



## Islamic Values-Based Center Learning for Moral and Religious Development of Early Childhood

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### Abstract

This study aims to develop and implement the Islamic Values-Based Center Learning model in the moral and religious development of early childhood in Pilot Kindergartens. Lampung Province. The research used a qualitative approach with a case study design involving 10 teachers, 3 principals, and 30 parents. students as participants. Data were collected through observation participatory research, in-depth interviews, documentation studies, and Focus Group Discussions (FGDs), then analyzed using thematic analysis techniques. The results of the study indicate that this model was successfully implemented through three main stages: identification core Islamic values, arrangement environment integrated center mark Islam, and the preparation of daily activity plans based on center. The implementation of the model is carried out through teacher role model strategies, daily habits, integration values in play activities, and the use of storytelling based on The story of the Prophet. The positive impact is seen in the improvement of children's moral behavior (such as cooperation, sharing, and responsibility) as well as religious development (habituation) greetings, prayers, and simple worship practices). This model also encourages independence, social- emotional skills, and positive interactions between children. The study's conclusions confirm that Islamic Values-Based Center Learning is an effective and relevant learning model for integrating Islamic values in learning centers, as well as overcome weaknesses of the conventional teacher- centered approach. This model provides theoretical and practical contributions to the development of holistic and contextual Islamic Religious Education (PAI) in PAUD.

**Keywords :** Learning Center, Islamic Values, Moral Development, Religious Development, Early Childhood

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### INTRODUCTION

Indonesia is rich in values religious and moral nobility, development moral and religious aspects from an early age is A a necessity based on several considerations fundamental (Siti Maryam, 2025) . Indonesian society from generation to generation uphold high principles of religiosity that are not only outlook on life but also influences all social interactions (Muchtar, Noviani, Islamic, & 2022, 2019) . Then the values sublime such as mutual cooperation, politeness, and mutual assistance honor has become the foundation of social life that must be preserved through the inheritance process mark to generation successor (Hanifa, Dewi, & Hayat, 2024) . The dual relevance of moral and religious-based character formation is manifested in two main dimensions. (Karlina, Sopian, Saefurridjal, &

Fatkhullah, 2023) . In the first dimension, this approach organically aligns with Indonesia's socio-cultural construct where religion and morality are inseparable parts of the nation's collective identity (Hasanah, Sutra, Istiqomah, Dewantara, & Boulahmane, 2022) . In the second dimension, this approach addresses the strategic need to prepare a generation capable of adapting positively to an increasingly complex and diverse social environment. The process of internalizing moral and religious values from an early age will equip children with a solid foundation of character as well as the social adaptation skills necessary to live in a diverse Indonesian society (Ramdani, Hufad, & Supriadi, 2018) .

On the other hand, this approach is also a fundamental need to shape a generation that is adaptive to its diverse social environment. This kind of character formation is an important provision for Indonesia's young generation to be able to face the dynamics of social change while actively contributing to building a better social environment, while remaining grounded in the nation's noble values (Apriliani et al., 2024) . In the religious and moral development of early childhood, it is said that early childhood moral development is reflected in children's ability to distinguish between good and bad actions, develop a sense of empathy, understand the concept of justice, and form a conscience as self-control (Sari, 2023) . Meanwhile, religious development includes the introduction of the concept of divinity, habituation to simple worship practices, instilling spiritual values, and introduction to religious teachings (Utama, Arif, & Maharsi, 2024) . This development process has specific characteristics that are concrete, develop through habituation and role models, and are greatly influenced by the immediate environment (Dahl, 2019) . In a more holistic context, moral and religious development serves as the foundation for the formation of a complete personality, the basis for the development of emotional and social intelligence, a filter for accepting environmental influences, and a guide in decision-making (Eka Sari, Noviana Komsu, Sri Yanti, & Hecksa Manora, 2023) . This understanding leads to the importance of creating an environment that supports the development of values, providing consistent role models, integrating moral and religious values into daily activities, and building collaboration between families and educational institutions (Audley, Ginsburg, & Furlong, 2024) . Through internalizing moral and religious values from an early age, children will develop into individuals who not only possess academic intelligence, but also possess the emotional and spiritual intelligence needed to contribute positively to society (Ramdani, Hufad, & Supriadi, 2017) . One area with cultural and religious strengths such as Tulang Bawang, the integration of Islamic values into educational practices is a necessity, such as Islamic religious education.

Islamic Religious Education (PAI) at the Early Childhood Education (PAUD) level ideally focuses not only on the transmission of ritual knowledge but also on the internalization of noble moral values manifested in daily life (Jaenullah, Ferdian Utama, 2022) . This approach emphasizes a shift from merely introducing formal worship procedures and memorizing prayers to understanding spiritual meaning and developing attitudes reflected in behavior (Aziz & Zakir, 2022) . The process of internalizing values involves instilling character that is deeply embedded in the child's personality, transforming noble values such as honesty, respect, caring, and responsibility into authentic life habits (Haningsih, 2022) . Its implementation in educational practice requires learning through teacher role models, integrating values into all school activities, and consistently cultivating positive behaviors (Ahsanulhaq & Kudus, 2019) . This approach is very suitable for the characteristics of early childhood who learn through concrete examples and repetition, while forming a strong character foundation for long-term development (Utama & Dea, 2023) .

However, the reality on the ground shows that the Islamic Religious Education (PAI) learning approach still faces significant challenges. Conventional, teacher-centered learning methods still dominate learning practices, where teachers are often the sole source of knowledge, and interactions tend to be one-way. (Sumardi, Rohman, & Wahyudiati, 2020) .

This approach provides little space for children to explore religious values independently and meaningfully, resulting in children becoming more passive recipients than active participants in the learning process (Stavropoulou, Stamovlasis, & Gonida, 2023) . As a result, Islamic Religious Education learning is often limited to memorization and formal knowledge without in-depth understanding that can be internalized in everyday life. This challenge is further exacerbated by limited teacher pedagogical competence, an ingrained learning culture, and inadequate learning facilities and infrastructure (Sum & Taran, 2020) . This condition ultimately hinders the achievement of the main goal of Islamic religious education, namely the formation of children's character with noble morals through meaningful learning experiences relevant to real life (Kristianto, Susetyo, Utama, Fitriano, & Jannah, 2023) .

In response to these challenges, the center learning model offers an approach that aligns with the characteristics of early childhood because it is based on the principles of child development that view learning as an active process in which children construct their own knowledge through interaction with the environment (Rahayu, 2022) . This model accommodates children's need to learn through play, which is a natural way for early childhood to explore the world around them (Ciolan, 2013) . The suitability of the center model to children's characteristics is seen in its concrete nature, where children learn through direct manipulation of real objects, as well as its ability to accommodate individual differences by allowing children to choose activities according to their interests (Schachter, Gerde, & Hatton-Bowers, 2019) . In its implementation, this model provides a learning environment divided into specific play areas, allowing children to move from one center to another according to their interests, while also providing freedom in choosing materials and learning tempo (Amani & Fussy, 2025) .

The advantages of the center model lie in its ability to build intrinsic motivation through providing choices, develop social skills through interactions with peers, practice independent problem-solving skills, and foster children's creativity and initiative (Veraksa, Sheridan, & Colliver, 2023) . This model is also effective for character education by instilling values through habituation, developing self-discipline and responsibility, building independence and self-confidence, and practicing cooperation and mutual respect. This model emphasizes child-centered learning through active play and exploration in various pre-designed activity centers (Bredenkamp, 2019). With all these advantages, the center learning model is not merely a teaching method, but a comprehensive approach that respects the nature of early childhood learning as active, unique individuals in a dynamic developmental process. Unfortunately, the implementation of center learning in many Early Childhood Education (PAUD) institutions is still general and has not been deeply integrated with Islamic values, so its potential for developing children's morals and religion has not been optimally explored (Saputra, 2023). Tulang Bawang Regency, with its deeply religious community, provides a relevant context for examining the integration of Islamic religious education in early childhood. Early childhood education institutions in this area are expected to become pilot projects in implementing learning models that are not only modern but also deeply ingrained with Islamic values.

Based on preliminary studies, still there is gap between these expectations and the availability of concrete learning models, especially a systematic Islamic Values-Based Center Learning model. Previous research by Fithriyani (2021) examined implementation play center, but haven't touched yet integration Islamic values in depth. Meanwhile, Nisa's (2022) research explored Islamic character education without focusing on a centered approach. This leaves a research gap regarding the form, implementation, and impact of the Islamic Values-Based Center Learning model specifically designed for a regional context such as Tulang Bawang. Based on the identified problems, this study aims to describe the planning of the Islamic Values-Based Center Learning model in Tulang Bawang Early Childhood Education (PAUD). This study is expected to provide not only theoretical

contributions to the development of innovative Islamic Religious Education (PAI) learning models but also practical guidance for PAUD educators and administrators in Tulang Bawang and other areas with similar characteristics in realizing holistic early childhood education based on Islamic values.

## **METHOD**

This research uses a qualitative approach with a case study design to explore the implementation of Islamic Values-Based Center Learning in the moral and religious development of early childhood in Tulang Bawang. The research location was selected at three selected PAUDs in Tulang Bawang Regency that have implemented center learning, with participants consisting of 10 teachers, 3 principals, and 30 parents of students. Data collection was conducted through participatory observation during the learning process, in-depth interviews with various related parties, documentation studies of learning tools and children's work, and Focus Group Discussions (FGDs) for data validation. Data analysis used thematic analysis techniques through six stages, starting from familiarization with the data, initial coding, theme search, theme review, defining and naming themes, and compiling a final report. Data validity was checked through triangulation of sources and methods, providing This involved extensive fieldwork, extensive fieldwork, and expert consultation. The research was conducted in three main phases: a preparation phase, which included instrument development and permitting, a three-month data collection phase, and an analysis and reporting phase. Through this qualitative approach, the research is expected to provide a deep and holistic understanding of Islamic Values-Based Center Learning practices in a real-world context.

## **RESULTS AND DISCUSSION**

### **Results**

The planning of the Islamic Values-Based Center Learning model at Tulang Bawang PAUD was carried out through three main stages, as has been... conveyed by one of the teachers who stated that:

*"...In planning the Islamic Values-Based Center Learning model, we went through three main stages. First, we identified Islamic values that will be integrated, such as honesty, manners, discipline, and simple worship habits. After that, we organize the play environment according to the center so that every corner of the class can become a medium for internalizing Islamic values through fun activities. The final stage is to prepare a Daily Activity Plan (RKH) which includes Islamic values explicitly, so that teachers have clear guidance on how these values are applied in every learning activity. With this stage, the integration process of Islamic values becomes more focused and consistent ..."*

In the first stage, the teacher maps core Islamic values that are relevant to early childhood development, such as honest, responsible, polite politeness, mutual assistance, and the habit of simple worship. These values are then translated into indicators of behavior that can be observed, for example saying greetings, following instructions well, working together in small groups, and tidying up play equipment after use. The second stage involves reorganization of the centers that have been there, such as center blocks, role play center, center faith, center arts and centers natural materials, to be more in line with Islamic values. The teacher added tool props, value posters, play materials, and Islamic symbols to reinforce the learning atmosphere. For example, role-playing centers equipped with properties of Muslim family games, while center beams provide building activities such as miniature mosque or tower. The third stage is the arrangement of learning planning, where the teacher prepares an activity plan by including specific activities to integrate Islamic values in each center. Teachers design daily channel habits such as morning greetings, prayers before activities, queuing practice, and circle time sessions based on stories of the Prophet to strengthen moral and religious aspects of children.

Based on the three stages above, Vygotsky's theory of social- emotional development explains that social values and norms are transmitted through interaction. between children and adults through scaffolding mechanisms, where teachers provide support structured so that children are able to understand and practice valuable behavior. At the mapping stage Islamic values, this principle is apparent when teachers identify core values such as honest, responsible, and polite polite, then lower it become indicator behavior that can observed. This is also in line with Bandura's social learning theory which emphasizes that children learn values through observation and imitation. the behavior of the assumed model significant, in this case teachers and the environment social. At the planning stage center, Bronfenbrenner's ecological theory supports the idea that the environment physical and social (microsystem) play a big role in instilling values through direct stimulus from learning environment, such as tool Islamic props, value posters, or symbols religious education that helps children internalize value. Next, the preparation stage Learning planning is supported by Lickona's character education theory which emphasizes that moral values are instilled effectively through habituation, role models, and integration. values into daily activities. Habituation greetings, prayers, queuing, and circle time based activities The story of the Prophet is a concrete strategy to develop moral knowing, moral feeling, and moral action in children.

The implementation of the Islamic Values-Based Center Learning model is carried out consistently through a daily activity flow based on center. Research data shows that core activities take place following the mechanism move centers (moving classes), and children participate in activities according to their interests and schedule. Integration of Islamic values occurs through four main strategies: teacher role models, daily habits, and integration values in play activities, as well as the use of storytelling based on the story of the Prophet and morals. The teacher gives examples of Islamic behavior such as say greetings, patience, and attitude fair when accompanying children in each center. Daily habits in the form of reading prayer, tidying up play equipment, and help strengthen internalization mark morals through concrete actions carried out consistently. In each center, Islamic values are present in play activities, such as draw symbol of the mosque in the center art or practicing ablution in the center Imtaq. Circle time sessions featuring stories of the Prophet make moral messages easier for children to understand and remember.

Impact The application of this model can be seen in the moral and religious development of early childhood. Observations show an increase in behavior sharing, cooperation, patience, and ability finish conflict simple. Religiously, children become more accustomed to say greetings, memorizing prayers short, and follow the example basic worship practices. In addition, this model enhances children's independence and responsibility through habituation tidy up equipment, choose your own activities, and complete them. games without relying on teachers. Social- emotional skills Children also develop through interactions in centers that require communication, negotiation, and empathy.

## **Discussion**

The results of this study indicate that Islamic Values-Based Center Learning is an effective approach to developing the morals and religiosity of early childhood. The integration of Islamic values into the center model strengthen the relevance of learning to children's real lives, in line with the theory of moral development which emphasizes importance role models, habits, and interactions environment. Religious education at an early age ideally based on experience, not memorization, because children learn more effectively through what they see, feel, and do directly. Through social interaction, children can copy good behavior modeled by adults and friends peers, such as polite polite, mutual help, or say daily prayer. Concrete experience like this helps children build meaningful

understanding of religious teachings, not just remembering words without understanding meaning. In addition, routines that are done repeatedly, such as pray before eating or tidying up toys, strengthening habituation and forming character from an early age. When the value religious Presented in the form of games, stories, and real-life activities, children more easily understand and internalize them. This is in line with the view that play is the most effective learning strategy at an early age. According to Piaget's constructivism theory, early childhood learns by constructing their own knowledge through direct experience and interaction with their surroundings. Children not only absorb information, but actively process, try, imitate, and connect new experiences with their existing knowledge. Therefore, when religious values are presented in the form of games or concrete activities, such as role-playing, listening to stories, or carrying out simple religious practices, children have the opportunity to experience, feel, and interpret these values directly. This process makes it easier for them to understand the teachings given, because knowledge is formed from real experience, not just from verbal instructions.

Integrating Islamic values through play activities strengthens meaningful learning because children learn from direct experience, not just through verbal instruction. While playing, children can observe, imitate, feel, and practice Islamic behaviors naturally, such as sharing, taking turns, being honest, or greeting. These concrete experiences help children understand values more easily, remember them longer, and incorporate them into their daily habits. A fun play environment also allows for the internalization of values without coercion, making learning more lively, relevant, and appropriate for early childhood development. Religious education at an early age is ideally based on experience, not memorization, allowing children to imitate behavior, build understanding through social interaction, and strengthen character through repetitive routines. The implementation of this model is also relevant to the religious cultural context of Tulang Bawang, ensuring that the Islamic values taught in schools align with those found in the family and community.

Furthermore, this model overcomes the weaknesses of conventional Islamic Religious Education (PAI) learning, which is teacher-centered. With a centered approach, teachers act as facilitators, encouraging children to actively build understanding and discover the meaning of religious values through interaction and exploration. In theory, a centered approach to learning overcomes the weaknesses of conventional Islamic Religious Education (PAI) models, which are generally teacher-centered. In conventional models, children tend to be passive recipients, while the teacher dominates learning activities. This is less suited to the developmental characteristics of early childhood, which requires concrete experiences, active involvement, and opportunities for exploration. The centered approach aligns with constructivism theory, which emphasizes that children construct knowledge through experiences, interactions, and meaningful activities. In this context, teachers act as facilitators, not primary instructors. Teachers provide a stimulating play environment, prepare tools and activities relevant to religious values, and provide support in the form of prompting questions, behavioral examples, and guidance when needed. The teacher's facilitative role also aligns with Vygotsky's concept of scaffolding, in which children are given the necessary assistance to achieve new understanding through social interaction. Through exploration, experimentation, and simple discussions at the center, children are able to independently discover the meaning of religious values according to their developmental stage. This strengthens the internalization of values and makes them more enduring because they are directly involved in the learning experience.

This research is novel because it develops a center-based learning model that is systematically integrated with Islamic values, an approach that has not been comprehensively formulated in previous research. This model includes structured planning stages, starting from identifying core Islamic values, structuring the center environment with Islamic characteristics, and developing a school-based curriculum (RKH) that incorporates religious values, which are rarely explained in detail in previous studies.

Furthermore, this research develops a new implementation strategy through a combination of teacher role models, daily habits, integration of values into play activities, and storytelling based on the Prophet's story, so that internalization of values becomes more concrete and appropriate for early childhood development. Another novelty lies in the contextual approach based on the local culture of Tulang Bawang, which combines the community's religious identity with modern learning practices. Thus, this research fills the gap between the generally accepted center-based learning model and Islamic character education, which is not yet center-based. It also provides empirical evidence of the model's positive impact on the moral and religious development of early childhood. The findings of this study provide a significant contribution to the development of PAI learning models in PAUD, because they are able to integrate moral, spiritual, social-emotional, and independence aspects comprehensively through daily activities.

## CONCLUSION

This study shows that Islamic Values-Based Center Learning is an effective and relevant learning model for developing the moral and religious aspects of early childhood, especially in the context of PAUD in Tulang Bawang which has a community culture. This model is designed through planning systematic which includes mapping Islamic values, arrangement center that reflects nuances Islam, as well as preparation of integrated learning plans moral and religious values into every activity. Learning is implemented through teacher role models, daily habits, and integration values in play activities, as well as the use of Prophetic stories to reinforce moral concepts. This approach has been proven providing concrete, meaningful learning experiences that are in line with the developmental characteristics of early childhood, who learn through play and direct interaction. Research findings revealed significant improvements in children's moral behavior, such as cooperation, sharing, patience, and responsibility, as well as religious development. like habituation greetings, prayers, and simple worship practices. In addition, this model encourages independence, social- emotional skills, and positive interactions between children. Overall, Islamic Values-Based Learning Center is not only a solutions to the weaknesses of conventional Islamic Religious Education learning which tends to teacher- centered, but also a comprehensive approach capable of harmonizing Islamic values with the developmental needs of early childhood. This model provides contribution theoretical and practical for the development of PAI learning in PAUD, as well as worthy made into reference for institutions education similar to realize holistic, contextual, and child-based early childhood education mark Islam.

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