<sup>12</sup> Iqbal et al., "Penerapan Program Tahsin Al-Qur’an Dengan Metode Talaqqi."

Imam Mashud and applied in this programme are as follows. First, the teacher calls the student to recite the Quran, preparing all necessary materials including the mushaf, a *tajwid* manual, and establishing a supportive classroom environment. Second, the student sits before the teacher to listen to the teacher's recitation of the selected verses. Third, the teacher corrects the student's recitation and requests practice before the formal reading. Fourth, the teacher evaluates the student's recitation, guiding correct reading and rectifying errors. Fifth, the student is asked to recite the verses anew in accordance with the rules of *tajwid*. Sixth, the teacher provides a comprehensive explanation of the *tajwid* rulings applicable to the verses that have been read.<sup>13</sup>

The success of this method is significantly influenced by three principal factors: the quality of the teacher's own recitation as a direct exemplar; the teacher's mastery of the methodology being taught; and the diligence of the students in practising regularly and consistently. The *talaqqi* method possesses several advantages relevant to the TPA context: it is conducted face-to-face, fostering proximity between teacher and student; students can directly observe the correct manner of pronunciation; it has a robust historical foundation in the Islamic educational tradition since the prophetic era; and students benefit from enhanced confidence as they are under direct supervision. Its limitations include its greater effectiveness in small groups of no more than ten students, and the considerable time required for implementation. These limitations notwithstanding, they did not diminish the team's resolve in teaching *tahsin* to the children of TPA At-Taqwa.

TPA At-Taqwa Air Tiris previously had no dedicated *tahsin* programme; children had simply engaged in individual Quranic recitation. Based on initial observations on 2 March 2025, following the *Tarāwīḥ* prayer, the KKNT team found that the children had not yet mastered *tajwid* and could not articulate the Arabic letters correctly, necessitating a structured *tahsin* programme with groups not exceeding ten participants each. The programme began on 3 March 2025, with materials commencing from Sūrat al-Fātiḥah and continuing through the short surahs from Al-Ḍuḥā to Al-Qadr. Total participants numbered 50 children — 13 male and 37 female. The attendance record for the 13 sessions is presented in Table 1 below.

Table 1: Attendance Record of Tahsin Programme Participants at TPA At-Taqwa

Session	Male Students	Female Students	Total
1	9	23	32
2	12	27	39
3	12	23	35
4	12	22	34
5	11	20	31
6	14	22	36
7	10	23	33
8	10	17	27
9	11	17	28
10	9	22	31
11	11	21	32
12	13	23	36

<sup>13</sup> Berliano, Ghulam, and Arifin, “Pengaruh Metode Talaqqi Terhadap Kemampuan Membaca Al-Qur’an Siswa Madrasah Aliyah Al-USmaniyah Di Bagan Batu Kabupaten Rokan Hilir.”

<b>13</b>	13	21	34
<b>Average</b>	<b>11</b>	<b>22</b>	<b>33</b>

During the initial sessions, the KKNT team identified numerous recitation errors requiring correction, spanning the pronunciation of letters, vowel sounds, and vowel length. Rather than dampening enthusiasm, the frequency of corrections motivated the children to strive more earnestly. The first weekly evaluation showed improvement in letter pronunciation and vowel sounds, though mastery of *makbārij al-ḥurūf* still required further development. By the second week, the children's recitation showed marked progress; they were able to read several short surahs more accurately than in the first evaluation. At the final evaluation, the children were able to read the short surahs well, though continued attention to *makbārij al-ḥurūf* was still warranted. Overall, the *talaqqi* method demonstrated a significant positive influence on the improvement of children's Quranic recitation.

#### *Second: Daily Prayer Memorisation*

The Arabic noun *du‘ā* (supplication) derives from the root و – ع – د, conveying the meaning of an inclination towards something that is expressed through sound and words. Etymologically, *du‘ā* denotes calling, entreating, imploring, or making a request. Terminologically, it signifies the act of drawing near to Allah, Glorified and Exalted be He, with one's entire being — heart, soul, and body — in order to present a petition before Him.<sup>14</sup>

Supplication occupies a position of profound importance in the life of a Muslim as a means of strengthening the bond with Allah, Glorified and Exalted be He. Through supplication, every individual may reflect and seek His guidance, protection, and blessing. For children, the early introduction to supplication may assist in cultivating spiritual awareness and positive habits, while also imparting moral values such as gratitude, humility, and dependence upon Allah.<sup>15</sup> Research indicates that the habitual recitation of daily supplications on a regular basis can enhance children's ability to supplicate, so that they become accustomed to worship from a young age and develop a more religiously grounded character.<sup>16</sup>

The programme of daily prayer memorisation was conducted following the completion of each *tahsin* session, employing the same *talaqqi* method. The eighteen supplications memorised by the children of TPA At-Taqwa during the KKNT programme were: the supplication for breaking the fast (*iftār*); supplications before and after eating; supplications before and after wearing clothing; the supplication when boarding a vehicle; supplications when rain begins to fall and when it ceases; the supplication following the adhān; the supplication for ease in one's affairs; supplications when entering and when leaving the lavatory; supplications before and upon waking from sleep; supplications when ascending and when descending; the supplication when afflicted by hardship; and the supplication of *kaffārat al-majlis* (expiation at the close of a gathering).

Praise be to Allah, the children succeeded in memorising all the designated supplications with proficiency, as evidenced during the daily *murāja‘ah* sessions, in which they were able to recite the appropriate supplication upon hearing its title, spontaneously and without prompting. Evaluation also took place in authentic life contexts: during a morning walk together, when rain began to fall, the children spontaneously recited the supplication for rainfall, and upon its cessation, they recited

<sup>14</sup> Zhila Jannati and Muhammad Randicha Hamandia, “Konsep Doa Dalam Perspektif Islam,” *Jurnal Komunikasi Islam dan Kehumasan* 6, no. 1 (2022): 36–48.

<sup>15</sup> Harnum Puspita Sari, Syahmidi, and Khoirunnisa, “Pengajaran Doa Sehari-Hari Untuk Meningkatkan Kognitif Spiritualitas Siswa SD Tahfidz Al-Jamiel Palangka Raya,” *Jurnal GEMBIRA (Pengabdian Kepada Masyarakat)* 2, no. 6 (2024): 2035–44.

<sup>16</sup> Rakhmalina, “Pembiasaan Membaca Doa Harian dan Menanamkan Moral Islam Pada AUD.”

the corresponding supplication. This demonstrates that the memorised supplications had not merely been retained in memory, but had become internalised within the children's daily conduct and behaviour.

### *Third: Islamic Etiquette Education*

The Islamic etiquette education programme covered six principal topics taught to the children of TPA At-Taqwa: the etiquette of reciting the Quran; the etiquette of eating; the etiquette of entering and leaving the lavatory; the etiquette of sleeping; the proper procedure for ritual purification (*wuḍūʿ*); and the proper procedure for the prescribed prayer (*ṣalāh*). The instructional method employed was formal lecture combined with visual media using a laptop, so that the material could be delivered in an engaging and conducive manner.

In implementation, the KKNT team organised a practical session on *wuḍūʿ* to teach children the correct procedure in accordance with the Quran and the Sunnah. Additionally, a session was held on the virtue of charitable giving (*ṣadaqah*) conducted in small halaqah groups, which included the distribution of food to those who were fasting and the sharing of *takjil* (fast-breaking provisions) with the community. The aim was to cultivate generosity, social awareness, and compassion among fellow Muslims. Praise be to Allah, the activity proceeded smoothly, and the children's expressions of joy in sharing were evident to all. A session on the etiquette of visiting others was also conducted per halaqah, accompanied by a quiz with prizes for children who answered correctly, serving as a measure of comprehension. Evaluation was likewise conducted during the communal fast-breaking activity, in which the children were reminded of the proper etiquette and prophetic practice at the time of breaking the fast — reciting the basmalah, eating a date, drinking water, and then reciting the *iftār* supplication — all of which they performed in the proper order.

### *Programme Achievement and Impact*

Beyond the improvements in Quranic recitation ability and daily prayer memorisation, the programme also yielded positive outcomes on the social and emotional dimensions of the children's development. The children became more disciplined, self-confident, and actively engaged in religious activities, as evidenced by increased attendance at the TPA, their inclination to independently review their memorised material, and their enthusiasm during the quizzes and Islamic etiquette practice sessions.

A significant improvement was also observed in the children's application of daily etiquette. They began to demonstrate courteous behaviour in their interactions — greeting teachers and peers with the *salām*, kissing the hands of parents and teachers after learning sessions, and using good language in conversation. These constitute important indicators that the teaching of Islamic values through a habituation-based approach produces tangible outcomes in shaping children's character.<sup>17 18</sup>

In terms of quantitative achievement, based on daily records and weekly evaluations, approximately 80 per cent of participants demonstrated improvement in *tahsin* recitation and prayer memorisation, while 70 per cent were able to answer etiquette-related questions correctly in the evaluation quiz. This attests to the effectiveness of the *talaqqi* method, combined with a habituation-based approach. A number of children even showed initiative in assisting peers who were struggling with recitation or memorisation, reflecting the growth of the values of care and cooperation.

Beyond mere cognitive and psychomotor outcomes, the programme also cultivated the affective dimension — a genuine love for Islam and its values. The children no longer regarded Quranic recitation or prayer memorisation as burdensome, but embraced them as part of a routine they

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<sup>17</sup> Frandani et al., “Urgensi Pendidikan Adab dan Akhlak di Sekolah Dasar Menuju Generasi Emas 2045.”

<sup>18</sup> Abdi and Muhammad, “Pendidikan Karakter (Adab) Anak Perspektif Ibn Jamā‘ah Al-Syāfi‘ī dan Imam Al-Ghazali.”

engaged in with joy. This constitutes vital capital in the formation of strong Islamic character from an early age.

The involvement of parents also made a significant contribution to the success of the programme. Parents provided support by reminding children to attend daily, preparing learning materials, and participating in the communal fast-breaking meal and *takjil* distribution. This harmonious interaction strengthened the values of mutual cooperation and communal solidarity, which are themselves expressions of Islamic character.

## Conclusion

The programme of Islamic character reinforcement for children at TPA At-Taqwa Air Tiris, Kecamatan Kampar, Kabupaten Kampar, Riau Province, conducted through the KKNT programme of female students of STAI As-Sunnah Deli Serdang from 3 to 17 March 2025, succeeded in delivering measurable positive outcomes through three principal programmes. The Quranic *tahsin* programme using the *talaqqi* method demonstrated tangible progress in the children's recitation abilities; the pronunciation of letters, vowel sounds, and vowel length all improved significantly from the first to the final evaluation, though the mastery of *makhārij al-ḥurūf* continues to require sustained practice. The daily prayer memorisation programme yielded satisfying results, with children successfully memorising eighteen designated supplications and applying them spontaneously in the context of daily life. The Islamic etiquette education programme proved effective in shaping children's Islamic character from an early age, as evidenced by the positive changes in attitudes and behaviour observed throughout the programme. Overall, approximately 80 per cent of participants demonstrated improvement in *tahsin* recitation and prayer memorisation, and 70 per cent were able to answer etiquette-related questions correctly in the evaluation quiz.

The success of this programme is inseparable from the consistently applied habituation-based approach and the interactive, enjoyable learning environment created throughout. It is recommended that programmes of this nature be developed on an ongoing basis, extending beyond the KKNT period. Specifically, the provision of a projector at TPA At-Taqwa would significantly enhance the delivery of materials in a more engaging, conducive, and interactive manner. Furthermore, the establishment of long-term partnerships among higher educational institutions, the TPA, and the village administration is necessary to ensure that the cultivation of Quran-loving generations in Kelurahan Air Tiris remains continuous and sustainable.

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