

The Internalization of Akhlakul Karimah Values at TPQ Imamul Muttaqin in Kenangkan Hamlet, Bergas Kidul Village, Semarang Regency

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ABSTRACT

Noble character (akhlakul karimah) is the main foundation in shaping students' character in Islamic education. The cultivation of moral values is not sufficient to be carried out through the delivery of material cognitively, but requires a process of internalization that takes place continuously in daily life. Taman Pendidikan Al-Qur'an (TPQ) as a non-formal educational institution has a strategic role in fostering children's morals through Qur'anic learning and the habituation of religious behavior. This study aims to analyze the process of internalizing akhlakul karimah values at TPQ Imamul Muttaqin, Kenangkan Hamlet, Bergas Kidul Village, Semarang Regency, and to identify the factors that support and hinder the process. The research uses a qualitative approach with a case study design. Data were obtained through observation, interviews with the head of TPQ and teachers, as well as documentation of learning activities. Data were analyzed through stages of data reduction, data presentation, and conclusion drawing to obtain a comprehensive description of the dynamics of the internalization of akhlakul karimah values in the context of non-formal education. The results show that the internalization of akhlakul karimah values is carried out through role modeling and habituation that are consistently applied in learning activities. The values instilled include honesty, discipline, responsibility, respect for teachers and parents, politeness, and a helpful attitude. The role modeling of ustaz and ustazah becomes the most dominant method because students tend to imitate the behavior of educators in daily interactions. The habituation of religious activities such as collective prayer, reading the Qur'an, maintaining proper conduct, and time discipline strengthens the practice of values in real life. The success of internalization is supported by a religious community environment and the involvement of parents in reinforcing children's habits at home. The obstacles faced include the diversity of students' character, the influence of digital media, and limited parental assistance. This study concludes that the internalization of akhlakul karimah values at TPQ Imamul Muttaqin takes place through the integration of role modeling, habituation, the role of the family, and the support of the social environment. Qur'an-based non-formal education has a significant contribution to the formation of children's character when implemented consistently and continuously. These findings imply that strengthening the synergy between TPQ and the family becomes an important aspect in maintaining the sustainability of children's moral development.

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Introduction

Akhlakul karimah is a strong state of the soul from which various actions arise naturally without the need to think or plan. If the actions that emerge from the soul are positive, they are referred to as good morals. Conversely, if what appears are negative actions, they are referred to as bad morals (Nafarin H, Fitriah, Fisa L., 2023). Morality in Islamic education is not only related to knowledge of moral values, but also to the habituation of attitudes in daily life. The cultivation and development of akhlakul karimah values in students are fundamental matters that must be carried out by educators so that students succeed in education. The cultivation of these values can be carried out through the conditioning of school culture, environmental health, routine and spontaneous habituation, and role modeling (Oktaviana, 2024). Character formation becomes an important point so that students possess good character and are able to take responsibility in facing various problems in their environment.

History shows that a nation will be strong if its morals are strong, and will collapse if its morals are damaged. Education is believed to be an appropriate medium for building intelligence as well as improving human personality. Moral education is not merely intended to make individuals intelligent but is directed toward forming individuals with noble character (Badrudin & Shidiq, 2022). Education takes place not only inside the classroom, but also outside the classroom as part of developing all aspects of human personality. Education is a conscious and planned effort to create a learning atmosphere so that students actively develop their potential, possess spiritual strength, self-control, personality, good morals, and the skills needed for themselves and society (A. Rahman, 2022). Akhlakul karimah values become the main foundation in shaping the character of Muslims, therefore religious education has an important role in shaping students' moral and social development.

Taman Pendidikan Al-Qur'an as a non-formal educational institution plays a role in fostering children's morals. TPQ not only teaches the ability to read the Qur'an, but also instills akhlakul karimah values in daily life. Education in TPQ is carried out through Qur'anic learning, the habituation of worship practices, and the cultivation of ethics in every learning activity. Previous research shows that TPQ contributes to the formation of children's character. Hidayat (2020) states that TPQ plays an important role in shaping children's character through instilling discipline, respect, and kindness. Nurhadi (2021) explains that the implementation of character education based on akhlakul karimah is carried out through direct instruction and role modeling while involving parents. Fatimah (2022) also shows that moral education based on the Qur'an and Hadith influences the formation of character traits such as patience, honesty, and responsibility.

Based on the review of previous studies, TPQ has a significant role in the internalization of akhlakul karimah values in students. Previous studies prove that Islamic religious education in TPQ is able to instill discipline, honesty, responsibility, and positive social attitudes through instruction and role modeling. Nevertheless, studies regarding the in-depth process of value internalization in a specific context still require further examination. TPQ Imamul Muttaqin in Kenangan Hamlet, Bergas Kidul Village, Semarang Regency is one of the TPQs that is active in fostering students' morals. Learning activities are carried out through Iqra', tahsin, memorization of short surahs, daily prayers, and the cultivation of akhlakul karimah values in daily life. The students come from the surrounding community with diverse family backgrounds.

The process of internalizing akhlakul karimah values in this TPQ is carried out through role modeling, habituation, advice, and the implementation of educational rules. The values instilled include honesty, discipline, responsibility, politeness, and helpfulness. The role of educators and parents has a major influence on the success of this development. Based on this background, this

study aims to determine the process of internalizing akhlakul karimah values at TPQ Imamul Muttaqin, Kenangkan Hamlet, Bergas Kidul Village, Semarang Regency, as well as the factors that influence the process.

Method

This study aims to examine in depth the internalization of akhlakul karimah values at Taman Pendidikan Al-Qur'an (TPQ) Imamul Muttaqin, Kenangkan Hamlet, Bergas Kidul Village, Semarang Regency. The research uses a qualitative approach with a case study design. This approach is used to describe factually and objectively the process of internalizing akhlakul karimah values in the context of religious education taking place at the TPQ. The focus of the study is directed at the teaching process and character formation through noble moral values, including politeness, honesty, patience, and compassion. The internalization of values is carried out through understanding the verses of the Qur'an and Hadith and their application in the daily lives of students. This process involves the role of ustaz and ustazah as educators who instill values through lectures, discussions, and practical activities in learning.

The data sources in this study consist of primary data and secondary data. Primary data were obtained directly from the field through interviews with the head of the TPQ, administrators, and teachers of TPQ Imamul Muttaqin. Secondary data were obtained from supporting documents such as notes, archives, tables, and documentation of activities related to the internalization of akhlakul karimah values at the TPQ.

Data collection techniques were carried out through observation, interviews, and documentation. Observation was conducted by directly observing learning activities and students' behavior in the process of internalizing akhlakul karimah values. Interviews were conducted orally with the head of the TPQ and teachers to obtain information regarding the process, methods, and factors influencing moral development. Documentation was used to complement data obtained from observation and interviews through written records and documentation of activities.

Data analysis was conducted qualitatively through several stages, namely data reduction, data presentation, and conclusion drawing. Data reduction was carried out by selecting and focusing on data relevant to the study. Data presentation was conducted in the form of narrative descriptions to facilitate understanding of the research findings. Conclusion drawing was carried out gradually from the data collection process by re-examining the findings obtained so that the research results can be scientifically justified.

This method was used to obtain a clear description of the process of internalizing akhlakul karimah values at TPQ Imamul Muttaqin as well as the factors that support and hinder the process in the context of non-formal education.

Results and Discussion

1. Results

General Overview of TPQ Imamul Muttaqin

The research was conducted at TPQ Imamul Muttaqin located in Kenangkan Hamlet, Bergas Kidul Village, Bergas District, Semarang Regency. This TPQ is a non-formal educational institution that focuses on Qur'anic learning and moral development for children from early childhood to adolescence. Learning activities are carried out in the

afternoon after the Ashar prayer. The curriculum integrates learning to read the Qur'an through Iqra' and tahsin, memorization of short surahs, daily prayers, and the cultivation of akhlakul karimah values in daily life. The students come from the surrounding community with diverse family backgrounds. The teaching staff consists of ustaz and ustazah who have educational backgrounds in religious studies and experience in teaching Qur'anic education. The vision of the TPQ is to create a Qur'anic generation who believe in Allah, carry out obedience, and possess noble character. The mission is implemented through systematic Qur'anic education, worship training, and the cultivation of ethics in every learning activity. The organizational structure consists of a head of the TPQ, a treasurer, and ustaz and ustazah with clear division of responsibilities.

The Process of Internalizing Akhlakul Karimah Values

An interview with the Head of the TPQ on January 5, 2026, indicated that the internalization of akhlakul karimah generally runs well. This is reflected in students' politeness, respect for teachers, and responsibility in participating in learning activities. Observation on February 19, 2026, showed that the internalization process is carried out systematically through habituation and role modeling. Teachers demonstrate patience, discipline, and courtesy in learning activities. Children tend to imitate the behavior of teachers, making role modeling the main method in moral formation. Habituation is carried out through routine religious activities such as praying before and after learning, reading the Qur'an with proper recitation, greeting others, queuing orderly, maintaining environmental cleanliness, and carrying out memorization with discipline.

Akhlakul Karimah Values Instilled

The values instilled in students include honesty, discipline, responsibility, respect for teachers and parents, politeness, and helpfulness. These values are not only delivered in the form of material, but are also directly applied in daily activities within the TPQ environment. Honesty and responsibility are reflected in the completion of tasks and memorization. Discipline is cultivated through punctuality and orderly queuing during activities. Respect for teachers and parents is taught through proper speech and behavior. Helpfulness and politeness are instilled through interactions among students in learning activities.

To provide a clearer and more structured overview of the findings, the internalization of akhlakul karimah values at TPQ Imamul Muttaqin is summarized in Table 1. The table illustrates the relationship between the values instilled, the methods applied, and their implementation in daily learning activities.

Table 1:1 Internalization of Akhlakul Karimah Values at TPQ Imamul Muttaqin

No	Value Internalized	Method Applied	Form of Implementation	Behavioral Indicators
1	Honesty	Role modeling, advice	Moral guidance and daily supervision	Students admit mistakes and speak truthfully

2	Discipline	Habituation	Punctual attendance, orderly queuing, compliance with rules	Students arrive on time and follow learning rules
3	Responsibility	Habituation, advice	Completing memorization and assigned tasks	Students complete memorization according to targets
4	Respect for teachers and parents	Role modeling	Greeting, polite speech, attentive listening	Students demonstrate respectful behavior
5	Politeness	Role modeling, habituation	Maintaining proper conduct during learning	Students interact courteously
6	Helpfulness	Habituation	Assisting peers during learning activities	Students voluntarily help classmates

As shown in Table 1, role modeling and habituation emerge as the dominant strategies in embedding moral values within students' daily practices. The internalization process is therefore reflected not only in verbal instruction but also in consistent behavioral practice within the TPQ environment.

Methods Used in Internalization

The methods used by ustaz and ustazah include role modeling, habituation, advice, and the provision of rewards and educational sanctions. Role modeling is the most dominant method because students often imitate the behavior of teachers in daily life. Habituation is carried out through religious routines and rules that are consistently implemented. Advice is given when students make mistakes or require guidance. Rewards and sanctions are given in an educational manner to reinforce positive behavior and reduce inappropriate behavior.

The Role of Educators and Parents

Educators function as guides and primary role models within the TPQ environment. Parents play a role in reinforcing these habits at home. Interview results indicate that moral achievement is more optimal when there is continuity between education at the TPQ and upbringing within the family.

Supporting and Inhibiting Factors

Supporting factors include a religious community environment, routine religious activities at the mosque, and support from religious leaders and local community members. Inhibiting factors include parents' busy work schedules with shift systems, the influence of digital media, and differences in students' character and backgrounds.

Evaluation of Internalization

Evaluation is conducted through direct observation of students' behavior, assessment of discipline levels, and communication with parents regarding children's development at home. The evaluation process takes place continuously within daily learning activities.

2. Discussion

The research findings indicate that the internalization of akhlakul karimah values at TPQ Imamul Muttaqin takes place through role modeling and habituation carried out consistently. This pattern shows that the internalization process does not stop at the delivery of moral material, but continues through repeated practices and intensive social interaction. In internalization theory, values become part of an individual when they are consciously accepted and manifested in daily actions. The habituation practices carried out at the TPQ demonstrate a process of value transformation from the stage of recognition to the stage of implementation.

The dominance of the role modeling method in this study demonstrates the strong role of educators as figures in shaping children's character. Children at the TPQ age are in a developmental phase in which the process of imitation is highly prominent. This finding reinforces the results of Setiawan (2021), who emphasizes that educators' behavior has a direct influence on the development of akhlakul karimah. This similarity indicates that the personal quality of ustaz and ustazah becomes a central factor in the success of value internalization.

The habituation of religious activities such as collective prayer, reading the Qur'an, maintaining proper conduct, and time discipline shows that internalization is carried out through repeated reinforcement of behavior. This pattern is in line with Sulaiman (2021), who states that akhlakul karimah education in TPQ is effective when values are instilled through real activities rather than merely lectures. The similarity of these findings strengthens the view that the habituation strategy is a relevant approach in religion-based non-formal education.

The values instilled at TPQ Imamul Muttaqin include honesty, discipline, responsibility, respect for teachers and parents, politeness, and helpfulness. These values reflect the vertical and horizontal dimensions in Islamic teachings. This result is consistent with Fatimah (2022), who shows that moral education based on the Qur'an and Hadith has an impact on the formation of responsible and patient attitudes in children. This similarity indicates that value internalization at the TPQ follows a pattern consistent with similar institutions.

Parental involvement in reinforcing students' habits at home becomes an important finding in this study. Value internalization cannot run optimally without support from the family environment. This finding supports Nurhadi (2021), who emphasizes the importance of synergy between educational institutions and families in character education. Without continuity between the TPQ and the home environment, the values instilled may not be sustained.

The religious social environment of Kenangkan Hamlet also contributes to the success of internalization. Community religious activities reinforce the habituation of values taught at the TPQ. This result shows that moral education does not stand alone, but is influenced by the surrounding social culture. Community support becomes an external reinforcement that strengthens students' character formation.

Findings regarding inhibiting factors such as the influence of digital media and parents' busy schedules indicate that value internalization faces contemporary challenges. Digital media may present values that conflict with the teachings provided at the TPQ. The diversity of students' characters also requires a more adaptive approach from educators. This condition shows that value internalization is a dynamic process that requires contextual strategies.

The evaluation conducted through observation of behavior and communication with parents shows that indicators of success are not measured solely through cognitive aspects, but

through changes in attitudes. This approach is consistent with the nature of moral education, which places behavior as the primary benchmark. Thus, the internalization of akhlakul karimah values at TPQ Imamul Muttaqin can be understood as a process involving role modeling, habituation, family support, and social environmental influence.

This study reinforces previous findings regarding the role of TPQ in character formation, while emphasizing the dynamics of the internalization process within a specific local context. The analysis of supporting and inhibiting factors shows that the success of moral development depends on the integration between educational institutions, families, and the social environment..

Conclusion

The internalization of akhlakul karimah values at TPQ Imamul Muttaqin takes place as an integrated educational process involving role modeling, habituation, and the involvement of the social environment. This process shows that moral formation is not sufficiently carried out through the delivery of material alone, but requires consistent practice in students' daily activities. The role modeling of educators becomes a central element in shaping patterns of behavior, while habituation functions to reinforce values so that they are continuously embedded. The success of internalization is influenced by the integration between the role of educators, parental support, and a religious community culture. The synergy between the TPQ and families increases the opportunity for the formation of stable character. Obstacles that arise, such as the influence of digital media and limited parental assistance, indicate that moral development requires adaptive strategies in accordance with children's social development. These findings affirm that non-formal educational institutions such as TPQ hold a strategic position in character formation based on Islamic values. The internalization model applied at TPQ Imamul Muttaqin demonstrates the importance of consistent practice, authentic role modeling, and environmental support as an integrated unity in building akhlakul karimah in children..

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