

Internalization of *Tarbiyah Khuluqiyah* for Children in Langgar Darut Taqwa Palajau Village

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Abstracts. *The purposes of this scientific article is to describe the meaning of Tarbiyah Khuluqiyah in the context of the Al-Quran and Hadith, Internalization of Tarbiyah Khuluqiyah in Daily Life in Children in Langgar Darut Taqwa Palajau Village analyze the challenges in internalizing these values in children at Palajau Village. This research method is field research and intersection four qualitative approach. The subjects of this research are 2 imams of Langgar Darut Taqwa. The object is the internalization of Tarbiyah Khuluqiyah of children in Langgar Darut Taqwa Palajau Village. Data collection of this study are observation, interviews and documentation. The research location is at the intersection of four Palajau Villages, Pandawan District, Hulu Sungai Tengah Regency, South Kalimantan Province. The results of this study are in the form of internalization of Tarbiyah Khuluqiyah in children at the intersection of four Palajau Villages which is carried out by carrying out various strategies, namely through exemplary, giving advice, mentoring, and giving rewards and punishments. Tarbiyah Khuluqiyah there has two challenges, namely due to the influence of socialization and social media. Tarbiyah Khuluqiyah also plays an important role in the formation of children with character which is reflected in several things, namely the formation of moral awareness, character development based on Tarbiyah Khuluqiyah values and social interaction. From these results, it can be concluded that the internalization of Tarbiyah Khuluqiyah for children in the Darut Taqwa langgar at intersection four Palajau is carried out by priests with various strategies and there are challenges.*

Keywords. *Al-Qur'an; Hadith; Tarbiyah Khuluqiyah*

Abstrak. Tujuan dari artikel ilmiah ini ialah untuk mendeskripsikan pengertian *Tarbiyah Khuluqiyah* dalam konteks Al-Quran dan Hadits, Internalisasi *Tarbiyah Khuluqiyah* dalam Kehidupan Sehari-hari Pada Anak-Anak di Langgar Darut Taqwa Desa Palajau serta menganalisis tantangan dalam internalisasi nilai-nilai tersebut pada anak-anak simpang empat Desa Palajau. Metode penelitian ini penelitian lapangan dengan pendekatan kualitatif. Subjek penelitian ini adalah 2 orang imam langgar Darut Taqwa. Objeknya adalah Internalisasi *Tarbiyah Khuluqiyah* Anak-Anak di Sekitar Langgar Darut Taqwa Desa Palajau. Pengumpulan data dilakukan melalui observasi, wawancara dan dokumentasi. Lokasi penelitian berada di simpang empat Desa Palajau Kecamatan Pandawan Kabupaten Hulu Sungai Tengah Provinsi Kalimantan Selatan. Hasil penelitian ini berupa internalisasi *Tarbiyah Khuluqiyah* pada anak-anak simpang empat Desa Palajau yang mana dilakukan dengan melakukan berbagai strategi yakni melalui keteladanan, nasihat, pembimbingan, serta pemberian hadiah dan hukuman. *Tarbiyah Akhlak* di sana memiliki dua tantangan yaitu akibat pengaruh pergaulan serta media sosial. *Tarbiyah Khuluqiyah* juga berperan penting dalam pembentukan anak-anak yang berkarakter yang tergambar dalam beberapa hal yaitu pembentukan kesadaran moral, pengembangan karakter yang berbasis nilai *Tarbiyah Khuluqiyah* serta interaksi sosial. Dari hasil tersebut dapat disimpulkan bahwasanya internalisasi *Tarbiyah Khuluqiyah* pada anak-anak di langgar Darut Taqwa di

simpang empat Palajau dilakukan oleh para imam dengan berbagai strategi beserta tantangannya.

Kata Kunci. Al-Qur'an; Hadis; *Tarbiyah Khuluqiyah*

A. INTRODUCTION

Character education is currently highly valued in Indonesia. Islamic character education is basically related to *Akhlakul karimah* education. Morals direct humans to noble values, peace, and mutual respect (Maulidi et al. 2022). The life of a good Muslim is characterized by the ability to perfect one's morals in accordance with the example given by the Prophet Muhammad Saw as the source of life (Sa'diah and Hidayah 2023). The internalization of *Tarbiyah Khuluqiyah* (moral education) in children has a very important role in shaping the moral and spiritual foundations of future generations. In an environment rich with religious values such as langgar Darut Taqwa in Palajau the application of *Tarbiyah Khuluqiyah* becomes the main focus in preparing Village children to face moral challenges in their lives (Kamila 2023).

Amidst the rumblings of changing times, the Darut Taqwa langgar in Palajau Village remains a solid oasis of cultural and religious diversity. Here, the children of Palajau Village are guided in the process of character building through *Tarbiyah Khuluqiyah*, a concept rich in values in Islamic teachings. With this research, we will explore the uniqueness and uniqueness of this langgar in applying *Tarbiyah Khuluqiyah* to the next generation of Palajau Village.

Langgar Darut Taqwa, which is located right in the middle of the intersection of four Palajau villages, is one of the places of worship for Muslims (*fardhu* prayers in congregation) who live in the area. In addition, this langgar is also used as a place for religious activities involving the community both from the groups of children, adolescents, men, and women. However, this research will focus more on internalization applied to children. The internalization of *Tarbiyah Khuluqiyah* for children in langgar Darut Taqwa is one of the unique things where this langgar prioritizes attracting the attention of children who are still considered innocent to be diligent and have an interest in carrying out worship in the langgar. The imams in the langgar believe that if children start to be accustomed from an early age to routinely perform fardhu prayers in congregation in the langgar, it will have an impact on their morals in their daily lives. Therefore, it is necessary to give them comfort and freedom when they are in the langgar so that they feel that the langgar is a pleasant place for them.

Tarbiyah Khuluqiyah for children in langgae Darut Taqwa is not just a series of teachings, but a process of experience and example. Under the humble roof of the langgar, the imams dedicatedly establish a close relationship with the children, guiding them in digesting, accepting, and practicing Islamic values in their daily lives. In this article, we will explore the journey of internalizing *Tarbiyah Khuluqiyah* for children in Darut Taqwa langgar, which is carried out by the imams in the langgar.

The beginning of the *Tarbiyah Khuluqiyah* activity is the beginning of the reports of parents to the imam that their children at the intersection of four Palajau villages, are often lazy to neglect to perform the five daily prayers. From there the imams took the initiative to familiarize the children to always pray in congregation in the langgar with the aim that the children were guaranteed to have prayed. As time went on and the children became accustomed to going to the langgar, little by little the priests also began to make movements in order to instill *Tarbiyah Khuluqiyah* to the children. This is of course not far away so that the children will have *Akhlakul karimah* embedded in each of them

Based on these conditions, various strategies are carried out so that children can have an understanding and practice of Akhlakul karimah in their daily lives. It certainly appears various kinds of challenges experienced. By tracing the treasury of verses of the Qur'an and hadiths full of wisdom, we will see how Islamic values are realized in the real actions of the children of Palajau Village. However, like a stepping stone that separates rivers, the process of internalizing *Tarbiyah Khuluqiyah* is faced with challenges that test its sustainability. By embracing the latest concepts and sophisticated pedagogical principles, Langgar Darut Taqwa seeks to ensure that *Tarbiyah Khuluqiyah* remains relevant and effective in the face of the dynamics of the times.

There are previous studies that are relevant to discussing *At-Tarbiyah Khuluqiyah* but with a different research focus from the research that this researcher is working on. In a study entitled Internalization of Moral Education Values in Surah Al-Hujurat Tafsir fi Zilalil Qur'an. In this study, it discusses the internalization of morals but not in the form of application only in the form of literature studies (Anwar 2021). In contrast, this research was conducted in the field and saw firsthand how the internalization of *Tarbiyah Khuluqiyah* was carried out.

In addition, the research entitled Internalization of Moral Education in Strengthening the Islamic Character of MI Perwanida Blitar Students also examines how the process of internalizing moral education but this is studied to strengthen character in a person, and the research only focuses on students at MI Perwanida Blitar (Alfiyah and Hariyadi 2022).

Another study entitled Internalization Strategy of Moral Values in Efforts to Form Students' Social Care also discusses matters related to this study and focuses on the strategies used in internalizing these moral values in an effort to form students' social care (Susanto, Setiaji, and Sulastri 2022).

Tarbiyah Khuluqiyah (moral education) is an important aspect in Islam that is emphasized in the Al-Quran and Hadith (Wardani et al. 2024). Based on the description above, this article aims to describe the meaning of *Tarbiyah Khuluqiyah* in the context of the Al-Quran and Hadith, Internalization of *Tarbiyah Khuluqiyah* in Daily Life in Children in Langgar Darut Taqwa Palajau Village and analyze the challenges in internalizing these values in children at the intersection of four Palajau Villages. And it is hoped that this research will become information and insight for the community and further researchers regarding the internalization of *Tarbiyah Khuluqiyah* towards children.

B. RESEARCH METHODS

This research is a field research with a qualitative approach. The subjects of this research are 2 imams of Langgar Darut Taqwa named Akhmad Rifky Fadhilah and Aldi Saputra. The object is the internalization of *Tarbiyah Khuluqiyah* for children in Langgar Darut Taqwa Palajau Village. Data collection in this study went through three stages, namely observation, interviews and documentation. The research location is at the intersection of four Palajau Villages, Pandawan District, Hulu Sungai Tengah Regency, South Kalimantan Province. The data sources in this research are divided into primary and secondary data sources. Primary data sources in this study are from 2 imams of Darut Taqwa langgar. While secondary data sources come from books and articles related to the theme discussed. The technic of analysis data on this research are data reduction, data presentation and conclusions.

C. RESULTS AND DISCUSSION

1. *Tarbiyah Khuluqiyah* based Qur'anic Perspective

Tarbiyah Khuluqiyah is defined as moral or ethical education. The explanation of the meaning of *Tarbiyah Khuluqiyah* is a process of internalizing values or values of *al-karimah* morals towards children so that these values will be embedded and grow strong in the mindset or mindset, words, actions to how they interact with God, humans, and the surrounding environment. From this explanation, it can be understood that what is meant by *Tarbiyah Khuluqiyah* is the process of instilling and growing good moral values into students so that they have good morals towards God, others and the environment (Rahmah and Maharani 2024). So that with the *Tarbiyah Khuluqiyah*, students will be accustomed to and familiar with speaking politely, acting politely and being able to treat others well.

In the Al-Qur'an, there are several verses that describe matters relating to Al *Tarbiyah Al-Khuluqiyah*. The following verses and their explanations (Hafsah and Afni 2021):

a. Akhlak to Allah

Demonstrating it involves the way we speak and act appropriately and with dignity towards Him. This not only happens through the performance of direct worship such as prayer and fasting, but also through daily behaviors that interpret a strong relationship with God outside of worship times (Alhadad, Samad, and Hamide 2021).

(Q. S. Luqman/31: 13).

وَإِذْ قَالَ لُقْمَانُ لِبْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ۝ ١٣

(Remember) when Luqman said to his son, as he was advising him, "O my son, do not associate partners with Allah; indeed, associating partners with Allah is a great injustice."

In Surah Luqman, the prohibition against associating partners with Allah is emphasized. The 13th verse provides instruction on the oneness of God, known as monotheism, and also reminds people to avoid committing shirk. Shirk, which is explained as associating God with other than Him, is a very serious and power that should offense as it tries to give the majesty only belong to God to His weak creatures. A person who has faith strong in his heart will not doubt the power of the One True God, who has complete control over the life, creation, death and resurrection of His creatures. Every action taken by a believer is a reflection of goodness and sincerity, because he realizes that all his actions are monitored by Allah and will be held accountable in the hereafter. In the heart of a believer, it is fully believed that Allah is the only One and the Almighty, who has given all favors, provided sustenance, and created everything that is visible and invisible (Ahmad 2021). Shirk is an act that is strictly prohibited because it has consequences that will make destruction and enormous ugliness (Saleh et al. 2024).

Based on the explanation above, we can understand that as His creatures, of course, we must have morals towards Him, namely by not associating with Him, obeying His commands and staying away from all His prohibitions (Hawassy 2020). Because shirk is a very bad thing and hated by Allah SWT (Muis et al. 2023) therefore never be tempted to commit a shirk or associate Allah SWT.

b. Akhlak to Parents

(Q. S. Luqman/31: 14).

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلِيًّا وَهْنٌ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ ۝ ١٤

We have enjoined upon mankind (to do good) to both parents his parents. His mother conceived him in a state of increasing weakness and weaned him in two years. (Our Will,)

"Give thanks to Me and to your parents." Only to Me (you) return. The latest time for weaning is until the child is two years old.

In this verse, it illustrates how great the struggle of both parents in guiding, caring for, and nurturing their children with love (Rufaedah 2020). From there, children are reminded to appreciate all the struggles that mothers have done, such as experiencing difficulties during pregnancy that are getting heavier day by day and sleeping in uncomfortable positions. Furthermore, children are reminded of the sacrifice of a mother who is willing to face the risk of life during childbirth (Lickona 2022). In addition, parents are also willing to sacrifice their sleep to provide protection and comfort to their children at night, including changing diapers and performing other tasks. They care for and raise their children with dedication and sincerity, readily giving everything they have for their children's happiness. Therefore, children are reminded to always try to repay their parents' kindness (Setiadi 2020) with commendable behavior, respect them, and always be grateful and thankful for all the sacrifices and affection that their parents have given (Huda, Surbiantoro, and Mulyani 2021).

c. Akhlak to oneself

Self-esteem involves how we treat ourselves, which is considered a trust from Allah. Everything that we have, both physically and mentally, should be valued properly, fairly, and according to our own abilities. For example, when we are given the blessing of sight, it is important that we use our eyes wisely and treat them responsibly. Otherwise, we must be prepared to face the consequences of inappropriate behavior towards ourselves (Alhadad et al. 2021).

(Q. S. Luqman/31: 16 dan 17)

يٰۤاِبْنٰىٓ اِنَّهَاۤ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِىۡ سَخْرَةٍ اَوْ فِى السَّمَٰوٰتِ اَوْ فِى الْاَرْضِ يٰۤاْتِ بِهَا
اللّٰهُ ۗ اِنَّ اللّٰهَ لَطِيفٌ خَبِيْرٌ ۙ ۱۶ يٰۤاِبْنٰىٓ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ
عَلٰى مَاۤ اَصَابَكَ ۗ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْر ۙ ۱۷

(Luqman said,) "O my son, surely if there is (an action) as heavy as a mustard seed and it is in a rock, in the heavens, or in the earth, surely Allah will bring it forth (to be rewarded). Verily, Allah is the Most Gentle, the Most Meticulous. Allah is All-Merciful means that Allah's knowledge encompasses everything, no matter how small.

The verse describes how Luqman's will is given to his son so that he will always be careful and wary of a temptation that wants to direct and influence humans to be able to do deeds actions that are not good or contain sin. It can be understood that Allah commands humans to always have morals towards themselves by avoiding actions that harm themselves in order to provide peace within themselves. What is meant by morals to oneself in the verse is to keep away from actions that are vile and lead to sin. So that we are able to maintain ourselves from all things that are not good and can harm ourselves. The right morals towards oneself is to always carry out Allah's commands such as prayer in order to get His pleasure in every step he takes in his life. Every human being has their own rights and obligations. The morality towards oneself is certainly done by being able to appreciate what is in oneself and not merely wasting it. Of course, as a human being has a lot of potential, it is necessary for humans to develop it in the best way possible in order to maximize it. Every individual has a responsibility to himself that must be fulfilled in order to obtain his rights. This responsibility is not just about self-interest or oppression. Humans consist of two aspects, namely matter (body) and spirit (soul). In addition, humans

have a soul that is different from other creations of God. Each aspect has its own rights, and each aspect must fulfill its responsibilities towards the other to obtain its respective rights. Therefore, morality toward oneself includes attitudes toward oneself, both physically and mentally. We should treat ourselves fairly and never force ourselves to do something that is not good or even harmful to the soul. Muslims have various types of morals towards themselves, namely morals towards the body, morals towards the mind, and morals towards the soul (Muhurin 2020, 2).

d. Akhlak to others

(Q. S. Luqman/31: 18-19)

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝ ١٨ وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝ ١٩

Do not turn your faces away from people (out of pride) and do not walk the earth arrogantly. Verily, Allah dislikes those who are arrogant and boastful.

Meaning: Be reasonable in walking and soften your voice. Verily, the worst sound is that of a donkey." When walking, do not go too fast or too slow.

In verse 18, the prohibition against being arrogant towards one's fellow human beings is emphasized, which is a highly valued part of manners and ethics. The importance of speaking politely and considerately to others, giving them your wholehearted attention and taking care of the other person's feelings, is a sign of the moral excellence that is intended. Allah dislikes people who are arrogant and proud of themselves, as if they have everything. On the other hand, verse 19 emphasizes the importance of modesty in our behavior, both in our steps and in the way we speak. We are directed not to be too hasty or too slow in our actions, but to maintain a modest demeanor somewhere in between. Furthermore, we are commanded to moderate our voices when speaking, so as not to go beyond the necessary limits. Otherwise, it would be considered bad behavior, such as speaking in a loud, exaggerated voice (Mursalin, Azkiyannada, and Hidayat 2023).

The explanation above states that humans as creatures of Allah SWT all have the same and equal position. As for what distinguishes the high degree of a person in the side of Allah is one's faith and piety. Therefore, as humans, we should not discriminate just because of differences in economic levels, education levels, ethnicity, race, culture and other differences. Humans are always full of differences but must still do good to all because all are equally humble creatures of God and have no power without the grace of Allah SWT. Treat each other equally and fairly.

2. *Tarbiyah Khuluqiyah* in Hadith Perspective

There are actually many hadiths that discuss *Tarbiyah Khuluqiyah* and in this study will discuss one of these hadiths. Here is the hadith and its explanation:

(HR. Bukhari:3559)

حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ لَمْ يَكُنْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَحِّشًا وَكَانَ يَقُولُ إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا

This hadith describes that the Prophet has a good nature and gives very high appreciation to people who have noble morals. It can be understood that noble character is

something that needs to be possessed by the people. Therefore, as Muslims, it is certainly required to always be able to have noble. As a human being who is a Muslim, of morals and must be taught (Umar 2022, 44). As a human being who is a Muslim, of morals and must be taught (Umar 2022, 44). course this is not a trivial thing because even the Prophet strongly emphasizes his people to have good morals. This has been clearly illustrated by the high award given by the Messenger of Allah to anyone of his people who has praiseworthy morals.

3. Internalization of *Tarbiyah Khuluqiyah* in Daily Life of Children at Langgar Darut Taqwa, Palajau Village

In internalizing *Tarbiyah Khuluqiyah* in children at intersection four Palajau, the figure of the imam becomes a very important role in growing and instilling good morals so that the children there have a good personality and character. To find out more about what methods the imams apply, researchers will explain in more detail in this study.

The children at the intersection of four Palajau villages have a very close relationship with the Imams at the Darut Taqwa langgar. Therefore, it is easy for the Imams to internalize *Tarbiyah Khuluqiyah* towards them. The children referred to in this study are children aged 4-15 years who live around the Darut Taqwa langgar at the intersection of four Palajau villages in Pandawan sub-district, Hulu Sungai Tengah district.

How this concept can be internalized and applied in various aspects of daily life. There are various strategies that can be applied to internalize *Tarbiyah Khuluqiyah* in daily life, namely as follows:

a. Exemplary Strategy

Children at the intersection of four Palajau villages have a very shrewd character and easily imitate something from what they see, hear and teach. Ka Aldi and Ka Fadhil as an imam in the Darut Taqwa langgar try to always maintain their attitude children can imitate good things from them.

The imams provide examples of good morals by directly showing the children what kind of behavior should be done. This can be seen from the imams who always give examples in terms of manners to parents, manners when in the langgar, manners when making friends, manners when eating.

By seeing what the Imams do, the children gradually follow what they see. They also follow the manners practiced by the imams. For example, when they meet their parents, they will bow slightly and greet them and even shake their hands. In addition, it can be seen when they are in the langgar, they remind each other that they should not joke when praying in congregation, disturb friends who are praying and do not go out when the congregational prayer is in progress.

One of the reasons this can grow in them is due to the role modeled by the imams in the Darut Taqwa center.

b. Guidance Strategy

It's not far from the figures of the imams, in the Darut Taqwa langgar also routinely conducts guidance for children at night after congregational prayers in introducing *Tarbiyah Khuluqiyah* in their daily lives. The guidance carried out is structured and some are unstructured. The structured guidance in question is in the form of religious studies that discuss about Akhlakul karimah which is easy to understand and very important for them to instill in themselves. Such as morals in making friends, morals to parents, reminding each other in kindness, helping each other, and sharing with those who are more in need. In addition, they also often carry out guidance in reading the Al-Qur'an and Dhikr together.

As for unstructured guidance, it is guidance that is carried out without a fixed time and without prepared material. Usually this is done by the imams by taking a short time after congregational prayer in the langgar. The children will get close to the imam and ask questions about the teachings of Islam, especially about morals. Then the imams answer whatever questions (in a joking manner) one of them have. For example, when one of their friends mocked (in a joking manner) one of their friends when they were about to pray in congregation. They questioned whether it was permissible to reprimand him directly or what should be done.

These small talks are one of the strategies used to internalize *Tarbiyah Khuluqiyah* in children. This is done so that children feel more attached to the langgar, especially the role of the imams, so that children continue to be enthusiastic in worshiping Allah and are able to practice good morals in their daily lives.

c. Advice Strategy

Children are creatures who must always be reminded of goodness. At they are not afraid to try new things that make them curious. So it is this time necessary to be advised and reminded in accordance with the teachings of Islam. For example, the children at the intersection of four Palajau villages like to play in the neighborhood. This is not prohibited by the priests. Instead, they are given the opportunity and a comfortable place so that they become more diligent in going to the langgar. Although the initial intention was just to meet with his friends and wanted to play together. However, they are advised to know the time and not disturb the people who are praying. They are given the opportunity to play when before the congregational prayer and afterwards. This is done so that they can still absorb the advice without hating those who advise.

By being given such an opportunity, the children are more often given advice from the priests such as advice to study hard, cover their aurat, and make friends without hating each other. Usually the advice given can be group or personal depending on the context.

d. Reward and punishment strategies

Internalizing *Tarbiyah Khuluqiyah* in children is a difficult thing. When giving reprimands and appreciation, it must still be in accordance with their needs. Sometimes they need appreciation for the achievements they have achieved, for example, diligent prayers in congregation to the langgar, not joking when worshiping, and other good things. So with that usually the imams of Darut Taqwa langgar will occasionally give them rewards or gifts. This reward is usually in the form of buying things that they like such as ice cream, snacks, and other forms of appreciation. In addition to giving rewards, the imams of Darut Taqwa langgar also often punish the children for what they have done. Usually for fighting with their friends when they are in the langgar, making noise to disturb people who are praying and so on. The punishment given can be in the form of confiscation of toys brought to the langgar, or given a warning and required to apologize to friends who have been hurt. After an in-depth study of the strategies used by priests in implementing moral tarbiyah for children at the intersection of four Palajau villages, it turns out that they are in accordance with what is stated in surah Luqman verses 12-19 which explains that Luqman applies several methods in conducting moral education to his children, namely through advice, example and habituation.

4. Challenges in Internalizing *Tarbiyah Khuluqiyah* for Children in Langgar Darut Taqwa Palajau Village

The internalization of *Tarbiyah Khuluqiyah* towards children at the intersection of four Palajau villages has been running properly. But there are still some challenges in the process, the following explanation:

a. Socializing

Children are often easily influenced by who they hang out with and where they hang out. When *Tarbiyah Khuluqiyah* has been carried out when violated and its surroundings. However, this often changes due to socialization at school. Usually they will forget what they have been taught in the offense and not apply it at school. This was obtained from the reports of his other friends to the imams at the Darut Taqwa langgar. Often they argue with their friends, joke excessively and so on. This is one of the challenges in internalizing *Tarbiyah Khuluqiyah* when they are already in a different environment. Whether they can maintain what has been instilled or be influenced by other environments.

b. Social Media

Children do not carry smartphones when they are in the center. However, when they are at home, they will usually play social media. The problem is that they do not practice the morals that have been taught, such as revealing their aurat on WhatsApp stories. This is a challenge for the priests to be able to teach the morals that have been taught. Hal tersebut menjadi tantangan bagi para imam agar mampu menginternalisasikan lebih internalize more deeply how morals in covering the aurat should be, especially for girls. The use of social media is quite difficult to monitor, so this is one of the challenges for priests in internalizing *Tarbiyah Khuluqiyah* for children in Palajau Village.

5. Analysis of the Role of *Tarbiyah Khuluqiyah* in Forming Children in Langgar Darut Taqwa Palajau Village with Character

The formation of children with character is very urgent in this day and age and is one of the goals of national education in Indonesia (Anisyah, Marwah, and Yumarni 2023). Character education is an effort to direct someone to understand and internalize ethical values with full awareness (Sari and Wirdanengsih 2023). Based on this, it follows how *Tarbiyah Khuluqiyah* plays a role in shaping children in the Darut Taqwa langgar in Palajau Village who have character:

a. Building Moral Awareness

Judging from the previous discussion, it is known that the children of intersection four of Palajau Village began to have moral awareness formed as a result of *Tarbiyah Khuluqiyah*. *Tarbiyah Khuluqiyah* in Langgar Darut Taqwa is not just about teaching moral values, but rather about creating a deep moral awareness. Through the approach of the Al-Qur'an and Hadith, children are given a deep understanding of the essence of honesty, justice, being civilized with elders, not joking excessively and compassion in Islam. They learn to not only understand, but also internalize these values in their daily actions.

b. Character Development Based Value *Tarbiyah Khuluqiyah*

Tarbiyah Khuluqiyah in Langgar Darut Taqwa aims to develop children's character based on moral and spiritual values. They are taught to be responsible, honest, and care for the environment. Through various learning activities integrated with religious values, such as recitation, dhikr, and Qur'anic studies, children learn to make Islamic values a guide in acting and interacting with others. The characters that are instilled are good characters that include Akhlakul karimah according to Islamic teachings, namely: Akhlak To Allah, Akhlak To Others and Akhlak To Yourself.

c. Social Interaction

Tarbiyah Khuluqiyah focuses not only on individual character building, but also on strengthening social relations in society.

The formation of attitudes and habits in the internalization process certainly requires support from the environmental culture where children interact with society (Huda and Rahim 2023). Children in Langgar Darut Taqwa are taught to respect each other, cooperate, and help others as part of their religious teachings. They are taught to be open or not to close themselves in social life with the community. This is reflected in the children

who are happy to attend when there is an invitation from the community for celametan and other events. From the descriptions above, it proves that there are differences between this research and several previously researched studies which researchers have mentioned in the introduction, one of which is entitled Internalization Strategy of Moral Values in Efforts to Form Students' Social Care also discusses matters related to this research and focuses on the strategies used in internalizing these moral values in an effort to form students' social care. However, The research that the researchers conducted also discussed moral tarbiyah in the perspective of the Al-Qur'an and Hadith (Susanto et al. 2022). However, this research strengthens the research that the internalization of tarbiyah morals must use a strategy so that it can be done more optimally.

D. CONCLUSION

Tarbiyah Khuluqiyah or moral education is the process of instilling values in children so that they develop in their thoughts, words, noble moral and actions, as well as in interactions with God, humans, and the environment. In the Al-Qur'an, this concept is emphasized through the command not to associate partners with God, to be filial to parents, to protect oneself from bad deeds, and to behave well towards others. The Hadith also emphasizes the importance of noble morals, with the Prophet giving high rewards to those who have good morals. The internalization of *Tarbiyah Khuluqiyah* in children's daily lives can be done through role modeling, mentoring, advice, and giving rewards and punishments. The implementation of these strategies, as practiced by the imams at Langgar Darut Taqwa in Palajau Village, has proven to be effective in shaping good character and noble character in children.

This research still has many shortcomings both in terms of searching for Al-Qur'an and Hadith verses related to the internalization of *Tarbiyah Khuluqiyah* or others. Even so, it is hoped that this research can contribute to society, especially in the field of morals. It is hoped that future researchers will more deeply examine the issues discussed.

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