

**BUILDING ISLAMIC LEGAL AWARENESS IN YOUNG  
SANTRI: THE DYNAMICS OF TAKLIF  
UNDERSTANDING AND APPLICATION IN ISLAMIC  
BOARDING SCHOOL**

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**Abstract**

*Applying taklif to children is part of learning religious traditions (Islamic law), which aims to shape Islamic character from an early age. In implementing taklif, there are challenges, especially related to children's cognitive limitations in understanding abstract Sharia laws such as mubah and makruh. In addition, traditional implementation methods are often ineffective in conveying the concept of taklif to children. This study aims to analyse the application of taklif to child santri by learning about religious traditions, identifying factors that influence their understanding, and evaluating the effectiveness of taklif learning methods applied in pesantren. Through a case study approach, this research collects data through observation, in-depth interviews, and documentation to thoroughly understand the process of learning Taklif as Sharia law in pesantren. The results showed that children more easily understand the obligatory and sunnah laws because they are concrete and often practiced in everyday life. In contrast, the laws*

of *mubah* and *makruh* are challenging to understand because they are more abstract. The *pesantren* environment, parental involvement, and learning methods such as short lectures, hands-on practice, and educational games are important in improving Santri's understanding. This research provides recommendations for *pesantren* to develop more adaptive and innovative learning methods for learning *Taklif* in children and additional insights for parents about the importance of traditionalizing an understanding of Islamic law early on in children.

**Keywords:** Santri Awareness, *Taklif* Implementation, *Pesantren*

## A. Introduction

The law of *taklif* in Islam, encompassing *wajib*, *sunnah*, *mubah*, *makruh*, and *haram*, forms the foundation for understanding Islamic law. *Pesantren* plays a critical role in introducing and instilling this understanding in students from an early age.<sup>1</sup> In *Pesantren Anak-anak Tahfidzul Qur'an (PPATQ) Raudlatul Falah Pati*, the law of *taklif* is taught to students as part of cultivating a strong Islamic character.<sup>2</sup>

However, teaching *taklif* to young children presents challenges, as they are often still developing cognitively and emotionally.<sup>3</sup> Consequently, their

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<sup>1</sup> Leonard C. Sebastian and Syafiq Hasyim, *Rising Islamic Conservatism in Indonesia Islamic Groups and Identity Politics* Edited By Edition 1st Edition First Published, 1st ed. (London: Routledge, 2020); Abdul Rohman and Siti Muhtamiroh, "Shaping the Santri's Inclusive Attitudes through Learning in *Pesantren*: A Case Study of *Pesantren Al-Anwar Sarang Rembang Indonesia*," *Journal of Educational and Social Research* 12, no. 2 (March 5, 2022): 367, <https://doi.org/10.36941/jesr-2022-0058>; Taufikin Taufikin, "Pesantren as the Three Centers of Education Perspective of Ki Hadjar Dewantara," *Dinamika Ilmu* 21, no. 1 (June 19, 2021): 101–19, <https://doi.org/10.21093/di.v21i1.3149>; Taufikin Taufikin, "Pesantren: Pendidikan Khas Indonesia, Tangguh Di Masa Pandemi Covid-19," *Tarbawiyah : Jurnal Ilmiah Pendidikan* 5, no. 2 (January 1, 2022): 151–70, <https://doi.org/10.32332/tarbawiyah.v5i2.4285>.

<sup>2</sup> Rustam Ibrahim et al., "The Caliphate in Learning Resources of Indonesian Islamic Boarding School: A View of Kyai and Santri *Pesantren Lirboyo Kediri*," *Cogent Education* 11, no. 1 (December 31, 2024): 2426968, <https://doi.org/10.1080/2331186X.2024.2426968>; Imam Mukhyidin, Junanah Junanah, and Mohamad Joko Susilo, "Analisis Konsep Pendidikan Islam Humanisme Religius Menurut Abdurrahman Mas'ud," *Millah: Journal of Religious Studies*, September 26, 2020, 33–62, <https://doi.org/10.20885/millah.vol20.iss1.art2>; Ahmad Munjin Nasih et al., "Applying Participatory Observation in Islamic Education to Improve Students' Character," *Jurnal Pendidikan Islam* 6, no. 2 (December 31, 2020): 145–52, <https://doi.org/10.15575/jpi.v6i2.9756>.

<sup>3</sup> Siti Astri Hj Moksin, Muhammad Zahiri Awang Mat, and Hj Norwati Hj Abu Bakar, "Fiqh Teaching Action Among Islamic Educators in Brunei Darussalam," *TATHO: International Journal of Islamic Thought and Sciences*, August 30, 2024, 167–83, <https://doi.org/10.70512/tatho.v1i3.9>; Tri Santoso et al., "Character Education Values in Revised Edition of the Indonesian Language

understanding of *taklif*, particularly abstract concepts such as *mubah* and *makruh*, remains limited. Furthermore, traditional teaching methods in *pesantren* may be less effective for younger children. An in-depth study is necessary to explore how *taklif* is applied to child *santri*, the factors influencing its understanding, and how teaching approaches can be optimized.

Previous research has highlighted the role of Islamic education in shaping children's character in *pesantren*<sup>4</sup>, emphasizing the need for age-appropriate learning methods. Research by Kaas<sup>5</sup> stressed the importance of creative methods, such as storytelling and educational games, in helping children understand abstract Islamic concepts. Ibrahim argued that the success of Islamic education is influenced by consistent teaching and supervision.<sup>6</sup> These studies suggest that while *pesantren* effectively foster Islamic character, applying Islamic law to children requires innovative, adaptive methods.<sup>7</sup>

The significance of this research lies in three aspects: first, the context of *pesantren* education, a long-established institution in Indonesia, which plays a vital role in shaping Islamic generations and can provide a model for other educational institutions; second, children's developmental stages, where an early understanding of *taklif* law will impact their future behavior; and third, the effectiveness of learning methods, which can inform the evaluation and improvement of *pesantren* education quality in Indonesia. The study aims to: 1) explore how *taklif* (*wajib*, *sunnah*, *mubah*, *makruh*, and *haram*) is applied to child *santri* in PPATQ Raudlatul Falah Pati; 2) identify the factors influencing the

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Learning Curriculum for Year 10," *Universal Journal of Educational Research* 8, no. 2 (February 2020): 417–24, <https://doi.org/10.13189/ujer.2020.080212>; Taufikin Taufikin, "Hermeneutic Of Pesantren With The " Fusion Of Horizons " Gadamer's Theory," *Southeast Asian Journal of Islamic Education* 1, no. 1 (December 30, 2018): 37–58, <https://doi.org/10.21093/sajie.v1i1.1335>.

<sup>4</sup> Juwaini Juwaini et al., "Ibn Miskawaih's Ethical Philosophy and Its Relevance to Moral Education in Indonesian Secondary Schools," *Jurnal Ilmiah Peuradeun* 13, no. 1 (January 30, 2025): 695–720, <https://doi.org/10.26811/peuradeun.v13i1.1648>; Desi Ramandani Putri and Maskanatul Fiqiyah, "Development of Child's Islamic Religious Aspects Through The Method of Training Education," *TATHO: International Journal of Islamic Thought and Sciences*, February 6, 2025, 70–86, <https://doi.org/10.70512/tatho.v2i1.62>.

<sup>5</sup> Al-Hawary Kaas, Dubis Bhutta Birdsall, and Hossain Aziz, "Comprehensive Approaches to Child Development in Islamic Law," *SYARIAT: Akhwal Syaksyah, Jinayah, Siyasa and Muamalah* 1, no. 1 (April 30, 2024): 58–70, <https://doi.org/10.35335/wsrkf668>.

<sup>6</sup> Ibrahim et al., "The Caliphate in Learning Resources of Indonesian Islamic Boarding School."

<sup>7</sup> Sheva Bayu Firmansyah and Zaenal Abidin, "Character Education Strategy in Pesantren: Integrating Morals and Spirituality," *Ta'dib: Jurnal Pendidikan Islam* 29, no. 2 (December 30, 2024): 261–75, <https://doi.org/10.19109/td.v29i2.25112>.

understanding and implementation of *taklif* law; and 3) examine how the learning method of *taklif* law is integrated into daily activities in children's pesantren.

This research is expected to benefit various stakeholders: for pesantren, by offering recommendations on effective teaching methods for *taklif* law; for academics, by expanding scientific references on *taklif* law in Islamic education, particularly within pesantren; for parents and society, by highlighting the importance of early law application and the synergistic role of parents and pesantren in shaping children's Islamic character; and for other Islamic educational institutions, by providing insights for designing more effective *taklif* law learning programs.

## **B. Methods**

A case study is a research method used to explore a particular phenomenon in depth in an accurate and specific context.<sup>8</sup> *First*, case studies are used to understand the complex aspects of a phenomenon, such as behavior, processes, or social interactions in a particular situation. The characteristic of case study research is that it focuses on a specific phenomenon. This research also emphasizes one specific case about the application of *taklif* law that is studied in depth in children in a pesantren. *Second*, a holistic approach: this research seeks to understand the phenomenon as a whole, not only from one perspective. Data are drawn from observations, interviews, documents, and audio/visual recordings. *Third*, contextual: This case study examines the phenomenon in its original context, thus providing a deeper understanding of how contextual factors influence it. *Fourth*, descriptive and interpretive: researchers try to describe and understand the phenomenon under study, not only to explain but also to interpret the meaning of the experience or data obtained. The case study process with a qualitative approach in this research includes several stages<sup>9</sup>:

### **1. Determination of Case Study**

The researcher chose a case relevant to the research topic: applying *taklif* law on child santri at PPATQ Raudlatul Falah Pati. The selection of PPATQ

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<sup>8</sup> Kosuke Mizukoshi, "Case Study Research and Applications," *Quarterly Journal of Marketing* 43, no. 2 (2023): 3–5, <https://doi.org/10.7222/marketing.2023.045>; Arya Priya, "Case Study Methodology of Qualitative Research: Key Attributes and Navigating the Conundrums in Its Application," *Sociological Bulletin* 70, no. 1 (January 1, 2021): 94–110, <https://doi.org/10.1177/0038022920970318>; Carlos Antonio Viera, "Case Study as A Qualitative Research Methodology," *Performance Improvement Journal* 62, no. 4 (March 13, 2024): 125–29, <https://doi.org/10.56811/PFI-23-0005>.

<sup>9</sup> Merriam, S. B., *Qualitative Research: A Guide to Design and Implementation* (San Francisco: Jossey-Bass, 2009); Stake, R. E., *The Art of Case Study Research* (SAGE Publications, 1995).

Raudlatul Falah pesantren is based on several reasons, including: *first*, this pesantren focuses on elementary school-age children between 7-12 years old at the Madrasah Ibtidaiyah educational institution with an A accreditation score. *Second*, the lives of santri children for 24 hours are neatly scheduled. *Third*, the application of *Taklif* law is constantly monitored within 24 hours. *Fourth*, the support of representative facilities, the needs of educators are met, and the full support of the santri guardians.

## 2. Data Collection

Data were collected from various sources: *first*, through direct observation of the daily activities of santri in the PPAQT Raudlatul Falah pesantren. *Second*, interviews with santri, teachers, and santri guardians. *Third*, relevant documentation must be taken, which includes the daily schedule of the santri, teaching guidelines, pesantren regulations, and other relevant records.

## 3. Data Analysis

The analysis was conducted through the following stages: data reduction or filtering of relevant information through observation, interviews, and documentation. The data results were sorted according to the relevance and needs of the researcher. *The second is* data presentation in narratives, tables, or charts. After sorting the data, data presentation is carried out in the form of a more systematic description in the discussion section and an interpretation or meaning of the research data. *Third*, conclusion drawing. This stage summarizes the findings from the previous data discussion. This research is organized as a descriptive report that provides a detailed description of the phenomenon under study.

## C. Results

The results showed that applying *taklif* law in PPATQ Raudlatul Falah Pati has been quite effective. In addition to several observations and interviews, all Santri are controlled by the caregiver, ustaz, murabbi, and school teachers. This means that for 24 hours they live fully in the pesantren and practice living together like a family. In this pesantren, monitoring and supervision of the santri are well coordinated so that the application of the *taklif* law can run as expected. The support from the harmonious collaboration between the pesantren and the santri's guardians also eases the task of the ustadz. An example of this can be seen in the daily schedule of pesantren Raudlatul Falah, which shows obligatory, recommended, and permissible activities.

## Building Islamic Legal Awareness in Young Santri



Figure 1: Daily schedule of Santri who applies the law of taklif

Table 1: Interview Results with 15 Children on the Application of *Taklif*

No	Question	Santri's Answer
1	What is the ruling on the five daily prayers?	"It is obligatory because if we don't pray, we will get sin."
2	Why should we say a prayer before eating?	"Because it is sunnah and makes our food blessed."
3	What is the ruling of mubah?	"Something that is allowed, neither rewarded nor sinful."
4	Can you give an example of a makruh act?	"Eating too much before prayer because it can make us lazy."
5	If a friend does not pray, what will you do?	"I will invite him to pray because prayer is obligatory."

Table 2: Observation Results on the Application of *Taklif* in PPTQ RF

No	Activity	<i>Taklif</i>	Observation in Pesantren
1	Congregational prayer	Wajib	Santri are always supervised to ensure they do not miss prayers.
2	Saying a prayer before sleeping	Sunnah	Some santri do it regularly, while others sometimes forget.

3	Playing after studying	Mubah	Santri are allowed to play as long as it does not interfere with their schedule.
4	Overeating	Makruh	Santri are reminded not to eat too much before prayer.
5	Speaking harshly	Haram	If a santri speaks harshly, they receive a warning.

Table 3: Documents Collected from Pesantren PPATQ Raudlatul Falah

No	Type of Document	Content
1	Santri's Daily Schedule	Shows the time allocation for worship, studying, and other activities.
2	Teaching Guidelines	Contains the teaching methods of <i>taklif</i> law and learning materials.
3	Pesantren Regulations	Rules regarding santri discipline, including worship obligations and sanctions for violations.
4	Learning Records	Documentation of observations and the development of santri's understanding of <i>taklif</i> law.
5	Evaluation Reports	Assessments on how well santri understand and apply <i>taklif</i> law in daily life.

The results indicate that the application of *taklif* law at PPATQ Raudlatul Falah Pati has been notably practical. The structured and coordinated supervision by caregivers, ustadz, murabbi, and teachers plays a central role in ensuring that santri are guided throughout their daily routines. The fact that these children live within the pesantren 24/7, functioning as a close-knit community akin to a family, provides a conducive environment for implementing the law of *taklif*. The supervision is well-integrated, with clear roles for all involved parties, which contributes to the success of the program. The collaboration between the pesantren and the guardians of the santri further enhances this process, making it easier for the ustadz to monitor and guide the students in adhering to religious practices and laws.

The interviews with the santri revealed a positive understanding of the law of *taklif*, as evidenced by their responses to the questions about religious practices. For instance, the majority of the children were able to identify the obligatory nature of daily prayers correctly, the sunnah practice of reciting a blessing before eating, and the permissibility of certain activities like playing after studying. These responses demonstrate that the children are grasping the

fundamental concepts of *taklif*, such as obligatory, sunnah, mubah, makruh, and haram. The fact that the children could offer examples of makruh actions, such as overeating before prayer, further underscores the effectiveness of the pesantren's method in teaching Islamic law to the santri, despite their young age.

In addition to the positive responses from the children, the observation results highlighted that the application of *taklif* law in the pesantren is actively reinforced through everyday activities. Congregational prayer, an obligatory act, is strictly supervised to ensure consistent participation, while sunnah practices like prayers before sleeping are encouraged, though some children occasionally forget. The approach also allows for mubah activities like playing after studying, as long as they do not disrupt the students' schedules. Similarly, negative behaviours such as overeating or speaking harshly are addressed by reminders and warnings, reflecting the pesantren's commitment to promoting discipline. The daily schedule and other documents collected from the pesantren provide further evidence of the systematic approach employed in teaching and reinforcing the law of *taklif* in the daily lives of the santri.

#### **D. Discussion**

##### **1. Santri's Understanding of the Law of *Taklif***

Children understand the law of *taklif* in stages. Concrete laws such as obligatory (prayer, fasting) and sunnah (reading prayers, sunnah prayers) are easier to apply than permissible or makruh laws. According to Wahbah Zuhaili,<sup>10</sup> The laws of *taklif* are commands and prohibitions that are imposed on mukallaf, or a person who has reached the requirements of puberty, can understand Sharia and can carry it out. Although children have not yet reached the stage of mukallaf, they can be trained to carry out the law of *taklif* gradually through habituation and simple understanding. This is because the child's santri are still at the age of growth and have not yet become mukallaf, although they can already understand the obligatory and sunnah laws because of their concrete nature.

Meanwhile, the abstract laws of mubah and makruh require a more adaptive approach. This aligns with Piaget's opinion that children aged 7-12

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<sup>10</sup> A.M.A. Albelahi et al., "The Theory of Interpretation in Solving Contemporary Legal Issues: With A Focus on the Instrument of Ijtihad," vol. 150, 2018, <https://doi.org/10.1051/mateconf/201815005056>; M. Ikbal, H. Asari, and W.N. Nasution, "MAPPING INTELLECTUAL TRENDS IN FIQH: The Written Legacy of Southern Tapanuli Scholars in the 20th Century," *Miqot: Jurnal Ilmu-Ilmu Keislaman* 48, no. 2 (2024): 223-45, <https://doi.org/10.30821/miqot.v48i2.1276>; Wahbah al-Zuhaili, *Tafsir Al-Munir* (Depok: Gema Insani, 2021), <http://archive.org/details/tafsir-munir>.



years are in the concrete operational stage, making it easier for them to understand concepts related to direct experience or tangible things.<sup>11</sup> Abstract concepts such as "*mubah*" or "*makruh*" are more challenging to understand because they require abstract thinking skills that only develop at the formal operational stage, or age 12 years and above. This demonstrates that both obligatory and Sunnah laws, such as congregational prayer and the recitation of prayers, are more readily implemented due to their frequent observation and concrete practice. In contrast, *mubah* and *makruh* laws are more difficult for children due to the lack of visualisation or real examples in everyday life.

Referring to Abuddin Nata,<sup>12</sup> learning Islamic law in children should be done gradually by adjusting to their age and ability. Methods such as *habituation*, role modelling, and positive reinforcement are very effective in helping children understand religious laws. This demonstrates that both obligatory and Sunnah learning can be effectively achieved through habituation, exemplified by the daily practice of congregational prayer. However, for abstract laws such as *makruh*, methods such as storytelling that provide practical illustrations are needed to make it easier to understand.

When juxtaposed with Huda's research,<sup>13</sup> it is discussed that understanding Islamic law in santri children is strongly influenced by the contextual approach applied in *pesantren*. Concrete concepts of Islamic law, such as the obligation to pray in congregation, can be understood more quickly because they are directly practised every day.

Next, the research results of Agustina<sup>14</sup> emphasised that abstract concepts in Islamic law, such as *mubah* and *makruh*, require innovative learning

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<sup>11</sup> Jean Piaget, *The Psychology of Intelligence* (London: Routledge, 1964).

<sup>12</sup> Abuddin Nata, *Filsafat Pendidikan Islam* (Jakarta: Gaya Media Pratama, 2005); Muhammad Tsaqib Idary et al., "Plurality of Inheritance Legal System for Indonesian Muslims: A Sociological Review," *TATHO: International Journal of Islamic Thought and Sciences*, November 29, 2024, 252–62, <https://doi.org/10.70512/tatho.v1i4.55>; Kaas, Birdsall, and Aziz, "Comprehensive Approaches to Child Development in Islamic Law."

<sup>13</sup> Saiful Amien et al., "'Ana Yahanu Faqat': A Phenomenological Study on the Performance Character and Life Success," *The Qualitative Report* 27, no. 4 (April 5, 2022): 945–64, <https://doi.org/10.46743/2160-3715/2022.4916>; Syarifatul Hidayah and Febriyeni Febriyeni, "Exploration of the Reading of Surah Mu'awwidzatain at the Ashabul Yamin Lasi Tuo Pondok Pesantren: A Study of the Living Quran in the Context of Spiritual Development of Santri," *AL-IMAM: Journal on Islamic Studies, Civilization and Learning Societies* 5, no. 2 (September 6, 2024): 63–71, <https://doi.org/10.58764/jil.2024.5.71>.

<sup>14</sup> Arifah Millati Agustina, "Between Culture and The Sacredness of Fiqh: The Role of Lebe in Child Marriage Practices in Brebes, Indonesia," *Journal of Islamic Law* 3, no. 2 (August 31, 2022): 212–31, <https://doi.org/10.24260/jil.v3i2.858>.

approaches and educational games. Children tend to find it difficult to understand concepts that do not have immediate benefits, so they need more straightforward explanations. Thus, like the title proposed by the author, abstract concepts such as *mubah* and *makruh* require additional learning methods to be well understood by Santri.

Similarly, Siregar<sup>15</sup> Stated that the success of learning Islamic law in children's santri depends on the consistency of teaching, habituation, and supervision. Children learn by repeating concrete behaviours they observe daily in pesantren. Thus, the legal concepts of *mubah* and *makruh* must also be understood concretely and repeated in a real way, like *wajib* and *sunnah*, so that they are easier for them to understand.

The explanation shows that children better understand concrete laws that can be directly practised. As for abstract laws, they still need explanation and understanding through more innovative methods, as Piaget's theory supported the finding that children at the concrete operational age more easily understand actual laws.<sup>16</sup> This is also relevant to *Taklif* in Fiqh, which emphasises that although children have not yet reached *mukallaf*, learning the law can be done gradually through habituation and adaptive methods. Thus, this research also aligns with Islamic learning Theory to provide a practical approach to teaching Islamic law to children and make it more effective to apply. Thus, the santri's understanding of the law of *taklif*, as stated in this title, is relevant to the results of previous research and is supported by the Theory of cognitive development in Islamic education methodology.

## **2. Factors affecting the understanding of the law of *taklif* on Santri Anak**

a. Islamic atmosphere, guidance, and intensive supervision from teachers in the PPATQ Raudlatul Falah Islamic Boarding School:

According to Nata<sup>17</sup> and Kusumawati, the Islamic environment creates an atmosphere that supports the formation of a religious character. The Islamic atmosphere includes activities that practice Islamic values, such as habituation of worship, habituation of daily manners and morals, and interactions with Islamic teachings. This kind of environment facilitates the internalisation of Islamic values in the lives of santri. The two studies above show that internalising

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<sup>15</sup> Z. Siregar, *Character Education in Pesantren* (Yogyakarta: Deepublish, 2018).

<sup>16</sup> Jean Piaget, *The Psychology of Intelligence*; S Prasetyo, "Analysis of Piaget-Anderson Theory in Learning Modern Economy," *IOP Conference Series: Earth and Environmental Science* 485, no. 1 (May 2020): 012100, <https://doi.org/10.1088/1755-1315/485/1/012100>.

<sup>17</sup> Abuddin Nata, *Filsafat Pendidikan Islam*.

Islamic religious education values will improve the spiritual culture in an educational institution. This indicates that the Islamic environment within pesantren plays a pivotal role in shaping students' religious behavior and understanding. A conducive Islamic environment supports learning and strengthens the spiritual experience of Santri through habituation.

According to Ahmad tafsir<sup>18</sup>, intensive guidance and supervision by teachers is a key component in the success of Islamic education. This supervision involves guiding, monitoring, and reinforcing positive behavior. In the context of pesantren, supervision carried out consistently by teachers helps ensure that santri carry out Islamic rules and values in their daily lives. This illustrates that intensive guidance and teacher supervision are essential components of effective education in pesantren. Close guidance and supervision help Santri apply Islamic values in real life and maintain the Islamic atmosphere.

According to Fitri<sup>19</sup>, a consistent Islamic atmosphere in pesantren helps shape the religious character of santri. Islamic environmental factors, such as the habituation of worship and understanding of the Qur'an, are the main elements of the success of Islamic education. This research focuses on the formation of religious character in general. At the same time, the title proposed by the author is more specific to intensive supervision and the role of the Islamic atmosphere in applying the law of *taklif* to child santri.

This is in line with the thoughts of Iqbal, who states that the Islamic environment, combined with teacher supervision, has a significant influence on student behaviour, especially in terms of discipline and moral development.<sup>20</sup> This includes the role of the two factors above (Islamic atmosphere and teacher supervision). Still, it does not explicitly discuss the dynamics of the relationship between the two factors in shaping student behaviour. Zahra examined how the intensive supervision of teachers in pesantren can improve student discipline. The results showed that strict and humanist discipline could support the

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<sup>18</sup> Ahmad Tafsir, *Ilmu Pendidikan Islam* (Bandung: Remaja Rosda Karya, 2004).

<sup>19</sup> Riskal Fitri and Syarifuddin Ondeng, "PESANTREN DI INDONESIA: LEMBAGA PEMBENTUKAN KARAKTER," *AL-URWATUL WUTSQA: Kajian Pendidikan Islam* 2, no. 1 (June 1, 2022): 42–54, <https://journal.unismuh.ac.id/index.php/alurwatul/article/view/7785>.

<sup>20</sup> Muhammad Iqbal et al., "Relevansi Pendidikan Karakter Dalam Konteks Pendidikan Islam: Membangun Generasi Berkarakter Islami," *Indonesian Research Journal on Education* 4, no. 3 (July 1, 2024): 13–22, <https://doi.org/10.31004/irje.v4i3.568>.

character building of Santri. Rofiq's research emphasises discipline, while this research emphasises the Islamic atmosphere as the main factor.<sup>21</sup>

Thus, all previous studies focused on one aspect, such as the Islamic atmosphere or intensive supervision, while the study at Pesantren PPATQ Raudlatul Falah integrates both aspects in one study and focuses on pesantren as a unique Islamic educational environment. The difference is that this study explores the synergistic relationship between the Islamic atmosphere and intensive supervision in creating an effective educational environment, which has not been explicitly explained in previous studies.

b. Creative and visual learning methods for early childhood students' age and developmental stage.

Piaget suggested that children go through four stages of cognitive development.<sup>22</sup> Their stages of development determine how they think and understand the environment. Pre-operational stage (2-7 years): Children begin to use symbols such as pictures and words to represent the world, but their understanding is still limited to concrete and egocentric thinking. It can be simplified that early childhood students (2-7 years old) need creativity and visual-based learning, such as learning through pictures, videos, and or interactive games, to explain things that are still abstract in their understanding. This is because their thinking is still centred on symbols and concrete experiences. At the same time, in the concrete operational stage (7-11 years old), children can think logically about real objects and events. However, it is still difficult to understand abstract concepts.

Albert Bandura emphasised that children learn through observation, imitation, and modelling.<sup>23</sup> Young children will understand learning more easily if presented visually because visualisation can help them imitate the behaviours and concepts they observe. In pesantren, role-playing-based learning methods, visualisation of Islamic stories such as the stories of the Prophets, and educational videos can help early childhood students better understand Islamic law through observation and imitation.

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<sup>21</sup> Aurelia Aflah Az Zahra et al., "Pengawasan Pendidikan Islam Di Pondok Pesantren Bustanul Mansuriyah: Analisis Kualitas Dan Efisiensi," *La-Tahzan: Jurnal Pendidikan Islam* 16, no. 2 (November 25, 2024): 51-63, <https://doi.org/10.62490/latahzan.v16i2.443>.

<sup>22</sup> Jean Piaget, *The Psychology of Intelligence*; Prasetyo, "Analysis of Piaget-Anderson Theory in Learning Modern Economy."

<sup>23</sup> Albert Bandura, *Social Foundations of Thought and Action: A Social Cognitive Theory* (Englewood Cliffs, N.J.: Prentice-Hall, 1986).

Referring to Lawrence Kohlberg's theory of moral development,<sup>24</sup> in the early stages of moral development (pre-conventional stage), children view rules as something that must be obeyed to avoid punishment and get rewards. Therefore, visual and creative approaches help children understand good and evil through real examples instead of abstract rules. The santri in pesantren need visual learning methods about Islamic values to follow the rules and understand the essence and moral teachings behind them.

Visual-based learning (pictures, interactive stories, and videos) is very effective in improving early childhood understanding of Islamic values. Children more easily understand abstract concepts such as honesty and obedience through visual stories than oral explanations. Anwar's research emphasises the effectiveness of visual media in learning Islamic values, but does not discuss in detail the influence of cognitive development stages on learning methods.<sup>25</sup>

Likewise, the creativity in teaching methods such as Islamic storytelling and educational games is beneficial in increasing early childhood learning interest in pesantren. She highlighted the creativity of the method without emphasising the relationship between age development stages and the need for visual-based learning, where early childhood students tend to be more focused on receiving learning delivered with a visual approach that is more interesting to them.<sup>26</sup> Early childhood students need repetition and hands-on practice-based methods to understand worship concepts such as prayer and worship. Visual, motor, movement, and story approaches proved more effective than verbal methods for children. Yusuf focused on the need for repetition and hands-on

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<sup>24</sup> Kohlberg, L., *The Philosophy of Moral Development: Moral Stages and the Idea of Justice* (New York: Harper & Row, 1981).

<sup>25</sup> Munasir Munasir et al., "Improving the Discipline Character of Students Through the Implementation of the Students' Handbook :," *EDUTEC : Journal of Education And Technology* 8, no. 1 (September 30, 2024): 195–202, <https://doi.org/10.29062/edu.v8i1.978>; Heru Siswanto and Aliyu Dahiru Muhammad, "The Role of Islamic Boarding Schools as Educational Institutions for Forming the Character of Students," *Anjasmoro: Islamic Interdisciplinary Journal* 2, no. 1 (June 17, 2024): 1–13, <https://doi.org/10.69965/anjasmoro.v2i1.75>; Syarifah, Muwahidah Nur Hasanah, and Lisa Dwi Saputri, "Pola Pengasuhan Santri Remaja Dalam Memperkuat Budaya Akhlakul Karimah," *Dirasah : Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam* 7, no. 2 (August 8, 2024): 679–91, <https://doi.org/10.58401/dirasah.v7i2.1372>.

<sup>26</sup> Ngatmin Abbas and Dudi Budi Astoko, "PENDEKATAN ISLAMI DALAM PENDIDIKAN ANAK USIA DINI BERDASARKAN AJARAN NABI MUHAMMAD SAW," *Al-Urwatul Wutsqo : Jurnal Ilmu Keislaman Dan Pendidikan* 5, no. 2 (September 29, 2024): 139–51, <https://doi.org/10.62285/alurwatulwutsqo.v5i2.98>; Dimas Al-Ghifari et al., "Literature Review of The Use of Islamic Educational Games to Increase Interest in Learning and Understanding Islamic Teachings in Children," *Jurnal Multidisiplin Indonesia* 3, no. 7 (July 24, 2024): 4167–74, <https://doi.org/10.58344/jmi.v3i7.1545>.

practice, while the study in this research highlights visualisation as a key component of learning.<sup>27</sup>

Referring to some of the previous research above, this research provides three differences: *first*, the stages of development; previous research focused more on the effectiveness of visual media or the creativity of methods. However, it did not explicitly link it to the theory of child cognitive development (Piaget). This study emphasises explicitly the relevance of age and stage of cognitive development as the basis for choosing Islamic learning methods. *Second*, theory integration: previous studies often did not integrate moral development theory (Kohlberg) and social learning theory (Bandura) in supporting visual approaches for early childhood students. This differs from this study, which combines several theories to provide a stronger scientific foundation. *Third*, the pesantren approach: some previous studies are more general in Islamic education, while this study is more specific in discussing how creative and visual learning is applied in pesantren.

3. The involvement of parents of PPATQ Raudlatul Falah students in teaching the law of *taklif* at home is beneficial for students to be more consistent in its application.

Albert Bandura, with his social learning theory, states that children learn through observation, imitation, and social interaction. In the family context, parents serve as the primary models for children.<sup>28</sup> Parents who actively teach obligatory *taklif* laws such as prayer and fasting and sunnah *taklifs* such as reciting prayers to their children, their behavior tend to be imitated by their children by being more consistent in their practice. Parents who practice the law of *taklif* at home become role models for their children in understanding and internalizing Islamic law in their daily lives.

Joyce Epstein developed a family engagement model that includes six dimensions: "learning at home." In this dimension, parents' involvement in teaching and practicing religious values at home has improved children's achievement in religious education. If these *taklif* laws are taught regularly at

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<sup>27</sup> Barkatillah, M. Alec Al-Amin, and Norhidayah, "Kegiatan Pendidikan Dan Pengajaran Shalat Bagi Anak Pada Desa Palanjungan Sari Kecamatan Banjang, Kabupaten Hulu Sungai Utara," *SAMBARA: Jurnal Pengabdian Kepada Masyarakat* 2, no. 3 (October 31, 2024): 119–23, <https://doi.org/10.58540/sambarapkm.v2i3.638>; Misra Misra et al., "Story Method in Applying Islamic Religious Education Values in Early Childhood Education Students," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 13, no. 1 (May 24, 2022): 87–97, <https://doi.org/10.24042/atjpi.v13i1.5741>.

<sup>28</sup> Albert Bandura, *Social Foundations of Thought and Action: A Social Cognitive Theory*.

home, their children will be better trained and more consistent in practicing them wherever they are.<sup>29</sup>

Kohlberg added that children's moral development is influenced by their immediate environment, especially the family.<sup>30</sup> In the early stages (pre-conventional), children understand laws or rules based on immediate consequences, such as praise or punishment. Parents who teach the law of *taklif* through concrete examples and positive reinforcement can help children's understanding of the moral values underlying the law. Children taught the law of *taklif* at home will find it easier to understand the underlying moral concepts, such as why prayer is obligatory or reciting prayers is recommended.

Referring to the research of Bahrún Abubakar, Romanto, and Hidayat, the parental involvement in religious learning at home, such as habituation of congregational prayer and reading the Qur'an can encourage children's consistency in practising Islamic law outside the home. Huda's research, which highlights the importance of parental involvement in religious learning at home, aligns with this research. However, it does not discuss the context of pesantren or, specifically, the law of *taklif*.<sup>31</sup>

Andi Anirah, Nur Mu'alina and Syarifah concluded that santri who have parents who are active in teaching religion at home show a more consistent practice of Islamic values compared to santri with parents who are less involved in religious education for their children.<sup>32</sup> This research is relevant to this study

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<sup>29</sup> Epstein, Joyce. L., *School, Family, and Community Partnerships: Preparing Educators and Improving Schools* (Boulder: Westview Press, 2001).

<sup>30</sup> Kohlberg, L., *The Philosophy of Moral Development: Moral Stages and the Idea of Justice*.

<sup>31</sup> Bahrún Abubakar et al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (June 17, 2023): 1121–47, <https://doi.org/10.22373/sjhk.v7i2.17901>; Herman Somantri Hidayat, Nina Rahmi, and Hilman Mauludin, "Pendidikan Agama Islam Bagi Anak Dalam Keluarga," *TSAQOFAH* 4, no. 4 (June 10, 2024): 3071–82, <https://doi.org/10.58578/tsaqofah.v4i4.3162>; Desi Ramandani Putri and Maskanatul Fiqiyah, "Development of Child's Islamic Religious Aspects Through The Method of Training Education," *TATHO: International Journal of Islamic Thought and Sciences*, February 6, 2025, 70–86, <https://doi.org/10.70512/tatho.v2i1.62>; Romanto Romanto, M. Ferry Irawan, and Abd Razak Zakaria, "The Importance of Parental Teaching in Shaping Children's Islamic Character: Parents' Perceptions," *Al Ulya: Jurnal Pendidikan Islam* 9, no. 2 (October 26, 2024): 181–92, <https://doi.org/10.32665/alulya.v9i2.3257>.

<sup>32</sup> Andi Anirah et al., "Strengthening the Disciplinary Character Education of Santri through Discipline Development in Islamic Boarding Schools," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 16, no. 1 (January 9, 2024): 1–8, <https://doi.org/10.37680/qalamuna.v16i1.4041>; Nur Mu'alina, Muhammad Imam Khaudli, and Siti Aimah, "Supervision of Education and Implementation of Santri Character Formation in Pesantren," *EDUTECH: Journal of Education And Technology* 8, no. 1 (September 30, 2024): 141–49, <https://doi.org/10.29062/edu.v8i1.916>; S.

because both emphasise the role of parents in shaping the consistency of the application of religious values by Santri children, although not specifically on the law of *taklif*.

Rahmawati's research found that learning religious laws at home, such as the obligation to pray and the prohibition of lying, helps children internalise these laws in their daily lives. Rahmawati's study supports the idea that family involvement in religious teaching at home can improve children's understanding and consistency in religion. However, she did not highlight the pesantren environment as a place of education, which is an important part of the researcher's proposed title.<sup>33</sup>

All previous studies support that parental involvement in religious learning at home is significant in shaping the consistency of children's practice, especially in emphasising and habituation, which is the main factor in the success of religious education for children. The difference is that if most of the previous studies discussed parental involvement in general without explicitly highlighting the law of *taklif*, the study in this study offers a special focus on teaching the law of *taklif* in pesantren. The integration of parental involvement factors at home and their impact on children's application of *taklif* law in the context of pesantren can provide a new perspective from previous studies that are more generalized on family education that does not explicitly link parental involvement with Kohlberg's theory of moral development or Epstein's family involvement in *taklif* law education.

#### 4. The method of Learning and Understanding the Law of *Taklif* in PPATQ Raudlatul Falah Uses Short Lectures, Hands-On Practice, and Educational Games.

Multisensory Learning Theory emphasises that individuals have different learning styles, which include visual, auditory, and kinesthetic.<sup>34</sup> Short lecture methods involve auditory learning styles, hands-on practice involves kinesthetic learning styles, and educational games involve all of these learning styles. The

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Nurhayati et al., "Towards Effective Artificial Intelligence-Driven Learning in Indonesian Child Education: Understanding Parental Readiness, Challenges, and Policy Implications," *Educational Process: International Journal* 15 (2025): 1-29, <https://doi.org/10.22521/edupij.2025.15.155>; Syarifah, Hasanah, and Saputri, "Pola Pengasuhan Santri Remaja Dalam Memperkuat Budaya Akhlakul Karimah."

<sup>33</sup> Eny Rahmawati et al., "Development of Multiculturalism Values in Religious Education and Its Implications for Multicultural and Democratic Student Ethics," *Revista de Gestão Social e Ambiental* 18, no. 6 (March 25, 2024): e05248-e05248, <https://doi.org/10.24857/rgsa.v18n6-009>.

<sup>34</sup> Dunn, R., & Dunn, K, *Teaching Students through Their Individual Learning Styles: A Practical Approach* (Reston: Prentice Hall, 1978).



combination of these methods allows learning to be more effective and enjoyable for Santri. In learning *taklif* laws, such as the obligation to pray or sunnah prayers, short lectures provide theoretical understanding, hands-on practice strengthens skills, and educational games make learning more fun and help reinforce memory.

Social Learning Theory,<sup>35</sup> states that learning occurs through observation and direct experience. Children understand things more easily through observation and repetition of practical activities. Direct practice and educational games allow students to observe, imitate, and practice concretely, which they then apply in daily behavior. Santri better understands *taklif* laws, such as prayer being obligatory or overeating being *makruh*, when they see their teachers or friends doing it. From there, they then practice it directly in their daily activities.

B.F. Skinner's reinforcement theory states that positive reinforcement through rewards in learning activities can increase children's motivation.<sup>36</sup> In this case, educational games provide a sense of pleasure that can reinforce positive behavior in learning the law of *taklif*. The educational game-based learning method provides a fun learning experience, so children are more motivated to understand and apply the law of *taklif*.

Mirrota and Parhan concluded that the short lecture method followed by hands-on practice can provide authentic experiences that reinforce theoretical learning. Although both highlight the importance of hands-on practice in Islamic law teaching methods, Parhan's research does not discuss educational game methods as part of learning.<sup>37</sup>

Likewise, Akhnaf found that the use of educational games, such as interactive quizzes and role-playing games, is very effective in teaching abstract

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<sup>35</sup> Albert Bandura, *Social Foundations of Thought and Action: A Social Cognitive Theory*.

<sup>36</sup> Kiki Melita Andriani, Maemonah, and Rz Ricky Satria Wiranata, "Penerapan Teori Belajar Behavioristik B. F. Skinner Dalam Pembelajaran: Studi Analisis Terhadap Artikel Jurnal Terindeks Sinta Tahun 2014 - 2020," *SALIHA: Jurnal Pendidikan Islam* 5, no. 1 (January 31, 2022): 78–91, <https://doi.org/10.54396/saliha.v5i1.263>; Robert Lamb, "Recent Developments in the Thought of Quentin Skinner and the Ambitions of Contextualism," *Journal of the Philosophy of History* 3, no. 3 (January 1, 2009): 246–65, <https://doi.org/10.1163/187226309X461524>; Skinner, B.F., *Verbal Behavior* (New York: Appleton-Century-Crofts, 1957).

<sup>37</sup> Dita Dzata Mirrota, Moch Sya'roni Hasan, and Qurrotul Ainiyah, "Increasing Understanding of the Islamic Religion Through Interactive Methods for Children with Special Needs," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (April 18, 2024): 285–300, <https://doi.org/10.31538/tijie.v5i2.998>; Muhamad Parhan et al., "Developing a Contextual Learning Model in Islamic Education to Improve Applicable Knowledge and Foster Knowledge-Based Virtues," *Jurnal Pendidikan Islam* 10, no. 1 (June 22, 2024): 75–86, <https://doi.org/10.15575/jpi.v10i1.35205>.

religious concepts to children.<sup>38</sup> Both studies highlighted the effectiveness of educational games in children's learning. However, Akhnaf did not include short lectures or hands-on practice as part of a holistic approach to learning the law of *taklif*.

The above studies show that learning methods involving short lectures and hands-on practice improve students' understanding of the central theme. Suppose Akhnaf's research recognizes the importance of educational games as a practical learning tool. This research offers a holistic combination of the three methods (short lectures, hands-on practice, and educational games). Suppose previous studies discussed learning about Islamic law or religious education more generally. In that case, this study discusses learning *taklif* laws such as *wajib*, *sunnah*, *makruh*, *mubah*, and *haram* more specifically by emphasizing the importance of fun experiences through educational games as a way to increase santri motivation in understanding *taklif* laws.

## **E. Conclusion**

This study investigates the application of *taklif* law in PPATQ Raudlatul Falah Pati and demonstrates that it effectively contributes to the foundational understanding of Islamic law among young santri. The research highlights the pivotal role of the pesantren environment, hands-on learning approaches, and the involvement of parents in reinforcing religious values. Notably, the combination of structured supervision and continuous guidance ensures that the santri grasp essential Islamic legal principles such as *wajib*, *sunnah*, *mubah*, *makruh*, and *haram*. Despite the challenges inherent in teaching abstract concepts, such as *mubah* and *makruh*, the study reveals that these can be addressed through adaptive and innovative teaching methods, such as visual aids and interactive learning experiences.

The study contributes significantly to existing literature by offering a practical model for implementing *taklif* law in an Islamic educational context. It underscores the importance of integrating concrete learning practices with abstract legal concepts, providing valuable insights for educators within pesantren and other Islamic institutions. Additionally, this research illuminates the dynamic relationship between the Islamic atmosphere, teacher supervision,

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<sup>38</sup> Ardhito Faza Akhnaf, Winda Kusuma Ayu, and Erico Pratama Nugraha A, "IMPLEMENTATION OF EDUCATIONAL GAMES BASED ON ROLE PLAYING GAMES (RPG) AS A LEARNING MEDIA FOR CHARACTER EDUCATION," *Waskita: Jurnal Pendidikan Nilai dan Pembangunan Karakter* 8, no. 1 (May 3, 2024): 1-14, <https://doi.org/10.21776/ub.waskita.2024.008.01.1>.

and parental involvement, suggesting that a holistic approach is key to fostering a deeper understanding of Islamic law in children. It also emphasizes the importance of using creative, age-appropriate learning strategies to address cognitive development stages, thus enhancing the effectiveness of religious education.

However, this study has several limitations that warrant further exploration. The research focuses solely on one pesantren, which limits the generalizability of the findings. Future studies could incorporate a broader sample of pesantren with diverse educational practices to gain a more comprehensive understanding of the effectiveness of different teaching methods. Additionally, integrating a quantitative approach would allow for a more robust evaluation of the specific impact of various learning strategies on children's comprehension and application of taklif law. Further research in this area could also explore how these findings can be adapted to other educational systems and religious contexts, contributing to the broader discourse on Islamic education and cognitive development.

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