

Da'wah Strategy of The Ta'lim Al Muhajirin Council in Instilling Moral Values in Children in The Surrounding Environment

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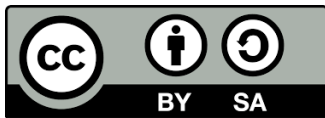
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Children; Ta'lim Assembly; Moral Values; Islamic Education; Da'wah Strategy.

Abstract

This research is motivated by attention to the formation of children's moral values in the midst of social changes and the development of digital media. This research aims to analyze the da'wah strategy applied by the Ta'lim Al Muhajirin Council in instilling moral values in children and identify supporting factors and obstacles to its implementation. The research uses a descriptive qualitative approach with data collection techniques in the form of observation, interviews, and documentation. The research informants consist of one coach, four educators, two students, one parent, and one local resident. The data was analyzed through data reduction, data presentation, and conclusion drawn. The results of the study show that the da'wah strategy of the Ta'lim Al Muhajirin Council is implemented through an educational and contextual approach using exemplary methods (uswah hasanah), habituation, positive reinforcement, storytelling and role-playing, interactive discussions, and the integration of moral values in religious materials. The supporting factors found included educator commitment, parental involvement, community support, and a variety of learning methods. The obstacles include digital media distractions, social influences, inconsistencies in habituation at home, and limited meeting time. Based on the results of observations and informant statements, the strategy shows support for the process of instilling moral values in children; these findings are not intended as a quantitative measurement of effectiveness or cause-and-effect relationships. This research is expected to be a reference for the development of adaptive and sustainable Islamic da'wah and education programs.



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INTRODUCTION

The modern era is characterized by rapid technological advances and ever-changing social changes, often presenting new challenges in the formation of character and moral values, especially in the younger generation (Adi et al., 2020; Alfikro et al., 2024; Bahri & Muzaki, 2021; Daulay & Pulungan, 2021). In the midst of rapid changes in the world and the abundance of information flowing, children are easily influenced by various things that can reduce their basic moral values. This phenomenon is a common concern for the community and educational institutions, both formal and non-formal, to develop effective strategies in instilling noble values. The ta'lim council, as a form of non-formal religious education in Indonesia, plays an

important role in this effort (Faturohman et al., 2023; Fauziyah & Ningsih, 2025; Freeman et al., 2019; Hasyim, 2021). They not only function as a place of religious learning, but also as a center for the spiritual and moral development of the community, including children in the surrounding environment. Various studies have shown the important role of the ta'lim assembly in the formation of character and internalization of moral values among the community (Hasyim, 2021). The ta'lim assembly is often the first place to provide a comprehensive understanding of religion, teach worship practices, and instill noble morals in accordance with Islamic teachings. This ta'lim assembly uses various methods, ranging from interactive lecture methods, the example of teachers, to the habituation of routine religious activities (Jannati et al., 2023; Khasanah et al., 2024; Latifah, 2020; Mifsud, 2024).

In Indonesia, the formation of moral values in children is very important and supported by various institutions, including the family and society (Ramadhani et al., 2026; Supriandi et al., 2023). The family is considered the first and most influential environment in instilling religious and moral values, which is further supported by the participation of the community in creating an environment conducive to the growth and development of children's character. Character education in general, including the application of ideas such as the Pancasila student profile, is becoming increasingly important in forming individuals who have good morals and noble character, and are able to face various challenges of the times. The existence of this ta'lim assembly is an important bridge between religious values and the formation of children's character, especially in dealing with moral problems arising from modern life. Curriculum adaptation and improvement of teaching quality are one of the important focuses in this effort, along with the importance of the role of the ta'lim assembly as a forum for education (Nudin, 2020; Nurasiah et al., 2022; Nurhasanah & Fakhruddin, 2025; Purandina & Winaya, 2020).

However, although the role of the ta'lim assembly in shaping children's character has been widely recognized, there are still various challenges in its implementation. These challenges can include limited resources, administration, environmental influences, and the need for appropriate communication methods to reach the younger generation (Alfikro et al., 2024; Daulay, 2021). Therefore, the da'wah strategy implemented by the ta'lim assembly needs to be understood in depth, especially regarding how the strategy is implemented, what factors support it, and what obstacles arise in the process of instilling moral values in children. This research focuses on the Ta'lim Al Muhajirin Council as a case study to describe da'wah strategies applied in the context of the local environment as well as the supporting factors and obstacles to its implementation (Ramadhani et al., 2026; Rasyid et al., 2024; Rohmah et al., 2023; Salirawati, 2021; Santika, 2020).

Based on the background in this study, the identification of the problem is as follows: 1) The rapid development of the times presents various external influences that have the potential to erode moral values in children. 2) The ta'lim assembly has an important role in non-formal education to instill moral values, but the form of the strategy and its implementation in the local context still needs to be studied further. 3) Lack of in-depth understanding of how the Ta'lim Al Muhajirin Council specifically designs and implements its da'wah strategy for the formation of children's morals. 4) There are obstacles that may be faced by the Ta'lim Al Muhajirin Council in the process of instilling moral values.

Based on the results of the identification in this study, the limitations of the problem are as follows: 1) The focus of the research is on the da'wah strategy of the Ta'lim Al Muhajirin Council. 2) The target of instilling moral values is children in the environment around the Ta'lim Al Muhajirin Assembly. 3) This study uses a descriptive qualitative approach.

Based on the background and limitations of the above problems, the formulation of the problem in this study is as follows: 1) What is the da'wah strategy designed and implemented by the Ta'lim Al Muhajirin Council in instilling moral values in children in the surrounding environment? 2) What are the supporting factors and obstacles faced by the Ta'lim Al Muhajirin Council in carrying out its da'wah strategy to instill moral values in children in the surrounding environment?

Based on the background and identification of the problem, the objectives of this study are as follows: 1) Identify and describe the da'wah strategy applied by the Ta'lim Al Muhajirin Council in instilling moral values in children in the surrounding environment. 2) Identify the supporting factors and obstacles faced by the Ta'lim Al Muhajirin Council in the implementation of its da'wah strategy.

Theoretically, this study is expected to: 1) It can enrich knowledge in the field of da'wah communication, especially related to the da'wah strategy of non-formal institutions in the formation of children's morals. 2) It is a reference for the development of theories related to the role of religious communities in character education in society. 3) It can contribute thinking about various da'wah approaches in supporting the process of instilling fundamental values for child development in the modern era. 4) As well as knowing how theories of children's moral formation can be implemented in life.

Practically, this research is expected to provide benefits including: 1) Insight for the Ta'lim Al Muhajirin Council in organizing their da'wah strategies to instill moral values in children in the surrounding environment can be the basis for developing more effective and relevant programs. 2) For teachers and other administrators of the ta'lim council, this research can be a source of inspiration and reference in implementing da'wah methods that are in accordance with social conditions and children's developmental needs. 3) For parents and the community, this research can increase awareness of the importance of the role of religious institutions such as the ta'lim council in supporting children's moral education. 4) Encouraging cooperation between the family, the ta'lim assembly, and the surrounding environment for the creation of a young generation with noble character and strong character.

METHOD

This chapter describes the methodology used in the research to explore the da'wah strategy of the Ta'lim Al Muhajirin Council in instilling moral values in children in the surrounding environment. The qualitative approach was chosen because the research focuses on a deep understanding of the process, experience, and social context in the implementation of da'wah strategies. This approach allows field data to be understood contextually based on the experiences of the informants and the results of the researchers' observations.

Data collection was carried out through participatory observation, semi-structured in-depth interviews, and documentation. The three techniques were used to obtain an overview of

da'wah activities, methods used, interaction between educators and children, environmental support, and obstacles that arose during the implementation of activities. The use of several data sources also helped researchers obtain a more complete picture of the phenomenon being studied.

Through this approach, the researcher explores how the Ta'lim Al Muhajirin Council implements da'wah strategies, the methods used in child development, and the experiences and perceptions of the parties involved. The research is not designed to quantitatively measure cause-and-effect relationships or the level of effectiveness, but rather to describe the process and findings in the field in depth.

Research Approach

This study uses a descriptive qualitative approach that focuses on exploring the meaning and understanding of the phenomenon of da'wah strategies of the Ta'lim Al Muhajirin Council in instilling moral values in children. The qualitative approach is used to obtain rich and contextual data on the form of strategy, implementation methods, informant experiences, supporting factors, and obstacles that arise in da'wah activities. The descriptive nature of the research is used to present the phenomenon as found in the field, without conducting statistical measurements of children's moral changes.

In its implementation, the researcher observed the activities at the Ta'lim Al Muhajirin Council and explored the perspectives of coaches, educators, students, parents, and local residents through interviews. The data obtained was used to understand how da'wah strategies were implemented and how informants interpreted the process of instilling moral values in children. This approach provides space to capture the variety of experiences and contexts that emerged during the research.

Research Location and Time

The research was carried out at the Ta'lim Council and TPQ Al Muhajirin which are located in Maharta, Pondok Kacang Timur, Pondok Aren, South Tangerang. This location was chosen because the Ta'lim Al Muhajirin Council actively runs da'wah and religious education programs for children in the surrounding environment, so that it is in accordance with the focus of the research.

The series of research took place in the period March-June 2026, including the preparation of proposals and permit management, data collection, data analysis, and report writing. The interviews documented in the attachment were held on May 25, June 4, and June 5, 2026.

Research Informant

The selection of informants is based on their involvement and knowledge of the activities of the Ta'lim Al Muhajirin Council. The research informants are nine people and are selected purposively to obtain perspectives from institutions, educators, students, families, and the surrounding environment. The informants consist of:

1. One coach and four educators of the Ta'lim/TPQ Al Muhajirin Council who understand the vision, program, strategy, method, and implementation of da'wah activities.
2. Two TPQ students aged 8 and 13 who provided information about their experiences while participating in learning and habituation activities at TPQ.

3. One parent of the student who provided a perspective on family support and the experience felt during the child participating in TPQ activities.
4. One local resident who provided information about the existence of the Ta'lim Al Muhajirin Council and observations of the activities and behavior of students in the community.

The purposive sampling technique is used by selecting informants who have knowledge and experience that is relevant to the focus of the research. The variety of informants is intended to obtain diverse perspectives on da'wah strategies, supporting factors, and obstacles in the process of instilling moral values in children.

Data Collection Techniques

Research data was collected through three techniques, namely observation, interviews, and documentation:

1. Participatory observation was carried out at the Ta'lim Al Muhajirin Council to observe the implementation of da'wah activities, the interaction between educators and children, the learning methods used, children's participation, the material presented, and the atmosphere of the activity. Observations were directed to aspects relevant to the da'wah strategy and the cultivation of moral values according to the observation guidelines prepared.
2. Semi-structured in-depth interviews were conducted with nine informants, namely:
 - 4 administrators of the Ta'lim Al Muhajirin Assembly
 - 1 Builder of the Ta'lim Al Muhajirin Assembly
 - 2 Student Children
 - 1 parent
 - 1 local resident

Interviews are used to explore information about da'wah strategies and methods, informants' experiences, forms of moral value instilling, supporting factors, and implementation constraints. Interview guidelines are used as a reference, while follow-up questions are adjusted to the informant's answers so that the data obtained remains relevant to the focus of the research.

3. Documentation is carried out by collecting relevant materials, including the profile of the Ta'lim Al Muhajirin Assembly, activity programs, learning materials, photos of activities, supporting books, institutional administration, report books and curriculum guidelines, as well as activity reflection sheets. The document is used as supporting data to complete information from observations and interviews.

Data Analysis Techniques

Data analysis was carried out in a sustainable manner by referring to the Miles and Huberman model which included data reduction, data presentation, and conclusion drawing (Rohmah et al., 2023). At the reduction stage, data from interviews, observations, and documentation were selected and focused on information related to da'wah strategies, implementation methods, supporting factors, and constraints. The focused data were then presented in the form of narratives and grouped according to the theme of the discussion. Conclusions were drawn by looking at the patterns and relationships between data that answered the formulation of the research problem.

The validity of the data was checked through triangulation of sources and techniques. The information of the coaches and educators was compared with the experiences of students,

parents, and local residents, then matched with the results of observations and available documentation. The comparison was used to see the suitability and differences in information before the researcher prepared interpretations and conclusions.

Research Schedule

The research is carried out following the planned stages, starting from the preparation of proposals and permit management, data collection, data analysis, to report writing. The research schedule is used as an implementation guide so that each stage can be completed in a directed manner.

Table 1. Research Schedule

Yes	Activities	Moon (Year 2026)					
		March	April	May	May	June	June
1	Proposal Preparation & Permit Management	X	X				
2	Data Collection (Observations, Interviews, Documentation)			X	X		
3	Data Analysis & Report Writing					X	X

The implementation of each stage is adjusted to field conditions and the availability of informants. Overall, the series of research will take place in March-June 2026 according to the stages listed in the research schedule table.

RESULTS AND DISCUSSION

Overview of the Ta'lim Al Muhajirin Assembly

This section presents a description of the Ta'lim Al Muhajirin Council as a research location, including its history, vision, mission, organizational structure, and programs and activities relevant to children's moral development. The research location was chosen because the Ta'lim Al Muhajirin Council actively runs da'wah and religious education programs for children in the surrounding environment.

History and Profile of the Ta'lim Al Muhajirin Council

Based on the results of an interview with the founder and supervisor of the Ta'lim Al Muhajirin Council, Mr. Fidiyanto explained that this institution was established in 2016 by several community leaders who have a deep concern for the formation of religious and moral character of children in the Maharta Housing area, Pondok Kacang Timur Village, Pondok Aren District. He said, "This Ta'lim Council is committed to becoming a complete and comprehensive means of religious learning, and based on the Quran and Sunnah". In its implementation, it is not only limited to ritual matters, but also a strong emphasis on instilling moral values derived from Islamic teachings. The development of the Ta'lim Al Muhajirin Council is marked by an increase in the number of worshippers and increasingly diverse programs. This reflects its adaptation to the needs of the times and the dynamics of society.

Regarding the identity of the Ta'lim Al Muhajirin Council, it was built on the basis of sincerity, kinship, and the spirit to continue learning and sharing knowledge, creating an atmosphere conducive to the spiritual and moral growth of children. The process of its establishment and evolution shows a collective awareness of the importance of the role of

religious institutions in filling the void of moral development that may not be fully fulfilled by other formal institutions.

Vision, Mission, and Organizational Structure of the Ta'lim Al Muhajirin Council

Based on the results of an interview with Ustadzah Wiwin, he explained the information about "The vision of the Ta'lim Al Muhajirin Council is to become a place of superior spiritual and moral development that gives birth to a generation with noble character, knowledge, and intelligence and competitiveness". To achieve this vision, the Ta'lim Council sets a mission that includes:

1. Providing Islamic religious education that is in-depth and relevant to the guidance of the times.
2. Instilling noble moral values through effective and attractive da'wah methods.
3. Developing students' potential holistically, both intellectually, spiritually, and socially.
4. Building solid partnerships with parents, schools, and the community in an effort to build children's character.

The organizational structure of the Ta'lim Al Muhajirin Council is relatively simple but functional, led by a chairman and assisted by the coordinator for administration and public relations. Teachers or ustadz/ustadzah are key components in the implementation of the program. And they are selected based on the competence of a deep understanding of the material and the right teaching methods for children. The structure is designed to ensure efficiency in program implementation and management of existing resources (Khasanah et al., 2024).

Programs and Activities of the Ta'lim Al Muhajirin Council in Coaching

Ustadzah Meida revealed that "in the Ta'lim Al Muhajirin Assembly there are programs, including:"

1. TPA/TPQ (Qur'an Education Park): It is a fundamental program that focuses on teaching Qur'anic reading, tajweed, and tahfidz. More than just reading and writing the Qur'an, TPA/TPQ here is also interspersed with the teaching of monotheism and noble morals sourced from the holy verses of the Qur'an and the Hadith of the Prophet Muhammad (peace and blessings of Allaah be upon him).
2. Dhikr and Children's Prayer Assembly: A routine activity that aims to get closer to Allah Ta'ala through morning, evening, and prayer dhikr. In this activity, children are invited to understand the importance of being grateful, asking for forgiveness, and always remembering Allah in every aspect of life, which directly instills the value of tawadhu' and dependence on God.
3. Religious Lectures and Book Studies: Short lecture sessions that are adjusted to the age of children, raising moral themes such as honesty, patience, compassion, respect for parents, and the importance of protecting the environment. The study of selected moral books is also carried out to provide a deeper understanding of Islamic manners and behavior.
4. Ramadan Safari Program and Islamic Holiday Commemoration: Religious momentum is used to instill the values of social concern, sharing, and love for Islamic teachings. Activities such as compensation for orphans, iftar together, and Islamic-themed competitions are a means to support the internalization of these values. Each program is

designed with an interactive and participatory approach, ensuring that children are not only passive listeners, but also actively involved in the process of learning moral values.

Presentation of Research Results Data

This section presents data that has been collected through participatory observation, in-depth interviews, and documentation. The presentation of data is focused on the da'wah strategy of the Ta'lim Al Muhajirin Council, its implementation method, supporting factors and obstacles, and the role of the surrounding environment in the process of instilling moral values in children.

Da'wah Strategy of the Ta'lim Al Muhajirin Council in Instilling Moral Values in Children

Based on the results of observations and interviews, the da'wah strategy of the Ta'lim Al Muhajirin Council can be understood as a coaching framework that is educational, contextual, and adapted to the characteristics of the child. The strategy does not stand as a single method, but is implemented through several operational methods that complement each other, namely:

1. Exemplary Method (Uswah Hasanah): The ustadz/ustadzah and the administrators of the ta'lim assembly act as role models for children. The behavior, speech, and attitude of educators are directed to reflect the moral values taught. This is in line with the principle of exemplary behavior of the Prophet (peace and blessings of Allaah be upon him) in QS. Al-Ahzab verse 21. In the context of this research, example is used as a way to provide concrete examples of honesty, patience, compassion, and manners in daily interactions.
2. Habituation Method (Ta'wid): The cultivation of moral values is not only done through teaching, but also through habituation. Ustadzah Eka revealed "Routine refraction such as dhikr in the morning and evening every day, then carrying out congregational prayers, and other refractions that In syaa Allah are beneficial to the child himself". This habituation helps moral values to be internalized naturally in children.
3. Educational Reward and Punishment Method: This method is done through giving appreciation or praise when children show positive behavior or achieve learning targets. When children make mistakes, educators provide reprimands or consequences that are educational, not physical punishment, so that children understand mistakes and are directed to correct them (Supriandi et al., 2023).
4. Qissah and Role Playing Methods: Ustadzah Eka explained that educators use the stories of prophets, companions, and exemplary figures to describe moral values in an applicative manner. Role playing is also used to provide simulated experiences of situations that require the application of certain values, such as empathy, cooperation, and peaceful conflict resolution.
5. Interactive Discussion and Question and Answer Method: For older ages, the discussion and question and answer method is used to explore children's understanding of a moral value. Ustadzah Eka explained that "we apply this method so that the children are not monotonous only listening to their teachers". Ustadz/ustadzah facilitates open discussions, encourages children to express their opinions, and provides clarification if there are doubts, so that the understanding of values becomes deeper and more critical.

6. Integration of Moral Values in Religious Materials: Moral values are integrated into the material of faith, fiqh, and the Qur'an. For example, the learning of monotheism is associated with honesty and sincerity in worship, while the stories of the prophets are used to emphasize patience, steadfastness, and struggle in upholding the truth. The combination of these methods shows that the implementation of da'wah strategies is carried out in an integrated manner and adjusted to the context of children's learning.

Implementation of Da'wah Strategy in the Process of Instilling Moral Values

The implementation of the da'wah strategy is evident in daily activities at the Ta'lim Al Muhajirin Assembly. Ustadz/ustadzah not only come to teach the material, but also to build emotional closeness with the children. For example, before starting the lesson, there is often a short question and answer session about children's activities at home or at school, which provides an opportunity for children to tell stories and ustadz/ustadzah provide relevant advice.

Ustadzah Ashabirina said, "When a child arrives late, the ustadzah will ask kindly about the reason, not directly scolding, but while reminding the importance of time discipline." Giving small gifts in the form of stickers or verbal praise is done consistently when children memorize short letters or answer questions correctly. In the storytelling session, ustadz/ustadzah uses interesting intonation and facial expressions that are in accordance with the story characters, making the children dissolve in the narrative (Saputri & Taufiqurrahman, 2024; Sugiarto & Farid, 2023; Suprpto, 2020; Supriandi et al., 2023; Susilowati, 2022).

Discussions about environmental cleanliness are also used to connect moral values with daily experiences. Ustadzah Ashabirina, for example, asked the question, "How would you feel if our classroom was dirty?", then invited the children to clean the classroom together. The data shows that da'wah strategies are implemented through concrete interactions and learning activities, not just through verbal delivery of material (Purandina & Winaya, 2020).

Children's Response and Participation to Da'wah Strategies

The child's response to the observed da'wah activities tended to be positive and participatory. The child looked enthusiastic in the learning session, especially when the methods of storytelling, role-playing, and question-and-answer were used. These findings are understood as a description of children's involvement during the activity, not as a quantitative measure of moral change.

Ustadzah Meida said, "Alhamdulillah, in habituation activities, children's attitudes from time to time are getting better, even though nothing is perfect." This statement is the informant's perception of child development. In learning activities, appreciation such as a charter, simple gifts, or the opportunity to participate in memorization evaluations are used as a form of positive reinforcement for student achievement.

In the discussion session, some children who previously tended to be quiet began to dare to express their opinions after feeling comfortable and appreciated. Ammar, one of the students, said that he felt happy to study at TPQ because he could learn the Qur'an and have friends. Local residents also reported observations on the habit of congregational prayer and order among some students. The data showed indications of positive changes according to informants and limited observations, but were not used to conclude that these changes were solely caused by the activities of the ta'lim assembly.

Supporting Factors

Supporting factors are conducive elements that provide a positive boost to the smooth implementation of da'wah strategies. The main supporting factors found in the field include:

1. Competence and Dedication of Educators

The teachers at the Ta'lim Al Muhajirin Council not only have adequate religious understanding, but also pedagogical skills that are oriented towards the child's approach and psychology. A patient, communicative, and consistent attitude in providing an example (uswah hasanah) is the main driver for children to feel comfortable during the learning process.

2. Synergy and Active Participation of Parents

The involvement of parents in supporting the ta'lim assembly program plays a key role. Periodic communication between ustadzah and parents regarding memorization, children's learning development, and the formation of manners at home so that they can make one-way social control.

3. Community Environmental Social Support

The existence of the Ta'lim Al Muhajirin Council received a positive response from residents in Maharta housing. Support from community leaders and RT/RW administrators in facilitating external activities such as Ramadan Safari, commemoration of Islamic holidays, and compensation for orphans can create a religious and safe environment for children's growth and development.

4. Use of Variations of Interactive Learning Methods

A variety of techniques for delivering da'wah messages through the story method (qissah), interactive discussions, and positive reinforcement were used to maintain children's interest during activities. In the observation and information of informants, children showed more active involvement when learning methods were presented interactively.

Constraint Factors

In addition to the driving factors, there are also several obstacles faced by educators in optimizing the instillation of moral values in children, including:

1. Digital Media Dissemination and Technology

More and more people are using smartphones and being exposed to various unfiltered social media content, becoming the biggest external challenge. Technology can make it difficult for children to focus and affect their way of thinking and worship habits outside of the ta'lim assembly time.

2. The Impact of Peer Group Environments

The value control that runs in the ta'lim assembly is often faced with the influence of children's associations outside the school or home environment. Children who are easily influenced tend to imitate the negative words or actions of friends who have not been taught moral values.

3. Misalignment in the Application of Values in the Home Environment

Although most parents are kind and cooperative, there are some families who still show inconsistencies in building value habits. The difference in the way parents educate their children or their lack of supervision while the child is at home makes it take longer for the child to internalize moral values.

4. Meeting time limitations

The allocation of time for coaching activities in the ta'lim assembly is limited because the schedule has been determined is a technical obstacle in itself. Teachers are required to make effective use of a fairly short time to provide religious material as well as guide children's manners and attitudes.

The Role of the Ta'lim Council in the Surrounding Environment in Supporting the Inculcation of Moral Values

The surrounding environment, especially the family, also plays a crucial role in supporting the da'wah strategy of the Ta'lim Al Muhajirin Council. According to Ustadzah Meida, "Many parents actively communicate with ustadzah regarding their children's development, both at the Ta'lim Council and at home." Parents' support can be seen from their involvement in monitoring children's memorization, reminding them to pray, and creating a religious atmosphere at home.

Some parents even routinely attend recitation at the same ta'lim assembly. Creating a family environment that is conducive to strengthening moral values. In addition to the family, the community around the ta'lim assembly also shows positive support. Mr. Ahmad as a local resident revealed that, "The activities of the ta'lim council, such as compensation for orphans of the poor, social services or commemoration of Islamic holidays, often receive a good welcome and participation from residents."

Cooperation with local schools is also well established, where school teachers often appreciate the good behavior of students who are active in the Ta'lim Al Muhajirin Council. Based on an interview with Ummu Khanza as a parent of students, she felt many positive things from joining Ananda in TPQ Al Muhajirin. Ummu Khanza said, "Ananda can apply manners and knowledge in the home and school." This reflects that, the support of both family and the community, creates synergy that strengthens the process of running the da'wah strategy.

Discussion of Research Results

The findings of the study show that the da'wah strategy of the Ta'lim Al Muhajirin Council is implemented through a combination of educational and contextual approaches with several operational methods. Exemplary is one of the prominent methods in child development. This finding is in line with Nurasiah et al. (2022) who emphasize the importance of observing role models in the value formation process. In the context of Al Muhajirin, example does not stand alone, but is combined with worship habits, communicative interaction, and strengthening of the family environment.

Routine habituation (ta'wid) and positive reinforcement are perceived by informants as a way to help the process of instilling moral values. This finding is in line with Jannati et al. (2023) in terms of the use of appreciation as a reinforcement of positive behavior. The peculiarity that appears in the Ta'lim Al Muhajirin Assembly is that the reinforcement is applied in conjunction with dhikr routines, congregational prayers, Qur'an learning, and communication with parents. Because this research is qualitatively descriptive, the suitability is understood as support for the coaching process, not statistically measured evidence of effectiveness.

The student interview data also showed positive experiences with the application of rewards and educational consequences. The students said that the ustadzah gave advice when

violations occurred and gave simple rewards when the child showed positive behavior or achievements. These findings show that reinforcement is used as part of the learning process. However, the data is not used to state that there is an increase in motivation in a certain measure because the study did not use motivation measurement instruments.

Storytelling and role-playing methods are used to help children understand moral messages through stories and simulated experiences. The description of students who called the activities at TPQ as a fun experience showed a positive acceptance of this form of learning. This finding shows that the delivery of moral values is carried out by adjusting the characteristics of children, without being intended as evidence of a cause-and-effect relationship between certain methods and moral changes.

Interactive discussions and the integration of moral values in religious materials are used to connect the material with children's daily experiences. Children are given the opportunity to ask, answer, and discuss concrete situations such as discipline and cleanliness. This finding is in line with Salirawati (2021) regarding the importance of integrating character education in the learning process, while in the context of Al Muhajirin the integration takes place in non-formal religious learning.

Positive responses and children's participation were one of the indicators of the process observed during the activity. Enthusiasm, courage to ask questions, and involvement in activities showed that the method used was acceptable to the child. Meanwhile, behavioral changes conveyed by educators, parents, and residents were placed as informant perceptions and indications observed on a limited basis, not as a result of measuring behavior changes before and after.

The supporting factors found included educator commitment, parental involvement, community support, and the use of varied methods. These findings are in line with Ningsih (2025) and Purandina and Winaya (2020) who emphasize the importance of collaboration between family, educational institutions, and the environment in character building. In the context of the Ta'lim Al Muhajirin Council, this support can be seen through communication between parents and ustadzah, monitoring memorization and habituation at home, and community participation in religious and social activities.

On the other hand, the study found obstacles in the form of digital media distractions, the influence of peer associations, inconsistencies in habituation in some home environments, and limited meeting time. These findings show that the implementation of da'wah strategies is closely related to the context of children's lives outside the ta'lim assembly. Thus, da'wah strategies are not enough to be understood as a method of learning in the classroom, but also as an effort that requires continuity between institutions, families, and the environment.

Overall, this study reinforces previous findings regarding the importance of examples, habituation, interactive methods, and family and community support, while providing a contextual picture of its application in the Ta'lim Al Muhajirin Council. The research findings are not intended to prove causal effectiveness or generalize to all ta'lim councils. Further research can use quantitative design or mixed-methods if it wants to measure behavior changes or the level of effectiveness of strategies empirically.

CONCLUSION

Based on the results of the research on the da'wah strategy of the Ta'lim Al Muhajirin Council in instilling moral values in children in the surrounding environment, the conclusions of the research were prepared according to the following two problem formulations:

The da'wah strategy of the Ta'lim Al Muhajirin Council is implemented through an educational and contextual approach that is tailored to the characteristics of the child. The strategy is implemented through the method of example (*uswah hasanah*), habituation (*ta'wid*), positive reinforcement and educational consequences, storytelling and role-playing, interactive discussions, and the integration of moral values in religious materials. Based on the observations and statements of informants, these methods are used in an integrated manner in learning activities and habituation of moral values.

Supporting factors for the implementation of the da'wah strategy include the commitment and skills of educators, parental involvement, community support, and a variety of learning methods that are suitable for children. The obstacles found include digital media distractions, the influence of outside associations, inconsistency of habituation in some home environments, and limited meeting time. Informant information and field observations showed indications of positive behavioral development, but this study did not conclude the magnitude of change or cause-effect relationships because it did not use quantitative measurements.

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