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Optimizing TPA Activities at the Darut Taqwa Mosque in Fostering Children's Morals and Reading the Qur'an

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Abstract

This study discusses the optimization of the Al-Qur'an Education Park (TPA) activities at the Darut Taqwa Mosque in fostering children's morals and Qur'an reading skills. The objectives of this study are to describe the implementation of TPA activities, analyze the forms of Islamic education reform implemented, and explain the role of TPA in shaping children's character. The study used a descriptive qualitative approach through observation, interviews, and documentation. The results show that TPA activities at the Darut Taqwa Mosque are carried out in a structured manner twice a week on Wednesdays and Saturdays, and more intensively during the month of Ramadan. Learning materials include the introduction of the hijaiyah letters, reading the Qur'an, and memorizing daily prayers. The renewal of Islamic education is evident in the use of more enjoyable learning methods, the utilization of religious momentum, and the involvement of mosque youth in supporting activities. TPA also plays an important role in shaping children's religious, social, and moral character through habituation of worship, positive interactions, and role models. Thus, TPA at the Darut Taqwa Mosque is an effective community-based Islamic education facility in fostering the younger generation.

Keywords: children's character; darut taqwa mosque; islamic education renewal; reading the qur'an; tpa

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INTRODUCTION

In the midst of the modernization trend, the young generation is often faced with a moral crisis that requires serious attention. The mosque, as the House of God, has a great responsibility to be a place of guidance, a gathering center, and a place to study religious knowledge for the surrounding community, especially teenagers. The mosque is the main religious symbol of Muslims which functions as a center of orientation, a source for obtaining virtue, and knowledge. In addition, the mosque is also a place of inspiration for humans to encourage people to obtain glory. However, making a mosque prosperous is not enough just by building it, but by activating activities that involve the congregation. This background encourages the importance of discussing efforts to guide teenagers through the management of non-formal education in the mosque.

The role of this mosque is not only as a place for congregational prayer and i'tikaf (ministerial prayer), but also a place for religious learning (majlis ta'lim), a place for study (halaqah), and a center for the dissemination of Islamic knowledge. It is a place for providing advice, sermons, and fostering Muslim individuals to be pious and have noble morals. It is a place for deliberation, strengthening ties, and managing ZISWAF (Zakat, Infak, Sedekah, and Waqf) to support the economy of the congregation and the surrounding community. It is a gathering place for Muslims regardless of ethnicity or race, fostering unity and solidarity.

The mosque we are examining is a residential mosque located in the Madu Asri Housing Complex, Block C. This mosque is a public facility that plays a crucial role in community life, especially for Muslims living in the area. In the context of modern life, which tends towards individualism, the

residential mosque serves as a forum for strengthening relationships between residents and building a sense of togetherness and social solidarity. In 1990, before the mosque was built, several residents planned to build a mosque on vacant land that was designated as public facilities. Then, in 1997, the Regent of Karanganyar issued an official letter requesting the construction of a mosque in the area. After the letter reached the authorized residents, the mosque construction process officially began.

In residential areas, mosques are often the main focus for Muslim community activities. The role of the mosque is not only a place of worship for congregational prayers, but the mosque also becomes a forum for various educational and social activities such as the Al-Qur'an Education Park (TPQ), the Study of the four Schools and the Interpretation of Hadith, Tahsin learning for the congregation, the role of mosque youth, the religious character of the mosque congregation, the implementation of Eid al-Fitr, the implementation of Eid al-Adha, holding social services, Zakat Management to regular community religious studies. With such a wide range of functions, the mosque not only touches the spiritual aspects of individuals, but also acts as a main pillar in forming character and strengthening the moral order of society. The mosque's primary function is as a gathering place and a place for congregational prayer, reflecting togetherness, solidarity, and camaraderie among Muslims. Mosques can be used for various activities, including fostering Quran reading and memorization skills, zakat collection, solidarity, humanitarian aid, economic development, and skills training for young people in various fields.

However, in its management, the housing complex mosque often faces various challenges, such as limited funding, lack of community participation, and suboptimal management. The current problem is that the congregation of Tarawih prayers, which were initially busy, dwindled towards the end of Ramadan, as most people in the Madu Asri Block C Housing Complex had already returned home. However, at the same time, there were people from outside the Housing Complex returning to this Housing Complex, so the congregation of Tarawih prayers began to increase. The mosque building has just built a second floor which is now used by children, including teenage boys, as the majority of the congregation is mothers and fathers. For TPA activities themselves, children from preschool/kindergarten are attended by women who have been teaching the Koran for dozens of years.

METHOD

This research was conducted using direct observation at the construction site. Primary information was gathered from interviews with local stakeholders to gain diverse perspectives. To validate the data, researchers compared the interview results with existing written documents. Data analysis was conducted qualitatively to understand how community coordination influenced the effectiveness of the mosque project's completion. This study employed a descriptive observational design, aiming to delve into the social dynamics and administrative chronology behind the mosque's construction, from the issuance of the official letter to its physical implementation on the ground. This study also utilized interview techniques to ensure the accuracy of this article. The renewal as usual is firstly just building a mosque then holding regular religious studies like Friday night Saturday night Wednesday night, if it is not Ramadan, there are only 2 meetings, on Friday afternoon there are women practicing hadroh, the renewal is that this mosque is not owned by Muhammadiyah but the majority of Muhammadiyah fasting joins Muhammadiyah tarawih prayers as well as Muhammadiyah 4,4,3, the renewal is learning interpretation of the hadith sholihin, for the general public the study of women's studies of fathers', for the imam, thank God the young ones have participated around 25%, there is zakat too, the fathers are also taught tahsin,

The program was previously formed as best as possible, first looking for teachers because not everyone can do it, then determining the day, the program was made according to the needs of the community or gradually starting from learning tahsin, then when everyone can do it, move on to the next stage. It used to be just public land then it was made into a mosque. The background to the establishment of the mosque was in 1990, his father and his friends planned to build a mosque, well, before it became a mosque, this land was a public facility land, then in 1997 the regent of Karanganyar made an official letter and the mosque was built (Mul, 2026).

Table 1. Mosque Management Data

FULL NAME	DEPARTMENT
H. M. Soleh, S.E	Chairman of the Takmir
Ruswanto	Secretary
Subadi Suryo Darmo	Treasurer



Figure 2. Certificate Mosque



Figure 3. Mosque Photos

RESULTS AND DISCUSSION

How are TPA activities carried out at the Darut Taqwa Mosque?



Figure 1. TPA Activities in 2025

Al-Qur'an Education Parks (TPA) are a form of non-formal Islamic educational institution that plays a crucial role in instilling religious fundamentals from an early age. Generally, TPAs are defined as educational institutions that focus on teaching Quran reading, basic Islamic understanding, and developing students' morals. TPAs are part of the Islamic educational process, which is characterized by tarbiyah (instruction), namely development that encompasses cognitive, affective, and psychomotor aspects in a balanced manner (Susanto, 2019).

From an Islamic educational perspective, learning the Quran from an early age is the primary foundation for developing a child's religious character. This aligns with the view that Islamic education is not only oriented toward the transfer of knowledge, but also toward the development of character and noble morals (Nata, 2018). Therefore, TPA is a strategic tool for developing a generation with a sound understanding of religion from an early age. From an educational psychology perspective, childhood (early childhood to early elementary school) is a crucial developmental phase. At this stage, children are in their golden age, where cognitive, language, and social skills develop rapidly (Suyadi, 2017). Children at this age tend to learn more easily through direct experience, repetition, and a pleasant environment. Therefore, the learning approach used in TPA needs to be adapted to these developmental characteristics.

The TPA (Teaching and Learning) program at the Darut Taqwa Mosque is aimed at young children, particularly those in early childhood education (PAUD) and kindergarten (TK). On weekdays, this activity is held twice a week, on Wednesdays and Saturdays. The material taught includes an

introduction to the hijaiyah alphabet, Quranic recitation practice, and memorization of daily prayers, such as the prayer for parents and the closing prayer for the assembly. This material is an important foundation in Islamic education, serving as an initial foundation for understanding religious teachings.

The learning methods used tend to be simple, with a direct approach between teacher and students. The teachers, who are women from the Koran study group with extensive teaching experience, act as facilitators and guides in the learning process. In practice, learning is conducted in stages, starting with letter recognition and progressing to the ability to read the Quran slowly. This approach demonstrates a tiered learning process tailored to the students' abilities. However, the implementation of the TPA at the Darut Taqwa Mosque is not static, but rather adapts to changing conditions and religious occasions, particularly during the month of Ramadan. During this month, the intensity of activities increases significantly, with TPA held daily after Asr prayers until just before breaking the fast. This increased intensity demonstrates a more optimal use of time for religious learning.

During Ramadan, TPA activities focus not only on learning but also on social and community activities. Children participate in a communal breaking of the fast (bukber) and receive snacks. These activities provide both a religious and social experience that strengthens the values of togetherness and caring for others. In addition, children's play facilities, such as swings, are available around the mosque. These facilities provide a space for children to play and interact. From an educational psychology perspective, play plays a crucial role in child development. Play serves not only as entertainment but also as a means to develop children's social, emotional, and creative abilities (Sujiono, 2016). This combination of learning and play creates a more enjoyable learning environment. Children don't feel burdened, but rather more enthusiastic about participating in activities. This aligns with the concept of joyful learning, which emphasizes student comfort and happiness as crucial factors in the success of the learning process (Mulyasa, 2016).

Furthermore, TPA activities involve various community stakeholders, such as teachers, mosque administrators, and mosque youth. This involvement demonstrates that Islamic education is a shared responsibility. A supportive social environment is crucial for creating an effective and sustainable learning process. Thus, the TPA at the Darut Taqwa Mosque serves not only as a means of learning the Quran but also as a space for character development and social interaction for children. The approach used demonstrates an effort to adapt to the developmental needs of students, making the TPA a form of Islamic education relevant to today's societal context.

What form of Islamic education reform is implemented in the TPA and to what extent is the role of the TPA in forming children's character?

Islamic education is not essentially static, but rather dynamic and continually evolving according to the needs of the times. The concept of renewal (tajdid) in Islamic education emphasizes efforts to improve, refine, and adapt educational methods and systems without abandoning the fundamental values of Islamic teachings (Azra, 2017). In this context, the TPA activities at the Darut Taqwa Mosque can be analyzed as one form of implementation of Islamic educational renewal at the community level. The most visible form of innovation in the TPA activities at the Darut Taqwa Mosque is a shift in the learning approach, which no longer focuses solely on traditional methods. While TPA is generally associated with monotonous, teacher-centered Quran recitation methods, the Darut Taqwa Mosque strives to create a more varied and enjoyable learning environment. This is evident in the combination of learning, play, and social interaction.

From a modern educational perspective, a joyful learning approach is highly recommended, especially for early childhood. Enjoyable learning can increase learning motivation, strengthen memory, and build positive emotional relationships between students and their learning environment (Mulyasa, 2016). Thus, the presence of play facilities such as swings and leisure activities during breaks in learning demonstrates that this TPA has adopted a more humanistic approach and is in line with children's psychological development. Furthermore, renewal is evident in the use of religious momentum as a learning medium. During Ramadan, TPA activities are not only increased daily but also expanded with various additional activities, such as breaking the fast together and distributing takjil (snacks). These activities not only provide a more intense learning experience but also instill social values such as togetherness, caring, and sharing with others.

Furthermore, innovation in TPA activities is also evident in the religious competition program launched in 2025 by mosque youth. The competition announcement was made on the eve of Nuzulul Qur'an, which holds historical and spiritual significance in Islam as the revelation of the Quran. This

choice of momentum demonstrates an effort to integrate Islamic historical values into educational activities, so that students not only learn technical aspects but also understand their deeper meaning. From the perspective of Islamic educational reform, the involvement of mosque youth in designing and implementing activities is a crucial aspect. This demonstrates the regeneration of educational management and the active participation of the younger generation (Maliki, 2018). Mosque youth are not only the implementers of activities, but also agents of change, bringing new ideas to the development of Islamic education within the community.

Furthermore, renewal can be seen in the integration of cognitive, affective, and social aspects within the learning process. Children are not only taught to read the Quran, but also trained to interact, collaborate, and participate in group activities. This aligns with the concept of holistic Islamic education, which emphasizes a balance between knowledge and character development (Nata, 2019a). Upon closer examination, the TPA activities at the Darut Taqwa Mosque also reflect a community-based education approach. Education takes place not only in the classroom but also involves the social environment as part of the learning process. The involvement of mosque administrators, youth, and the community in TPA activities demonstrate that Islamic education can develop through collective participation (Suyanto, 2017). Thus, the form of renewal of Islamic education in TPA activities at the Darut Taqwa Mosque can be identified through several aspects, namely:

1. Changes in learning methods to be more creative and fun.
2. Utilizing religious momentum as an educational medium.
3. There are innovative activities such as religious competitions.
4. The involvement of mosque youth as agents of renewal.
5. Integration between educational, social, and character aspects.

Overall, the innovations occurring in TPA activities demonstrate that Islamic education can develop contextually and adaptively to community needs. These innovations don't always have to take the form of major changes but can also emerge from simple innovations implemented sustainably at the local level. Al-Qur'an Education Parks (TPA) play a crucial role in shaping children's character, particularly in instilling religious values from an early age. From an Islamic educational perspective, the primary goal of education is not merely the transfer of knowledge, but also the development of character that reflects Islamic values (Nata, 2019b). Therefore, TPAs serve as a strategic tool in shaping a generation that is not only intellectually intelligent but also possesses a strong personality.

The TPA activities at the Darut Taqwa Mosque make a real contribution to shaping children's religious character. Through learning to read the Quran and memorizing daily prayers, children are accustomed to Islamic teachings from an early age. This habituation is crucial because, in educational psychology, habits instilled from an early age are more likely to stick and become part of an individual's personality (Suyadi, 2018). Therefore, simple activities such as regularly reading the Quran can be a foundation for shaping a child's religious character.

In addition to religious aspects, TPA also plays a role in shaping children's social character. Activities carried out together, such as studying in groups, playing, and participating in iftar (breaking the fast) together, provide opportunities for children to interact with their peers. This interaction is important for developing social skills, such as cooperation, tolerance, and empathy for others (Zubaedi, 2017). The joint fast-breaking (bukber) and distribution of snacks during Ramadan also have significant educational value. Through these activities, children are taught the importance of sharing, togetherness, and caring for others. These values are essential components of social character, essential in community life.

In addition, religious competitions, which began in 2025, also contribute to the development of children's character. Through competitions, children are trained to have the courage to appear in public, increase their self-confidence, and learn to compete healthily. From an educational psychology perspective, positive competitive activities can help children develop achievement motivation (Uno, 2016). The mosque environment, where the TPA is held, also has a significant influence on the development of children's character. As a place of worship, the mosque creates a religious atmosphere that supports the internalization of Islamic values. Children accustomed to the mosque environment are more likely to develop respect, discipline, and a sense of worship.

Furthermore, the involvement of mosque teachers and youth in TPA activities also provides real-life examples (role models) for children. In education, role models are one of the most effective

methods for character formation. Children tend to imitate the behavior of adults they consider role models. Therefore, the role of mosque teachers and youth is not only as transmitters of material, but also as role models in attitude and behavior. In the context of Islamic education, character formation is not only achieved through material delivery, but also through habituation and role modeling (*uswah hasanah*). The TPA activities at the Darut Taqwa Mosque reflect both approaches, where children are not only taught Islamic values theoretically but also involved in real-life practices.

CONCLUSION

Based on the data that has been presented, it is clear that The role of TPA in the renewal of community-based Islamic education at the Darut Taqwa Mosque has a significant impact on the community, especially on children. In TPA activities, there are roles and functions of the Darut Taqwa Mosque, Madu Asri Housing Block C, the mosque has not been programmed in terms of improving the quality of life of the community because the Darut Taqwa Mosque is only used for five daily prayers, Friday prayers and TPA. The less than optimal activities of the Darut Taqwa Mosque are due to the lack of knowledge of the mosque administrators about mosque management. In addition, the human resources of the administrators and mosque officials are still low, there is a lack of coordination between the administrators, mosque takmir and the local government. The improvement in the quality of the Darut Taqwa Mosque building has been very supportive because a total renovation has been carried out so that the activities to develop the quality of the congregation and the community of Madu Asri Housing Block C, Colomadu District can be implemented. Activities that can be implemented include developing educational activities for the congregation and children, namely TPA, majelis taklim. In order for the congregation and administrators of the Darut Taqwa Mosque, Madu Asri Housing Block C, Colomadu District to improve the quality of their knowledge, it is necessary to hold scientific activities so that they can foster religious awareness in the community to pray in the mosque. The mosque administrators together with the mosque congregation should create a program on improving the quality and quantity of the congregation, create a program board for improving the quality and quantity of the mosque and congregation. The TPA at the Darut Taqwa Mosque plays a crucial role in shaping children's character. This role encompasses religious, social, emotional, and moral aspects. Through structured yet enjoyable activities, the TPA serves as an effective educational tool in developing a generation with noble morals and a strong religious awareness.

DECLARATION OF GENERATIVE AI

The authors declare that no generative AI or AI-assisted technologies were used in the writing process of this manuscript.

CONFLICTING INTEREST STATEMENT

The authors states that there is no conflict of interest in the publication of this article.

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