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Strengthening Children's Understanding *of Thaharah* through the Noble Morals Guidebook *, High Achievements* in Diniyah Activities at the Lekong Pantik Prayer Room

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ABSTRACT

A basic understanding of *thaharah* , especially ablution, is a provision for children before learning to pray and other forms of worship. Initial observations of students from the Community Service Program (KKN) in Kerembong Village showed that some children did not yet understand the boundaries of body parts that are washed during ablution and had not memorized the intention. This Community Service (PkM) activity aims to strengthen children's understanding of *thaharah* through the Guidebook *for Noble Morals, High Achievement* in diniyah activities at the Lekong Pantik Mosque. The implementation used a participatory approach that combined material delivery, questions and answers, providing examples, mentoring, and repetition, with a frequency of four times a week. Data were collected through observation, questions and answers based on eight questions, and documentation, then analyzed descriptively qualitatively by comparing conditions before and after the presentation of the material. As a result, the children showed high enthusiasm, including several children who came to the post to request additional lessons, and began to be able to state the meaning of *thaharah* , the intention and some of the pillars of ablution, the boundaries of ablution parts, things that invalidate ablution, and types of impurity. Some children still needed further explanation, and not all of them followed the activity to completion. The distributed guidebooks served as follow-up learning materials after the KKN program ended. Changes in understanding were reported qualitatively and not quantified, so this activity cannot separate the influence of the books from the influence of the mentoring.

Keywords: Thaharah, Ablution, Guidebook, Early Childhood Education, Community Servic

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INTRODUCTION

Purification, or *thaharah,* is the gateway to most of a Muslim's daily worship. Prayer is invalid without purity from hadas and najis (impurities), so children who begin to learn to pray must first learn how to purify themselves (Surya et al., 2026) . Because of its fundamental nature, learning *thaharah* is not limited to just the meaning of the words. Children need to understand the pillars of ablution, the limits of the body parts that are washed, the things that invalidate ablution, the types of impurity and how to purify them, and then relate all of this knowledge to daily habits. In other words, *thaharah* is material that must be understood and practiced, not simply memorized.

Several community service activities demonstrate that the habit of purification develops through example and repetition. Darti et al., (2024) , working at the Melati Indah Ponorogo Kindergarten, linked the practice of *taharah (ablution)* to the growth of children's independence and emphasized the role of role modeling in daily activities. Azizah et al., (2024) assisted children in performing ablution at the Bahrul Ulum Islamic Boarding School (TPQ) and reported that the assistance helped children understand the basics, procedures, and prayers of ablution, although some still required guidance to perfect the practice. A similar pattern was seen in community service activities at an Islamic elementary school in Bengkulu City, where students delivered *thaharah material* through socialization and practice of tayammum, ablution, and prayer (Fajarriska et al., 2023) . All three activities point in the same direction: children benefit more when the material is accompanied by examples, assistance, and opportunities for repetition.

The way material is delivered also determines outcomes. Agustina NS & Nasution (2023) began their research out of concern that many young children lacked familiarity with *thaharah (literacy)* and that uninteresting learning methods easily bored children. Their experimental research then found the influence of edutainment media on children's *thaharah abilities* . From a service perspective, Surya et al. (2026) combined video displays, explanations, and demonstrations for children aged 6-12 years, then compared the pre-test and post-test results. These two findings remind us that media choice and teaching style contribute to the extent to which children understand the material.

This activity took place as part of the religious education program at the Lekong Pantik Mosque in Kerembong Village and was run by student community service (KKN) participants. Early in the KKN period, students observed that some children still needed guidance on manners and customs, especially those related to religious activities. This observation prompted students to introduce religious education to children through religious education activities, which then ran regularly four times a week. The material taught was not a single topic. Students prepared several religious materials according to the children's needs and summarized them in the *"Noble Morals, High Achievement* Guidebook ," which served as a guide throughout the program.

When the *thaharah material* was taught, it appeared that some children did not yet understand the boundaries of the body parts that are washed during ablution, and some had not yet memorized the intention for ablution. The children's abilities also varied. Some grasped the explanation quickly, others needed repetition, and still others could not persist until the lesson was completed. On the other hand, several children came to the KKN post on their own to request additional religious instruction. These two conditions a basic understanding that needed to be

strengthened and a real desire to learn were the primary reasons for this activity. These figures are based on observations of students in partner communities and are therefore not intended to generalize to all children studying at Islamic institutions.

Previous community service activities have focused on strengthening children's understanding *of thaharah , particularly through outreach, demonstrations, ablution practices, and habituation.* Fajarriska et al., (2023) reported on *thaharah* education for elementary school students through outreach and practice. Azizah et al., (2024b) focused on mentoring ablution practices at TPQ, while Darti et al., (2024b) examined the habituation of *taharah worship* in early childhood. In Mandailing Natal, KKN students taught ablution and tayammum through outreach, hands-on practice, icebreakers, and tayammum simulations using powder as a substitute for dust (LN Sahara et al., 2025) . These results provide the basis for developing *thaharah learning* by directly involving children.

However, these activities generally focus on the mentoring sessions themselves. There is still room to develop activities that combine *thaharah learning* with written teaching materials that can be reused after the mentoring session ends. At the Lekong Pantik Mosque, these needs boil down to two things: strengthening children's understanding of *thaharah material* and providing learning resources that support the continuity of diniyah learning. It should be emphasized that this gap represents the program's position, not a claim that the guidebook has not been researched by others.

the Noble Morals, High Achievement Guidebook as a teaching material, with *thaharah* material focused on the meaning of *thaharah* , the pillars of ablution, the limits of body parts that are washed, things that invalidate ablution, various types of impurity, and how to purify them. The implementation combined material delivery, questions and answers, providing examples, mentoring, and repetition. The book guided the learning flow, while questions and answers were used to check which parts had been understood and which still needed further explanation. The book was also given to children to study further, either independently or with the help of parents and diniyah teachers, after the Community Service Program (KKN) was completed.

Based on the urgency of the problem, conditions of partners, and the gaps above, this activity aims to strengthen children's understanding of *thaharah* as a basis for carrying out worship through the Guidebook for *Noble Morals, High Achievement* in diniyah activities at the Lekong Pantik Prayer Room, Kerembong Village. In particular, the activities are aimed at ensuring that children understand the meaning of *thaharah* , remember the pillars and intentions of ablution, recognize the boundaries of the body parts that are washed, know things that invalidate ablution, and recognize the types of uncleanliness and how to purify them. This understanding is examined through observation, questions and answers, and repetition of material during the activity.

The contribution of this activity lies in the application of *thaharah learning* , which combines written teaching materials with direct interaction and mentoring in the community. Practically, this activity provides KKN students and diniyah teachers with an overview of the material that needs to be reviewed most frequently. From a sustainability perspective, the distributed books can be reused as learning resources after the KKN ends. This article also strives to be honest about the limitations of the available evidence, so readers can assess the extent to which the experience in this one prayer room can be used as a reference.

Children's *thaharah* learning moves across two domains simultaneously. The first domain is knowledge, namely understanding what *thaharah is* , why purification is necessary before worship, and the provisions for ablution and impurity. The second domain is skill, namely the ability to perform ablution in the correct order and limits. F. Sahara et al., (2025) , who taught MDTA children in Manambin Village through two explanation sessions, one demonstration session, and one hands-on practice session, emphasized that an approach that integrates theory, demonstration, and practice not only increases children's cognitive knowledge but also trains their psychomotor skills. This framework is useful for reading activities at the Lekong Pantik Mosque: these activities primarily work in the knowledge domain, through explanations, questions and answers, and repetition, while assessment of practical skills is not yet part of the available records.

Thaharah also does not stand alone as a ritual rule. Adawiah et al. (2023) discuss the application of *thaharah* in managing a clean and cultured life, while Zaini et al. (2022) position morality as the foundation of early childhood education from an Islamic perspective. When these two ideas are read together, learning about ablution and impurity in the prayer room can be seen as part of a broader moral practice, namely maintaining cleanliness and preparing oneself before facing Allah. This perspective aligns with the students' decision to combine morality and basic Islamic jurisprudence materials in one guidebook.

In short-term community service programs like KKN (Community Service Program), learning outcomes can easily evaporate once students leave the village. A guidebook attempts to address this issue. It maintains the sequence of material, provides a single reference for students and instructors, and allows for repetition without the students' presence. Therefore, the role of the book in this activity is not to replace explanations, but rather as an anchor: something that remains after the face-to-face session is over. This choice differs from activities that rely on visual media. Surya et al. (2026) used videos and slides, while Rozi & Alawiyah (2021) examined efforts to improve students' understanding of *Islamic jurisprudence* through audiovisual media. While visual media provides a rich visual experience, it requires equipment and electricity. Printed books are simpler and easier to take home, although they lack movement and sound. The two types of media appear to complement each other, not eliminate each other.

The questioning and repetition used in this activity align with findings in learning psychology about retrieval practice *and* spacing . Carpenter et al., (2022) summarized over a century of research and concluded that these two strategies are among the most effective for building long-term memory, yet they remain underutilized by learners. A meta-analytic review by Yang et al., (2021) of 222 classroom studies found that quizzes moderately improved student learning outcomes. It should be noted that these studies were conducted primarily in school and college contexts, so applying them to children in a village prayer room is a reasonable extension, but not something that has been directly demonstrated by this activity.

There is one relevant note for teachers of children. Yang et al., (2023a) found that practice questions actually reduced test anxiety, on average, but the quizzes themselves can be more stressful than other learning activities. The implication is that Q&A sessions in the prayer room should be relaxed, without grades announced, and treated as a way to check for areas that need further explanation, rather than as an exam. This is the approach students are attempting: simple questions about

ablution (wudu), intentions (intentions), and parts of the body that are washed are posed mid-explanation so that children can immediately attempt to answer.

Participatory mentoring involves local stakeholders as partners, not simply recipients. Darti et al., (2024b) carried out mentoring for TPQ and Islamic schools during KKN by involving TPQ teachers, ustaz and ustazah, and the village community, and reported an increase in students' understanding and skills as well as motivation to study religion. Busthomi, (2025) also worked on mentoring to improve the ability to understand ablution procedures in Islamic boarding schools. A study on habituation by Darti et al., (2024b) showed that children's independence grows from repeated and modeled activities. For activities in Lekong Pantik, this framework guides two questions: do children feel involved during the session, and are there local parties who can continue the habituation after the students leave.

METHOD

This activity was carried out as part of the Community Service Program (KKN) from July 15 to August 28, 2025, using a participatory approach and qualitative descriptive analysis methods. The activity took place at the Lekong Pantik Mosque in Kerembong Village, targeting children participating in Islamic religious studies. Learning activities were carried out routinely four times a week to support the religious education process of children in the local community. The number of participants involved in this activity was 15 children aged 6-10 years. A participatory approach was applied by actively involving children in the learning process, while qualitative descriptive analysis was used to describe the implementation process of the activity based on observations during the program. The results of the activity were analyzed contextually according to the conditions of the participants and the learning environment at the Lekong Pantik Mosque. Therefore, the findings of this activity are focused on the experiences of the participants who were directly involved and are not intended to be generalized to a wider group of children.

The activity takes place through five interrelated steps. The first step is initial observation. Students observe the children's habits and understanding during the first few days of the KKN program, so that their learning needs can be identified before the materials are selected. The second step is book preparation. Based on these observations, students prepare several religious materials needed by the children and compile them into the "Guidebook for *Noble Morals, High Achievement* ." The third step is delivering *the thaharah material* in simple language that is close to the children's lives. The fourth step is question and answer sessions, providing examples, and mentoring, where students ask basic questions, correct incorrect answers, and re-explain parts that are not yet understood. The fifth step is reviewing the material at the next meeting and handing over the book as further study material.

thaharah material taught includes the meaning of *thaharah* , the importance of purifying before worship, the pillars of ablution and their intentions, the limits of body parts that can be washed, things that invalidate ablution, various types of uncleanliness, and how to purify them. The material is presented in language that is easy for children to understand and is limited according to their ability to absorb the explanation in one meeting. Other material in the book, such as morals and manners, is taught at separate meetings and is not the focus of analysis in this article.

Data were obtained through three methods: observation during learning, oral question and answer sessions, and documentation. Understanding was evaluated using eight questions covering the aspects listed in Table 1. Students' responses were

observed during the activity to identify material that had been understood and material that still needed further explanation. Documentation included photos of the activity and student field notes.

Table 1. Aspects and objectives of the eight comprehension evaluation questions

No	Question aspects	Assessment objectives
1	Definition *of thaharah*	Check whether the child can say the meaning of purification in his own words.
2	The importance of purifying before worship	Check whether children understand the relationship between purification and worship
3	Pillars of ablution	Check whether the child can mention the pillars and order of ablution
4	The boundaries of the body parts that are washed	Check whether the child knows the boundaries of the face, hands and feet.
5	Things that invalidate ablution	Check whether the child can name things that invalidate ablution.
6	Various kinds of impurities	Checking whether the child recognizes the type of unclean
7	How to purify impurities	Checking whether the child knows how to clean unclean
8	Intention of ablution	Check whether the child has memorized and can recite the intention for ablution

The analysis was conducted using descriptive qualitative methods. Observation notes and children's responses before the presentation of the material were compared with notes after the presentation and repetition of the material, then grouped according to the aspects in Table 1. Because sufficient numerical data were not yet available, changes in understanding were not expressed as percentages. Descriptions were made using terms consistent with the field notes, for example, children who were "starting" to be able or "still" needing further explanation, so that the impression of improvement was not exaggerated.

RESULTS AND DISCUSSION

Initial Conditions of Children in Early Childhood Activities

Early in their community service program (KKN) in Kerembong Village, students discovered that some children still lacked understanding and application of morality in their daily lives. The most obvious sign was the need for guidance on proper etiquette and habits, particularly in religious activities. This finding motivated the students to initiate religious education through religious activities. This choice makes sense in light of studies on the foundations of children's moral education Zaini et al., (2022b), as morality is the foundation of early childhood education from an

Islamic perspective. Therefore, cultivating morality from an early age deserves a place in programs targeting children.

When the *thaharah material* began to be taught, the initial situation became more specific. Some children did not yet understand the boundaries of the body parts that were washed during ablution, and some had not yet memorized the intention for ablution. This finding is important because ablution is directly related to preparation for prayer. Mistakes in the boundaries of ablution parts can be carried over into daily worship practices if not corrected early on. Similar situations emerged elsewhere. Ablution guidance at the Bahrul Ulum TPQ showed that some children were able to perform ablution according to the rules, but some still did not practice it perfectly (Azizah et al., 2024b) . Observations in Manambin Village showed that many children did not fully understand the procedures for *thaharah* , especially ablution (F. Sahara et al., 2025a) . Thus, the situation at the Lekong Pantik Mushola does not appear to be an isolated case, but rather part of a pattern that is quite common in children's religious education at the village level.

***Thaharah* Learning**

In practice, students don't just teach one specific topic. They present several religious topics tailored to the children's needs, then summarize them in the *"Noble Morals, High Achievement Guidebook* ." This book serves as a guideline for delivering the material during religious activities. One topic that receives special attention is *thaharah (*cleansing of the heart), as this is where children's misunderstandings are most easily apparent.



Figure 1. Presentation of *Thaharah Material* to Children

Figure 1 shows students delivering *thaharah material* to children at the Lekong Pantik prayer room. The material covered includes the definition of *thaharah* , the importance of purification before worship, and the procedures for ablution, using language chosen to be easily understood by children. Overall, the learning process does not stop at explanations. Students insert simple questions, provide examples, and repeat sections that appear unclear. The material covered includes the definition of *thaharah* , ablution, the pillars of ablution, the limits of the ablution parts, things that invalidate ablution, and impurity, as discussed in the guidebook.

The choice to combine explanations, questions and answers, and examples aligns with findings from other activities. F. Sahara et al. (2025) found that teaching that combines theory, demonstrations, and hands-on practice improves children's

understanding and ablution skills. Ismail (2008) reported that learning that actively involves students is more enjoyable and easier to understand. Agustina et al. (2023) began their research based on the fact that less engaging learning makes children bored. The difference is that activities at Lekong Pantik do not use videos or games, but rather books and direct interaction. This comparison indicates room for development that will be discussed in the sustainability section.

Changes in Children's Understanding

Table 2 summarizes changes in children's understanding based on observation notes and Q&A sessions, grouped according to five material aspects. The table intentionally retains the terms used in the field notes, namely "starting" and "partial," because they reflect the true level of certainty of the data.

Table 2. Changes in children's understanding before and after *thaharah learning* (based on observations and questions and answers)

No	Aspect	Before the activity	After the activity
1	Understanding *thaharah* and the intention of ablution	Some children do not yet understand the meaning *of thaharah* and have not memorized the intention for ablution.	Children begin to understand the meaning of *thaharah* and are able to remember and recite the intention for ablution better.
2	Pillars of ablution	Children do not yet know all the pillars and sequence of ablution.	Children begin to be able to mention and memorize several pillars of ablution.
3	Limits of body parts during ablution	Children do not yet understand the boundaries of washing their face, hands and feet.	Children begin to understand the boundaries of the body parts that are washed during ablution.
4	Things that invalidate ablution	Children are not yet able to mention things that invalidate ablution.	Children begin to recognize things that invalidate ablution.
5	Various kinds of impurities	Children do not yet know the types of uncleanliness and how to clean it.	Children begin to know the types of uncleanliness and how to clean it.

Table 2 shows a consistent pattern. Before the activity, some children did not understand the meaning of *thaharah* , did not memorize the intention for ablution, did not know all the pillars and the order of ablution, did not understand the limits of the parts to be washed, could not name things that invalidate ablution, and did not know the types of impurity and how to purify them. After explanation, questions and answers, and repetition, children began to be able to answer questions about the intention for ablution, the pillars of ablution, the parts of the body to be washed,

things that invalidate ablution, and the types of impurity. The most easily recognized changes occurred in aspects that are memorization and mention, such as intention and pillars, because these aspects can be assessed with a single verbal question.

In terms of the boundaries of the body parts to be washed, changes are more difficult to detect. Understanding the boundaries of washing the face, hands, and feet usually only becomes clear when children perform ablution, and available records are primarily based on verbal responses. Children who can name the boundaries of the face may not necessarily be able to do so correctly at the tap. Formal assessment of ablution practice is not yet part of the record-keeping, so conclusions on this aspect should be read as initial indications, not as evidence of skill. The Karangjaya project demonstrates how this can be improved. Surya et al., (2026) assessed 15 children's understanding with five pre- and post-test questions, then corroborated this with assessments of ablution practice, allowing for a coherent view of cognitive and skill outcomes.

This comparison should be read with caution. Figures from other activities cannot be directly compared with this one because the instruments, number of participants, and implementation time are different. The methodological lesson is that community service activities aimed at changing understanding should record the number of participants and before-and-after results from the beginning, even with simple instruments. For the Lekong Pantik activity, the eight questions used can form the basis for simple scoring in subsequent activities, such as the number of questions answered correctly by each child at the beginning and end of the period.

There's one more thing that needs critical consideration. Memorizing and understanding are not the same thing. A child can fluently recite the intention for ablution without understanding its meaning, and can list the pillars of ablution in order without understanding why that order is important. The introduction emphasized that *purification* needs to be understood, not simply memorized, while these activity notes capture the ability to recite rather than explain. Therefore, a child's progress in the intention and pillars should be read as a starting point. The next step is to ask for reasons, such as why the face must be washed to a certain extent or why ablution needs to be repeated after a certain event, so that understanding doesn't remain in short-term memory.

Guidebook Contributions: What Can and Cannot Be Concluded

A reasonable question is how much the guidebook contributed to the changes recorded. Based on the way the activity unfolded, the guidebook played at least four roles. First, it structured the material, allowing different students to approach the same topic with the same flow. Second, it served as a reference for questions, allowing questions and answers to be answered independently of individual students' memories. Third, the guidebook provided material to review at subsequent meetings. Fourth, when distributed to the students and TPQ teachers, the guidebook served as a learning resource that remained available after the KKN program ended.

However, these four roles are interpretations based on the course of the activity, not the results of testing. This activity did not compare groups that used books with groups that did not, and it did not measure how often children opened books at home. The changes recorded were also influenced by other factors, such as student attendance, high frequency of meetings, and the learning atmosphere in the prayer room. Therefore, a justifiable statement is that books are part of a learning package that appears to help children understand the basics *of thaharah* , not that

books are the sole cause of these changes. The limits of this claim align with the nature of KKN activities, which aim to provide direct benefits to the community, not to test hypotheses.

Children's Participation and Response During Activities

During the religious activities, the children showed considerable enthusiasm. The most obvious sign was the number of children who came to the KKN student post on their own to ask for religious instruction. They also listened to explanations, asked and answered questions, and participated in Q&A sessions. During the *thaharah (ablution) lesson* , students asked simple questions about ablution (wudu), the intention for ablution, and which parts of the body should be washed. It was apparent that some children still needed explanations and repetition to better understand the material.

The children's attendance at the post can be interpreted as a sign of intrinsic motivation to learn, as they are not obligated to attend. However, this interpretation needs to be limited. The children who attend the post are those who choose to attend, so they may not be representative of all diniyah participants. This enthusiasm is also only recorded qualitatively and is not accompanied by attendance data. Nevertheless, this positive response aligns with reports F. Sahara et al., (2025b) , which found that actively involving students makes learning more enjoyable, and with Rusdi et al., (2024a) , which reported increased motivation to learn religion after KKN (Community Service Program) mentoring at an diniyah madrasa.

High enthusiasm doesn't mean all children can complete the activity. Some children only engage in the initial part of the lesson and don't continue to the end. This condition is one of the most obvious things encountered during the activity. Children who persisted until the end appeared quite active in listening and responding to the material. There are several possible causes for this inconsistency, such as a wide age range, sessions that were too long for younger children, or other activities outside the prayer room. Because the causes were not recorded, this explanation is only a guess. Certainly, teachers need to design sessions that are short and varied enough to keep children who get bored easily engaged. Explanations that are too teacher-centered and less engaging, as highlighted by Agustina NS & Nasution (2023b) , will exacerbate the problem.

The question and answer style used by students also needs to be considered from a student perspective. According to Yang et al. (2023b) , practice questions generally don't increase anxiety, but quizzes can feel more stressful than other learning activities. This suggests that questions should be asked in a friendly tone, allowing students the opportunity to re-answer, and avoiding embarrassing students who make mistakes in front of their peers. This approach aligns with the goal of mentoring, which is to encourage children to ask questions when they don't understand.

Supporting and Inhibiting Factors

thaharah learning is supported by several factors. First, the availability of guidebooks as a guide for delivering the material. Second, the provision of free notebooks and pens helps children follow the learning process and provides them with tools for taking notes and reviewing lessons. Third, the prayer room, which is specifically used for religious activities, allows learning to take place in a familiar environment for children. Fourth, direct interaction between students and children

allows for explanations and guidance tailored to the circumstances during the activity.



Figure 2. Giving notebooks and pens to children

Figure 2 shows the provision of notebooks and pens to children participating in Islamic religious activities. These writing tools can be used to take notes, review important points, and review the lesson after the activity is complete. This small gift serves to reinforce learning habits outside of face-to-face sessions.

The biggest challenge is the differences in children's comprehension levels. Not all children grasp material at the same pace. Students respond by using simple language, providing examples relevant to the children's lives, and repeating certain material. A more interactive approach through questions and answers, examples, and re-explanations allows children who don't understand to receive further explanations without making the learning environment too formal. Activities in other locations face different obstacles. Surya et al., (2026) noted a noisy learning space due to renovations and addressed this by replaying videos and explaining them step by step. These two experiences demonstrate that obstacles in the field are almost always present, and effective responses generally involve repetition and step-by-step explanations.

Table 3. Supporting and inhibiting factors and student responses

Factor	Form on the field	Response or follow-up
Supporting: teaching materials	A guidebook is available as a guide to the material.	Distributed to children and TPQ teachers as further learning material
Supporting: stationery	Notebooks and pens are provided free of charge.	Children can take notes and repeat lessons at home.
Supporters: environment	Prayer room as a familiar place of learning for children	Learning takes place directly and routinely
Barriers: differences in understanding	The speed at which children grasp material is not the same	Simple language, examples close to children's lives, re-explanations
Inhibitor: presence	Some children do not stay until the session is over.	Not yet addressed systematically; shorter and more varied sessions are needed

Sustainability and Implications

thaharah learning in this activity not only provides knowledge during the student's community service program (KKN), but also leaves behind learning materials in the form of a reusable Guidebook *for Noble Morals and High Achievement . Providing free books to TPQ teachers is one of the outcomes expected to support the continuity of learning after the KKN is completed. The added value of this activity lies in the combination of delivering religious material and providing learning materials. The thaharah material* is not only explained theoretically but also linked to the needs of children preparing for worship. With the book in hand, children can study it again independently or with the guidance of parents and religious teachers.

To ensure sustainability, there are several steps that Islamic religious teachers can take. First, repetition needs to be scheduled, not left to chance. Carpenter et al. (2022) showed that learning spread out over time and accompanied by memorization exercises is more effective than learning in one sitting. In practice, a five-minute Q&A session about ablution at the beginning of each meeting, before new material begins, is sufficient to implement this principle. Second, hands-on ablution practice needs to be a regular part of the activity. Azizah et al. (2024a) showed that some children who already understand the theory still need guidance to perfect the practice, and Busthomi (2025) made ablution guidance a focus of her community service activities. Third, the section on impurity (najis) taught in this activity can be deepened (Habibi & Sariroh, 2022) . Specializing their education on procedures for removing impurity for TPQ students indicates that this topic deserves a separate session.

The role of parents is also worth considering. One hope of distributing books is that children can learn with parental guidance at home. This hope is realistic only if parents know the books exist and know how to use them. Darti et al., (2024b) emphasize that habituation and modeling in daily activities support children's independence, and children's daily activities largely occur at home. Therefore, a simple message to parents, such as asking children to model ablution before the Maghrib prayer, can bridge the gap between learning in the prayer room and habits at home, even if this activity has not yet been tested.

Media development is also worth considering. Because printed textbooks only present text and images, teachers can complement them with other media if facilities permit. Rozi & Alawiyah (2021) studied audiovisuals for learning fiqh *thaharah* , and Surya et al. (2026) used videos and demonstrations for children aged 6-12. At the same time, the availability of electricity and equipment in village prayer rooms is not always guaranteed, so textbooks remain relevant as the primary medium. The most realistic option seems to be a combination of the two, with textbooks as a permanent reference and broadcast media as a supplement when available.

From an institutional perspective, sustainability also depends on who continues after students return home. Rusdi et al. (2024b) involved TPQ teachers, religious teachers (ustaz), female teachers (ustazah), and village community members from the outset of their KKN (Community Service) mentoring program. The lesson from this activity is clear: handover involves more than just handing over books, but also a brief explanation to teachers on how to use them. For the Lekong Pantik Mosque, the most useful next step was a brief meeting with TPQ teachers to discuss the sequence of materials, evaluation questions, and how to record children's progress.

Activity Limitations

Several limitations need to be addressed to ensure the results of this activity are interpreted fairly. First, the number and age range of participants were not recorded in detail, so the results cannot be attributed to specific age groups. Second, changes in understanding were reported qualitatively and were not measured with scores, so the magnitude of the changes could not be calculated. Third, the activity was not designed to separate the influence of the guidebook from the influence of mentoring, meeting frequency, and the musholla atmosphere. Fourth, ablution skills were not formally assessed. Fifth, children's attendance was inconsistent and not recorded, so it is unknown whether children who continued to participate until the end had different characteristics. Sixth, the activity took place in a single musholla during a single KKN period, so it cannot be generalized to other Islamic institutions. These limitations do not diminish the activity's value as a mentoring experience, but they do limit the types of claims that can be made.

CONCLUSION

The Noble Akhlak, High Achievement Guidebook can be an effort to strengthen children's basic understanding of *thaharah* . Through material delivery, questions and answers, providing examples, mentoring, and repetition, children began to be able to state the meaning of *thaharah* , the intention and some of the pillars of ablution, the limits of body parts that are washed, things that invalidate ablution, and types of impurity. The most obvious changes were seen in aspects that can be assessed through verbal questions, while practical ablution skills have not been formally assessed.

The children's responses during the activities were positive. They were quite enthusiastic, engaged in Q&A sessions, and some came to the post on their own to request additional lessons. However, not all children followed the activities through to completion, and some still required further explanations, so repetition and simple language remained key. The contribution of the guidebook lies in its function as a guide to the sequence of material, a reference for questions and answers, review material, and a learning resource that remains available after the KKN ends. However, this activity cannot separate the influence of the book from the influence of mentoring, so the book should be understood as part of the learning package, not the sole cause of change.

Based on these findings and limitations, four recommendations are offered. First, diniyah (Islamic boarding school) and TPQ (Islamic Qur'an recitation) teachers can continue using the textbook with a consistent review schedule, such as a short Q&A session at the beginning of each meeting. Second, direct ablution practice and assessment should be added to ensure shared understanding and skills. Third, future similar activities should record the number and ages of participants, as well as pre- and post-activity results, using a simple scoring system. Fourth, the textbook could be supplemented with other media, such as short videos, if prayer room facilities permit. With these steps, *thaharah (religious cleansing) learning* at the village level can evolve from a short-term mentoring experience into a sustainable learning habit.

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