

Research Article

# The Role of Rumah Qur'an in Improving the Quality of Akhlakul Karimah in Children at Rumah Qur'an Rumish Klaten

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## ABSTRACT

An essential role in improving the quality of individual and community life is education. One of the non-formal educational institutions that contribute to moral and spiritual development is Rumah Qur'an. The purpose of this study is to analyze the role of Rumah Qur'an in enhancing the quality of Akhlakul Karimah in children at Rumah Qur'an Rumish Klaten, using a qualitative approach and case study method. Data were obtained through interviews, participant observation, and document studies. This research reveals that Rumah Qur'an Rumish Klaten plays a role in character building through Qur'an learning, moral education, and the habituation of Islamic values in daily life. Teaching and learning activities take place four times a week. Additionally, the Akhlakul Karimah development methods are applied through role modeling, habituation, as well as providing advice and guidance to students. Although Rumah Qur'an has a positive impact, this study also found several challenges in implementing Akhlakul Karimah development, such as the uncontrolled use of mobile phones at home. Therefore, a more comprehensive strategy is needed, including collaboration between institutions, families, and the community. Thus, Rumah Qur'an Rumish Klaten plays a significant role in improving the quality of Akhlakul Karimah in children through a systematic Qur'an-based education. However, optimizing development methods is necessary to achieve more effective and sustainable results.

**Keywords:** Rumah Qur'an; Akhlakul Karimah; Children

## 1. INTRODUCTION

One of the steps to improve the quality of life in various aspects is through education. As a fundamental necessity for individuals, nations, and countries, education must be developed systematically. Over time and with social changes, education must also adapt. Therefore, the education system needs to be designed to align with these changes so that education can progress in a balanced manner. Education within the Muslim community, in particular, is a tangible manifestation of the aspiration to preserve, continue, instill, and pass on Islamic values to future generations. Thus, the expected religious values can continue to function and develop in line with progress (Nurfadhilla & Maturidi, 2022).

Rumah Qur'an serves as a learning center and an institution for Islamic education that plays a role in religious development. It is a platform or facility for learning religious knowledge, memorizing, applying, and habituating Qur'anic values in daily life, including noble character (Akhlakul Karimah). Rumah Qur'an plays an essential role in the moral development process of children, acting as a facilitator, educator, and motivator (Indriani, 2023). In an increasingly secular and materialistic modern era, Muslims face challenges in maintaining ethical and spiritual guidance. According to Nurdiah et al., the Qur'an plays a crucial role in filling the moral and spiritual void in society. Furthermore, the rational teachings of the Qur'an can also encourage progress, prosperity, and well-being for all of humanity (Nurdiah et al., 2023).

Moral development is a fundamental aspect of children's education. According to Hadi Fawwaz, morality is divided into two categories: noble or good morals and reprehensible or bad morals. Good morals are those that must be applied in daily life, while bad morals refer to behaviors that should be avoided. Morality serves as the primary foundation for shaping a person's character. Moral education in schools, families, and the surrounding environment must be carried out systematically and directed so that children can practice good morals in their daily lives (Hadi Fawwaz, 2020). As time progresses, moral issues among children have become increasingly urgent and significant. In the modern era, behavioral or moral problems have shown negative impacts

on human morality, alongside the positive benefits of modernization. A child's behavior or morality is influenced by their surroundings, including family, educational institutions, and society. A good environment fosters positive moral and ethical development in children.

According to Nurlaila, the moral crisis is caused by a lack of guidance and supervision from the surrounding environment. It is also due to the poor quality of religious education, which results in the improper application of Islamic teachings. Therefore, it is crucial to foster and exemplify noble morals in everyday life (Nurlaila, 2019). Currently, many cases of moral crises among people, especially children, have been observed, such as bullying at school and home, the use of inappropriate language, neglecting prayers, disobedience to parents, and a lack of discipline. Several factors contribute to this moral crisis, including a lack of parental attention and guidance, negative influences from the surrounding environment, and exposure to social media trends that are easily accessible through mobile phones.

This issue should be a concern for parents and educational institutions to shape children with better character. Rumah Qur'an Rumish Klaten is a non-formal educational institution that aims to develop a generation with Akhlakul Karimah, as taught in the Qur'an and Sunnah. This is achieved through activities such as Tauhid learning, Siroh, Tahfidz, Tahsin, daily prayers, as well as etiquette and moral education. However, there are still some children who exhibit minor negative behaviors, such as using inappropriate language or being inattentive during lessons.

A study by Indriani has shown the positive impact of Rumah Qur'an in Akhlakul Karimah development. However, there are still obstacles that hinder the effectiveness of moral education (Indriani, 2023). Thus, further analysis is needed to better understand the contribution of Rumah Qur'an in enhancing the quality of Akhlakul Karimah. This study aims to analyze the significant role of Rumah Qur'an in the moral development of children. Therefore, this research is titled "The Role of Rumah Qur'an in Improving the Quality of Akhlakul Karimah in Children at Rumah Qur'an Rumish Klaten."

## 2. RESEARCH METHOD

This study employs a qualitative field approach and a case study method to describe the role of Rumah Qur'an in enhancing akhlakul karimah at Rumah Qur'an Rumish Klaten. The primary data is obtained through direct interviews with mentors, class instructors, and students of Rumah Qur'an Rumish Klaten, while secondary data is gathered from various sources such as books and journals to support the analysis (Creswell, 2014). Data collection in this study involves several methods, including semi-structured interviews to facilitate question development, participant observation to directly observe activities, and document analysis, which includes reviewing archives and relevant files related to the research focus. The data analysis method involves organizing research data, including interview results, for further examination. In this study, the researcher follows data analysis stages that encompass data collection, presentation, and analysis before drawing conclusions. To ensure data validity, the researcher employs source and method triangulation (Sugiyono, 2019).

## 3. RESULTS AND DISCUSSION

### 3.1 Profile of the Rumah Qur'an Rumish Klaten

Rumah Qur'an Rumish was established out of concern by Margono, who noticed that children in the area spent their afternoons playing aimlessly without clear direction or purpose. Together with his wife, Erlina, he transformed an empty house into what is now Rumah Qur'an, which is managed by Rumah Infaq Shodaqoh (Rumish) under the auspices of the Bina Anak Sholeh Klaten Foundation, officially founded in 2018. Located in Mlandang Rt 22/Rw 9, Dusun 1, Manjungan, Ngawen District, Klaten Regency, Central Java, Rumah Qur'an Rumish has a vision of cultivating a generation with akhlakul karimah in accordance with the Qur'an and Sunnah. Its mission is to establish a professionally managed educational institution based on the Qur'an. Currently, Rumah Qur'an Rumish Klaten has six educators, one coordinator, and 60 students. Rumah Qur'an Rumish upholds a vision and mission aligned with the concept of akhlakul karimah, as explained in various studies. Its vision is to cultivate a generation with akhlakul karimah in accordance with the Qur'an and Sunnah. This vision reflects the institution's commitment to instilling moral and spiritual values in its students. Meanwhile, its mission focuses on establishing a professionally managed educational institution based on the Qur'an, demonstrating a concrete effort to shape individuals with personalities rooted in Islamic teachings.

Morality (akhlak) is divided into two categories: noble or good character (akhlak mahmudah) and reprehensible or bad character (akhlak madzmumah). Noble character refers to virtuous behaviors that must be practiced in daily life, whereas reprehensible character encompasses negative behaviors that should be avoided. Morality serves as the foundation of human character development, making its structured and consistent cultivation essential within families, schools, and communities to ensure children internalize and practice it effectively (Fawwaz, 2020).

Susiatik and Solichah define akhlakul karimah as virtuous character in accordance with the teachings of the Qur'an and Sunnah. They emphasize that a person with perfect faith in Allah SWT exhibits commendable behavior. Akhlakul karimah stems from a pure heart and manifests in daily actions that align with Islamic teachings (Susiatik & Solichah, 2021). This aligns with the perspective of Nafarin and Fitriah, who assert that akhlakul karimah is praiseworthy behavior that reflects a person's nobility and develops through the consistent practice of good deeds (Husin Nafarin & Fitriah, 2023).

Naldi et al. (2024) further elaborate on the classification of morality into akhlak mahmudah (virtuous character) and akhlak madzmumah (reprehensible character). Akhlak mahmudah encompasses positive behaviors toward Allah, the Prophet Muhammad, oneself, and society, whereas akhlak madzmumah consists of behaviors that contradict noble values. Therefore, fostering akhlakul karimah is essential in shaping individuals with strong character and high moral integrity.

Referring to the aforementioned studies, akhlakul karimah can be defined as praiseworthy behavior guided by the Qur'an and Sunnah, reflecting the perfection of faith in Allah SWT. Moral development should be systematically implemented within families, schools, and communities to ensure individuals grow with a strong and virtuous character. Through its vision and mission, Rumah Qur'an Rumish plays a crucial role in fostering a generation with akhlakul karimah by providing structured and professional Qur'anic education. This demonstrates that moral education must be applied in a structured and continuous manner to nurture individuals with noble character.

### 3.2 The Role of Rumah Qur'an Rumish Klaten

A role is a set of actions expected by others from an individual based on their position within a particular environment. Roles are influenced by social, internal, or external factors and tend to be relatively stable. Furthermore, roles illustrate anticipated actions in specific social conditions and serve as a social representation of one's identity. The meaning of a role emerges through interactions with individuals, social communities, or political environments. Generally, a role is a combination of a person's position and their influence in fulfilling their rights and responsibilities (Megi Tindigen, Daisy S.M. Engka, 2020). According to Raintung, a role is an activity expected by those around an individual who holds influence or a particular status, allowing their role to impact daily life (Raintung et al., 2021). Meanwhile, Soerjono Soekanto divides roles into two categories: formal roles, which are explicitly defined within an institution or organization, and informal roles, which are more implicit and flexible.

A formal role is one that has been established within an institution or organization, such as a teacher educating students, a leader managing an organization, or a doctor providing healthcare services to the community. In contrast, an informal role is more implicit and flexible, not necessarily regulated officially, such as a friend offering support to another in need (Soekanto, 2019). From these definitions, it can be concluded that a role is a series of behaviors demonstrated by an individual or institution based on their position in a social environment. Roles can be formal, as defined within an organization, or informal, arising naturally through social interactions. These roles, influenced by internal and external factors, have a significant impact on everyday life within communities, organizations, and broader social contexts.

Rumah Qur'an is a non-formal educational institution that plays a role in Quranic learning, including improving recitation (tajwid), memorization of Quranic verses, and instilling Islamic values as life principles. With an approach oriented toward Islamic morals and character, Rumah Qur'an aims to nurture a generation that not only memorizes the Quran but also understands and applies its teachings in daily life (Indriani, 2023). According to Mahrum and Lawasali, Rumah Qur'an does more than teach Quranic reading and memorization; it also fosters principles of worship, faith, and noble character to shape an Islamic generation that upholds the Quran as a guide for life. This aligns with the concept of roles, which emphasize the responsibility of individuals or institutions in shaping character and providing moral guidance to society (Mahrum & Lasawali, 2022).

Based on an interview with Ustadz Sudarwanto, the advisor of Rumah Qur'an Rumish Klaten, the institution fulfills its role through structured learning activities and extracurricular programs. The learning sessions take place four times a week, from

Tuesday to Friday. Regular lessons occur from Tuesday to Thursday, while Friday is dedicated to extracurricular activities such as drawing, coloring, and sports. Each session lasts for an hour, from 16:00 to 17:00 WIB. The learning process begins with a collective pledge, where all students gather to listen to opening remarks from the institution's advisor and recite their pledge together. They then proceed to their respective classes for lessons based on their level of proficiency. The structured and consistent learning process demonstrates that Rumah Qur'an Rumish Klaten plays a significant role in shaping an Islamic generation that adheres to the Quran as a life guide. In line with the previously mentioned theories, Rumah Qur'an Rumish Klaten fulfills both a formal role in religious education and an informal role in fostering an environment that nurtures noble character (akhlakul karimah).

### 3.3 Character Development at Rumah Qur'an Rumish Klaten

Building good character is a conscious, serious, planned, and continuous effort using methods designed to direct and develop knowledge, skills, and experiences related to Islamic teachings. This process enables children to understand, internalize, and apply these teachings in their daily lives. Character development must be carried out gradually and consistently so that children's knowledge and understanding evolve, allowing them to distinguish between positive and negative actions (Indriani, 2023).

Character education at Rumah Qur'an Rumish Klaten is implemented through various activities. The first approach involves religious practices, such as reciting prayers before engaging in any activity, performing Sunnah prayers, praying in congregation, reading the Qur'an, and giving in charity. These practices shape an Islamic personality and instill noble character values in accordance with Islamic teachings. The second approach involves habituation, role modeling, and providing good advice, which reinforce positive behavior among students (Firmana et al., 2022). Naldi et al. (2024) emphasize that character development can be achieved through several methods. First, teachers serve as role models by exemplifying the character of Prophet Muhammad. Second, students are encouraged to practice good behavior in their daily lives. Third, teachers provide guidance and advice on students' actions. Fourth, storytelling is used to convey the life stories of the Prophet and righteous figures as sources of inspiration. Lastly, educational sanctions are given when students engage in inappropriate behavior, ensuring they learn from their mistakes.

At Rumah Qur'an Rumish Klaten, character development is integrated into different class levels, focusing on moral education, the introduction of Islamic teachings, and the habituation of Islamic values. According to Ustadzah Manti, the teaching approach is tailored to the students' age and developmental stage. At the kindergarten level, moral values are introduced through songs and games, emphasizing the recognition of Hijaiyah letters, basic Tauhid, and the characteristics of Prophet Muhammad. In the next levels, namely Tamhidy and Al-Qur'an classes, students are introduced to Islamic worship practices, the history of Prophet Muhammad, the memorization of short Surahs, and daily prayers. Tamhidy 1 students memorize Surah Al-Fatihah and An-Naba (verses 1–10), while Tamhidy 2 students memorize Surah An-Naba in its entirety. The Al-Qur'an class covers more advanced memorization, including Surahs An-Naba, An-Nazi'at, and Abasa. Beyond classroom learning, character building at Rumah Qur'an Rumish Klaten extends to various extracurricular activities. According to Ustadz Sudarwanto, S.Pd.I, these activities include MABIT (Malam Bina Iman dan Takwa) during Ramadan, visits to community leaders, and charity distribution to those in need. These initiatives aim to instill faith and devotion from an early age, foster social awareness, and encourage children to practice Islamic teachings in their daily lives. Direct interaction with the community helps children learn the importance of sharing, respecting others, and embodying good character, ultimately shaping them into responsible and morally upright individuals.

Based on observations, interviews, and supporting visual data, the researcher concludes that the character education methods implemented at Rumah Qur'an Rumish Klaten align with established theories. One of the key approaches is through teachers as role models, where educators not only teach but also exemplify commendable behavior for students to follow. Another crucial method is the habituation of Islamic values, where students are trained to recite prayers before activities, greet others with "salam" when entering and leaving a room, clean up after themselves, and develop a spirit of mutual assistance and respect. Additionally, learning through stories of Prophet Muhammad is used to reinforce character education by narrating the Prophet's life and noble attributes. By understanding his struggles, patience in adversity, and compassion for others, students internalize values such as patience, empathy, and courage, making moral lessons more meaningful and inspiring them to emulate the

Prophet's exemplary character.

Furthermore, educational sanctions are applied when students violate rules, ensuring discipline in a constructive manner. Initially, they receive advice and guidance suited to their developmental level. In kindergarten classes, teachers provide gentle corrections and model proper behavior, while in higher levels, students who speak disrespectfully may be asked to recite Istighfar (seeking forgiveness). Repeated offenses can result in additional tasks, such as memorizing a Surah appropriate to their abilities. Lastly, character assessment through report cards is conducted, where students' behavior influences their moral grades, which are then discussed with parents for further guidance at home. These methods reflect Rumah Qur'an Rumish Klaten's commitment to systematically and consistently shaping students' character. Through a structured and continuous approach, the institution plays a significant role in nurturing a generation that embodies Akhlakul Karimah, in accordance with the teachings of the Qur'an and Sunnah.

### 3.4 Supporting and Inhibiting Factors of Rumah Qur'an Rumish Klaten in Improving Children's Akhlakul Karimah

The development of Akhlakul Karimah in children is influenced by various supporting and inhibiting factors, primarily involving parents, teachers, students, and the surrounding environment. One of the most significant factors is the role of parents, as they play a crucial part in shaping their children's character. Children who receive proper moral education at home tend to adapt more easily to character-building efforts at school. Conversely, a lack of parental involvement in their children's moral upbringing can pose challenges in the formation of good character. Another essential factor is the role of teachers, who act as second parents in an educational environment. Teachers serve as primary role models, and their professionalism and exemplary behavior greatly influence the success of instilling noble character in students. A patient and dedicated teacher can effectively guide students toward developing good morals and ethical values. Additionally, the students themselves play a vital role in the success of Akhlakul Karimah education. Students who are willing to be guided and show openness to learning moral values are easier to nurture, whereas those who are resistant or undisciplined present greater challenges in the character-building process.

The surrounding environment also significantly affects the moral development of students. A supportive community that upholds Islamic values can reinforce good character, while an environment that lacks moral discipline can hinder the process. According to Ayu Pramitasari (2024), a conducive environment plays an essential role in fostering positive character development. Ustadz Sudarwanto, S.Pd.I emphasized that the local community actively supports various programs at Rumah Qur'an Rumish Klaten, such as regular Islamic study sessions, Qurban activities, and Ramadan programs. Some community members even participate directly by giving charity. Furthermore, the dedication of teachers, who patiently serve as role models, strengthens students' moral formation. With strong environmental support and proper guidance from teachers, students can more easily understand, accept, and apply Akhlakul Karimah values in their daily lives. However, despite these supporting factors, there are also challenges in character development. During an interview, Ustadzah Manti identified one of the biggest obstacles: the impact of smartphone usage. The easy access to uncontrolled digital content can distract students from their learning and moral development. Excessive smartphone use can negatively affect students' discipline, attention span, and social interactions, potentially disrupting both their education and character formation. To address this issue, Rumah Qur'an Rumish Klaten enforces a strict "no smartphones allowed" policy during school hours. Additionally, proper supervision and reasonable restrictions on technology usage are necessary to ensure that digital tools are used positively, rather than hindering students' moral and educational growth.

## 4. CONCLUSION

Rumah Qur'an Rumish Klaten is a non-formal educational institution that plays a vital role in fostering Akhlakul Karimah (noble character) in students through an approach based on the Qur'an and Sunnah. The character development efforts at Rumah Qur'an Rumish are carried out using several methods, including teachers as role models, the habituation of Islamic values, storytelling about Prophet Muhammad, educational sanctions, and regular evaluations. The key factors in shaping Akhlakul Karimah at Rumah Qur'an Rumish Klaten include the role of parents, teachers, students, and a supportive environment that upholds Islamic values. However, challenges still exist, particularly the uncontrolled use of smartphones, which can hinder the character-building process. With a systematic and continuous approach, Rumah Qur'an Rumish Klaten

demonstrates its significant role in shaping a generation with noble character. It serves as a real example of how Qur'an-based education can contribute to developing morally upright individuals who remain steadfast in adhering to Islamic teachings.

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