

**Implementation of Qur'anic Learning in Student Character Formation at
Ar-Rahman Integrated Early Childhood Education in Banjarmasin**

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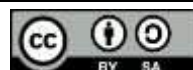
Abstract

This study examines the implementation of Qur'anic learning in forming student character at Ar-Rahman Integrated Early Childhood Education in Banjarmasin. Using field research with a qualitative approach, the study involved the principal, teachers, and parents as information sources. Data were collected through observation, interviews, and documentation and analyzed using the Miles and Huberman interactive model through data reduction, data display, and conclusion drawing. The findings show that Qur'anic learning is implemented as an integrated daily program through hijaiyah recognition, Iqra' reading, short-surah memorization, daily-prayer memorization, and Islamic habituation. These activities contribute to the development of religious character, discipline, responsibility, politeness, honesty, independence, and social care. Teachers function simultaneously as role models, guides, motivators, and communicators with families, while school leadership, teacher commitment, a religious environment, adequate facilities, and parental cooperation strengthen implementation. Key constraints include differences in children's abilities, limited concentration, insufficient repetition at home, and parents' limited time. The study's novelty lies in explaining Qur'anic learning not merely as literacy instruction but as a school-home character formation system in which repeated routines, teacher modeling, and family reinforcement connect Qur'anic knowledge with everyday conduct.

Keywords: Qur'anic Learning, Islamic Character, Early Childhood Education

Abstrak

Penelitian ini mengkaji implementasi pembelajaran Al-Qur'an dalam pembentukan karakter siswa di PAUD Terpadu Ar-Rahman Banjarmasin. Dengan menggunakan penelitian lapangan melalui pendekatan kualitatif, penelitian ini melibatkan kepala sekolah, guru, dan orang tua sebagai sumber informasi. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles dan Huberman melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pembelajaran Al-Qur'an dilaksanakan sebagai program harian yang terintegrasi melalui pengenalan huruf hijaiyah, membaca Iqra', menghafal surah-surah pendek, menghafal doa-doa harian, dan pembiasaan nilai-nilai keislaman. Berbagai kegiatan tersebut berkontribusi terhadap pembentukan karakter religius, disiplin, tanggung jawab, kesopanan, kejujuran, kemandirian, dan kepedulian sosial. Guru berperan secara simultan sebagai teladan, pembimbing, motivator, dan komunikator dengan keluarga, sedangkan kepemimpinan sekolah, komitmen guru, lingkungan religius, ketersediaan sarana dan prasarana yang memadai, serta kerja sama orang tua turut memperkuat pelaksanaan pembelajaran.



Kendala utama yang dihadapi meliputi perbedaan kemampuan anak, keterbatasan konsentrasi, kurangnya pengulangan pembelajaran di rumah, dan keterbatasan waktu orang tua. Kebaruan penelitian ini terletak pada penjelasan bahwa pembelajaran Al-Qur'an tidak semata-mata diposisikan sebagai pembelajaran literasi Al-Qur'an, tetapi sebagai sistem pembentukan karakter yang mengintegrasikan sekolah dan rumah, di mana rutinitas yang dilakukan secara berulang, keteladanan guru, dan penguatan dari keluarga menghubungkan pengetahuan Al-Qur'an dengan perilaku sehari-hari.

Kata Kunci: Pembelajaran Al-Qur'an, Karakter Islami, Pendidikan Anak Usia Dini

Introduction

Early childhood education is a foundational arena for developing patterns of behavior, moral orientation, and religious disposition that may accompany children into later educational stages. At this developmental stage, children learn not only through verbal explanation but also through repetition, observation, imitation, emotional interaction, and routine. Islamic early childhood education therefore has a distinctive responsibility to connect cognitive learning with the formation of adab and moral habits. Recent studies emphasize that religious education becomes more meaningful when values are translated into daily experiences rather than taught as abstract information alone (Munastiwi et al., 2021; Nurjamilah, 2024). In this context, Qur'anic learning can function as both literacy instruction and a medium for moral internalization. The challenge is to design Qur'anic learning so that recitation, memorization, worship, and behavior mutually reinforce one another.

The Qur'an occupies a central position in Islamic educational thought because it provides ethical orientations concerning worship, responsibility, honesty, compassion, discipline, and human relations. For young children, however, the pedagogical transmission of these values cannot depend primarily on conceptual discussion because their developmental characteristics require concrete, repeated, and emotionally meaningful experiences. Qur'anic learning consequently needs to be translated into developmentally appropriate activities such as recognizing hijaiyah letters, reading Iqra', memorizing short surahs, memorizing daily prayers, and practicing Islamic manners. Research on Qur'anic character education in early childhood shows that such activities can strengthen dimensions of tawhid, worship, and moral behavior when learning is accompanied by habituation and modeling (Aziz et al., 2024). The significance of the Qur'an therefore lies not only in the text that children memorize but also in the behavioral meanings that teachers help them enact. This perspective positions Qur'anic learning as an educational process of value formation rather than a narrow technical exercise.

Character education is particularly important in early childhood because habits are formed through repeated encounters between children, adults, rules, and social environments. Islamic character formation includes religious commitment as well as observable conduct such as politeness, honesty, responsibility, independence, discipline, and concern for others. Recent research indicates that habituation can make religious values progressively visible in children's everyday behavior when routines are systematic and consistently reinforced (Pamuji et al., 2024; Firdaus et al., 2025). This means that the effectiveness of character education depends on the continuity between what teachers explain, what teachers model, what children practice, and what families reinforce. A Qur'anic learning program becomes more powerful when its messages are embedded in transitions, greetings, prayers, classroom rules, peer



relations, and home routines. Character formation is therefore understood here as an ecological process rather than a single lesson outcome.

The context of Ar-Rahman Integrated Early Childhood Education in Banjarmasin is particularly relevant because the institution explicitly integrates general education with Islamic education. The source document describes the institution as operating under Yayasan Siti Fatimah Banjarmasin and as having been established through Deed No. 07 dated 7 March 2015. Its educational orientation includes Qur'anic learning, daily prayer memorization, worship practice, and habituation of Islamic values. The institution's vision and mission emphasize effective, quality, character-based education and cooperation among school, parents, and community. This institutional orientation creates a meaningful context for examining how Qur'anic learning moves from program planning into daily character practices.

PAUD Terpadu Ar-Rahman makes Qur'anic learning a flagship component rather than treating it as an isolated supplementary activity. According to the source data, learning activities include hijaiyah recognition, Iqra' reading, short-surah memorization, daily-prayer memorization, and Islamic habituation. These activities are conducted routinely and are organized through introductory, core, and closing stages. Such organization suggests that Qur'anic learning is incorporated into the rhythm of school life. The finding is consistent with recent research showing that structured Qur'anic curricula can contribute to Islamic character when learning is organized continuously and developmentally (Aziz et al., 2025). The present study therefore investigates implementation as a process, not simply as a final achievement.

An important issue in early childhood Qur'anic education is the relationship between literacy and character. Children may learn to pronounce letters or memorize verses without necessarily translating those experiences into interpersonal behavior. The educational value of Qur'anic learning becomes deeper when teachers connect textual content and religious routines with concrete examples of kindness, honesty, responsibility, and respect. Research on Islamic character formation through Qur'anic learning similarly argues that character development emerges when Qur'anic knowledge is transformed into attitudes and repeated practices (Aziz et al., 2024). Thus, the central analytical question is not merely whether children can read or memorize, but how learning experiences become behavioral dispositions. This study addresses that question through observation, interviews, and documentation in a real educational setting.

Teacher behavior is a decisive component of this process because young children learn extensively through imitation. The teacher in an Islamic early childhood institution is consequently expected to function as an educator, guide, role model, motivator, and communicator with parents. Recent studies confirm that teacher modeling and habituation are central mechanisms for internalizing Islamic manners and religious character in young children (Zulfa et al., 2024; Firdaus et al., 2025). When teachers consistently greet children, pray, speak politely, maintain classroom routines, and respond patiently, children encounter character values as lived practices. Conversely, inconsistent adult behavior can weaken the message of formal instruction. The teacher's personal example therefore constitutes part of the learning curriculum itself.

Parents constitute a second major environment for character formation because many behaviors practiced at school must be repeated at home before they become stable habits. The source document indicates that some children transfer



school practices into family life, including greeting family members, praying before eating or sleeping, reminding family members to pray, and showing increased politeness. Recent evidence also shows that consistency between teachers and parents is crucial for sustaining polite behavior and other character practices beyond the school environment (Utami & Azizah, 2025). Parent involvement is therefore not an optional addition to Qur'anic learning but a mechanism that extends learning time and strengthens repetition. At the same time, parents differ in available time and confidence in guiding Qur'anic activities. This variation becomes an important factor in understanding both supporting and inhibiting conditions.

Early childhood learners also present substantial individual differences. Children vary in prior Qur'anic exposure, attention span, confidence, memory, language development, and readiness to participate in group activities. The source document identifies differences in children's abilities and limited concentration as practical challenges in implementation. Recent studies of Qur'anic memorization similarly report the need for flexible methods and individualized support because young learners do not progress uniformly (Tiwuk et al., 2025). This means that an effective Qur'anic program cannot rely on one instructional technique for every child. Teachers need to combine repetition with demonstration, singing, storytelling, games, and direct assistance. Differentiation thus becomes part of character-oriented Qur'anic pedagogy.

The school environment is another important dimension because values are learned through institutional culture as much as through lessons. A religious atmosphere can provide continuous cues that make prayer, greeting, cleanliness, respect, and responsibility normal parts of children's daily experiences. Studies of religious culture in early childhood education indicate that rituals, role modeling, socialization, and communication with parents can jointly develop children's character (Pamuji et al., 2024). The Ar-Rahman context provides such an environment through Qur'anic learning, worship practice, and Islamic habituation. The resulting character formation is therefore likely to emerge from the interaction of curriculum, routine, people, and physical environment. This study consequently treats implementation as an integrated institutional practice.

Recent scholarship has expanded the discussion of Qur'anic education from memorization and recitation toward holistic character development. Aziz et al. (2024) found that Qur'anic learning can nurture tawhid, worship, and moral character, while Tiwuk et al. (2025) demonstrated the relationship between short-surah memorization and discipline. Other studies emphasize broader strategies such as habituation, role modeling, storytelling, educational play, rewards, and integration of daily activities (Aziz et al., 2025). These studies establish a strong conceptual basis but also reveal the need for context-sensitive investigation. Each institution organizes Qur'anic learning within different leadership arrangements, teacher capacities, family cultures, and student characteristics. A field study at Ar-Rahman can therefore contribute contextual knowledge about how these mechanisms operate together.

The research gap also concerns the scope of character outcomes. Some studies focus primarily on religious character, whereas the source study identifies a wider constellation including religious commitment, discipline, responsibility, politeness, honesty, independence, and social care. This broader perspective is important because Islamic character is not exhausted by ritual behavior. Children's religious learning becomes educationally significant when it influences how they manage tasks, interact with others, follow routines, and take responsibility. Recent studies on Islamic value-



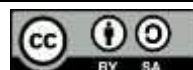
based habituation similarly report links among discipline, politeness, empathy, and responsibility (Firdaus et al., 2025; Hirilan & Mukminah, 2025). The present study therefore analyzes character as multidimensional. Such an approach makes the relationship between Qur'anic learning and everyday conduct more visible.

Another gap concerns the school-home connection. Many studies document what teachers do in classrooms, while fewer analyses place parental reinforcement and communication at the center of implementation. The Ar-Rahman source explicitly identifies communication with parents through WhatsApp groups, liaison books, and direct meetings as part of the response to implementation challenges. Recent research confirms that consistency between teachers and parents affects the sustainability of children's polite and respectful behavior (Utami & Azizah, 2025). Parent participation is especially important when home repetition is limited by time or differing parental capacities. The present study therefore treats family reinforcement as part of the implementation system rather than as background context. This provides a more ecological understanding of Qur'anic character education.

The study is also significant because it examines implementation through a qualitative field-research lens. Quantitative studies may estimate relationships between educational interventions and character outcomes, but qualitative inquiry can reveal how routines are enacted, interpreted, negotiated, and sustained. Observation allows the researcher to see behavioral patterns, interviews reveal participants' explanations, and documentation provides evidence about institutional planning. The source study accordingly uses observation, interviews, and documentation and analyzes the data through reduction, display, and conclusion drawing. This approach is consistent with recent qualitative research on Qur'anic learning and early childhood religious habituation (Aziz et al., 2024; Tiwuk et al., 2025). The method is therefore aligned with the process-oriented nature of the research problem. Based on the preceding context, this study aims to examine the implementation of Qur'anic learning at Ar-Rahman Integrated Early Childhood Education in Banjarmasin and its contribution to student character formation. Specifically, it analyzes the forms and stages of Qur'anic learning, the character values cultivated, the roles performed by teachers, and the supporting and inhibiting factors. The study also considers the relationship between school-based habituation and parental reinforcement. Its novelty lies in presenting these dimensions as an interconnected implementation system rather than as separate variables. This perspective can enrich Islamic early childhood education scholarship by showing how Qur'anic literacy, worship routines, modeling, and family communication operate together. The findings may also provide practical guidance for institutions seeking to strengthen Qur'anic learning as a character-formation program.

Literature Review

Qur'anic learning in Islamic education can be understood as a pedagogical process through which learners encounter the Qur'an through reading, recitation, memorization, comprehension, and behavioral application. In early childhood, the emphasis is appropriately adjusted to developmental readiness, with simple literacy and memorization activities serving as entry points. The pedagogical objective is not merely technical proficiency but gradual familiarity with the Qur'an as a source of guidance. Recent research explicitly connects Qur'anic learning with the formation of Islamic character through the internalization of values and habits (Aziz et al., 2024). This conceptualization allows Qur'anic learning to function simultaneously as religious



literacy and moral education. It is particularly relevant to institutions that position Qur'anic programs as integral rather than extracurricular.

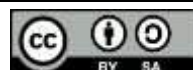
Early childhood character education refers to intentional processes for developing stable patterns of morally desirable behavior and dispositions. In Islamic education, these dispositions include faith, worship, adab, honesty, responsibility, compassion, discipline, and respect. Character is not simply a cognitive awareness of values because children must repeatedly practice those values in concrete social situations. Recent research on Islamic value-based habituation demonstrates that repeated practice can support children in transferring religious behaviors into home and social environments (Hirlan & Mukminah, 2025). Character education therefore requires continuity between knowing, doing, and becoming. Qur'anic learning can support this continuity when textual learning is connected with routines and interpersonal conduct.

Habituation is a central mechanism in Islamic early childhood education because repetition allows desirable actions to become familiar and increasingly spontaneous. Religious habituation may include prayer, greeting, reciting Qur'anic passages, using polite language, maintaining cleanliness, and practicing gratitude. Pamuji et al. (2024) found that religious culture in early childhood education develops through processes of introduction, training, habituation, ritual practice, socialization, modeling, and parent-institution communication. These mechanisms suggest that character formation is cumulative rather than instantaneous. A single explanation about honesty is less influential than repeated opportunities to practice honesty. Qur'anic learning therefore becomes more character-formative when it is embedded in recurring daily routines.

Role modeling is another essential mechanism because children observe adult conduct and reproduce behaviors that appear meaningful or socially reinforced. In an Islamic school, teachers communicate values not only through lesson content but also through speech, gestures, emotional regulation, fairness, and treatment of children. Research on Islamic character formation emphasizes the importance of teacher example in transforming religious principles into observable practices (Zulfa et al., 2024; Firdaus et al., 2025). Modeling is especially important when children are not yet able to articulate abstract moral principles. The teacher's conduct becomes a concrete representation of the values being taught. Consequently, teacher professionalism and personal consistency are pedagogical variables in their own right.

Short-surah memorization is a distinctive component of many Islamic early childhood programs. Memorization provides children with repeated encounters with Qur'anic language, rhythm, pronunciation, and religious meanings. When connected with discipline, memorization can also train children to follow routines, persist through repetition, and complete structured tasks. Tiwuk et al. (2025) found that habituation of short-surah memorization was associated with discipline development in an early childhood context. The significance of memorization therefore extends beyond recall. It can become a routine through which persistence, attention, and religious identity are simultaneously cultivated.

Iqra' learning represents another practical pathway through which young children develop Qur'anic literacy. At the early stage, children learn letter recognition, sound-symbol correspondence, and gradually more complex combinations. The process requires patience because children differ in prior exposure and pace of mastery. The Ar-Rahman source indicates that Iqra' reading is implemented routinely as part of the institution's Qur'anic program. This practice is compatible with recent



Qur'anic curriculum research showing that structured Qur'anic instruction can contribute to Islamic character when integrated with broader educational aims (Aziz et al., 2025). Iqra' therefore functions as both a literacy activity and a repeated context for teacher guidance and child self-regulation.

Daily prayer memorization can bridge Qur'anic learning and worship practice. Children who memorize short supplications and prayers encounter religious language within meaningful routines such as eating, sleeping, entering the home, and participating in worship. Such routines make the relationship between religious knowledge and everyday behavior concrete. The source study reports that children may remind family members to pray and practice greetings and other manners at home. This transfer is significant because it indicates that learning can extend beyond the classroom. Islamic character education becomes stronger when religious language is connected to actual family practices.

Religious character is one of the most visible outcomes of Qur'anic learning. It can be observed through children's willingness to participate in prayer, recite Qur'anic passages, use greetings, respect religious routines, and show awareness of Islamic manners. Munastiwi et al. (2021) reported that Islamic religious education can support the development of religious and moral values in early childhood, with parents playing an important role. Religious character should therefore be viewed as both an internal orientation and an external pattern of behavior. Qur'anic learning provides symbolic and ritual resources for this development. The teacher's role is to connect these resources with children's lived experiences.

Discipline is a second character dimension that can emerge from Qur'anic learning. Regular reading schedules, memorization targets, classroom rules, turn-taking, and prayer routines require children to follow predictable structures. Tiwuk et al. (2025) specifically associates short-surah memorization habituation with discipline development. Discipline in early childhood should not be reduced to obedience; it also involves gradually learning to regulate attention, wait for turns, complete tasks, and participate consistently. Qur'anic routines can create developmentally appropriate opportunities for these skills. The character outcome therefore arises partly from the structure of the learning process itself.

Responsibility and independence are likewise related to routine-based learning. When children are encouraged to prepare learning materials, remember their prayers, complete assigned recitation, or maintain orderly behavior, they begin to experience themselves as participants rather than passive recipients. Character-based Islamic education studies identify responsibility and independence as important outcomes of structured habituation (Chandrawati et al., 2026). These qualities should be supported through graduated assistance rather than excessive adult control. Qur'anic learning can provide meaningful tasks through which children practice persistence and ownership. This makes religious education relevant to broader developmental goals.

Politeness and social care represent the interpersonal dimension of Islamic character. Greetings, respectful language, helping friends, sharing materials, and responding kindly to teachers are behaviors that translate religious values into social relationships. Recent research shows that teacher-parent consistency is particularly important for sustaining polite behavior across school and home contexts (Utami & Azizah, 2025). In the Ar-Rahman context, Islamic habituation provides repeated opportunities to practice such conduct. The social dimension prevents Qur'anic

learning from becoming overly individualistic. It positions the Qur'an as a source of guidance for relationships as well as worship.

Honesty is another value that must be cultivated through everyday interactions rather than merely defined verbally. Young children can practice honesty by telling the truth about actions, returning objects, acknowledging mistakes, and following agreed rules. Islamic character education literature places honesty within a wider cluster of values that are developed through modeling and habituation. Firdaus et al. (2025) includes honesty, responsibility, empathy, and cleanliness within an internalization model based on Islamic manners. Qur'anic learning can support these values when teachers explicitly connect religious messages with concrete situations. The effectiveness of such connections depends on adult consistency and the emotional safety of the classroom.

Parent involvement is a key theoretical component because children spend substantial time outside school. Parents can reinforce Qur'anic reading, listen to memorization, model prayer, and provide opportunities to use Islamic manners in daily life. Munastiwi et al. (2021) and Utami and Azizah (2025) both underscore the importance of family participation and consistency. Parent involvement, however, should not be interpreted as simply requiring more time. Effective collaboration can also involve simple communication tools, guidance notes, and manageable routines. The Ar-Rahman practice of WhatsApp communication, liaison books, and direct meetings reflects this collaborative logic.

School culture provides the ecological environment in which individual learning activities acquire meaning. A child who repeatedly encounters Qur'anic recitation, prayer, greetings, respectful language, and teacher modeling receives consistent behavioral cues. Pamuji et al. (2024) demonstrates that religious culture operates through multiple institutional practices rather than through a single lesson. The same principle appears in recent models of Islamic early childhood education that integrate values into classroom routines and play-based experiences (Raqib et al., 2026). School culture therefore functions as a hidden curriculum of character. Qur'anic learning is most influential when the surrounding environment communicates compatible values.

Developmentally appropriate pedagogy is essential because young children have limited attention spans and learn effectively through multisensory and interactive experiences. The source document identifies singing, storytelling, educational games, demonstration, talaqqi, and habituation as strategies for responding to children's differences. Recent Qur'anic character research similarly proposes combining habituation and modeling with storytelling, play, and reinforcement (Aziz et al., 2025). Such methods make learning more accessible and reduce monotony. They also create opportunities for teachers to observe children's responses and provide individual support. Thus, pedagogical flexibility is a condition for equitable character formation.

Previous empirical studies provide a useful comparative foundation for the present study. Aziz et al. (2024) examined Qur'anic learning and Islamic character through a phenomenological approach, emphasizing tawhid, morals, and worship. Aziz et al. (2025) examined implementation of a Qur'anic curriculum in an Islamic kindergarten and found positive contributions to Islamic character. Tiwuk et al. (2025) focused specifically on short-surah memorization and discipline, while Utami and Azizah (2025) examined consistency between teachers and parents in politeness formation. The present study extends these strands by examining Qur'anic learning,

multiple character domains, teacher roles, and supporting and inhibiting factors within one institutional system. Its contribution is therefore integrative and contextual.

The conceptual framework of this study can be summarized as a sequence of values, learning routines, adult modeling, repeated practice, family reinforcement, and observable character. Qur'anic values provide the normative foundation, while Iqra', memorization, prayer, and habituation provide concrete learning mechanisms. Teachers operationalize the program through modeling, guidance, motivation, and communication. Children then encounter repeated opportunities to practice values, while parents reinforce or weaken continuity at home. Supporting conditions such as leadership, facilities, and religious culture strengthen the system, whereas differences in ability, concentration, home repetition, and parental time create constraints. This framework guides the interpretation of findings without assuming that character development is mechanically caused by a single instructional activity.

Method

This study employed field research with a qualitative approach to understand the implementation of Qur'anic learning and its relationship with student character formation in the natural setting of Ar-Rahman Integrated Early Childhood Education in Banjarmasin. A qualitative design was selected because the research questions concern processes, experiences, interactions, routines, and meanings rather than numerical measurement. The research focused on how Qur'anic activities were planned and enacted, how children's character was observed, and how adults interpreted the program. The principal, teachers, and parents served as the main subjects or information sources, consistent with the source document. Similar qualitative designs have been used in recent studies of Qur'anic learning and early childhood religious character (Aziz et al., 2024; Tiwuk et al., 2025). The design therefore enabled a contextual and process-oriented account of the educational phenomenon.

The research was conducted at PAUD Terpadu Ar-Rahman Banjarmasin, an Islamic early childhood institution under Yayasan Siti Fatimah Banjarmasin. The source document identifies the institution as having been established through Deed No. 07 dated 7 March 2015 and describes Qur'anic learning, daily prayer memorization, worship practice, and Islamic habituation as integral programs. The field setting was selected because Qur'anic learning is positioned as a flagship program connected to character formation. The researcher examined classroom and school routines, interactions between teachers and children, and communication between school and parents. Attention was also given to institutional facilities and environmental conditions that supported the program. This contextual focus is important because character formation is shaped by the interaction between curriculum and educational culture.

Data were collected through observation, interviews, and documentation. Observation was used to identify the actual implementation of Qur'anic activities, including hijaiyah recognition, Iqra' reading, memorization, prayer routines, and Islamic habituation. Interviews with the principal and teachers explored program goals, strategies, teacher roles, challenges, and institutional support, while parents provided information about reinforcement of learning in the home environment. Documentation was used to examine institutional profiles, program-related materials, and other records relevant to the research focus. Triangulation among these sources strengthened the contextual interpretation of findings, consistent with recent qualitative research practice (Abdullah et al., 2024). The combination of methods



allowed the researcher to compare reported practices with observed routines and documentary evidence.

Data analysis followed the Miles and Huberman interactive model through data reduction, data display, and conclusion drawing. During reduction, information was selected and organized around implementation, character values, teacher roles, parental involvement, supporting factors, and inhibiting factors. During display, the emerging findings were arranged thematically so relationships among activities, behaviors, and contextual conditions could be examined. Conclusions were then drawn by identifying recurring patterns and checking their consistency across observations, interviews, and documents. This analytic sequence is also used in recent qualitative studies of Qur'anic learning and early childhood discipline formation (Aziz et al., 2024; Tiwuk et al., 2025). The process was iterative, meaning that interpretations were refined as different sources were compared.

Results and Discussion

The findings indicate that Qur'anic learning at PAUD Terpadu Ar-Rahman is implemented as an integral and routine component of early childhood education rather than as a separate religious lesson. The program begins with basic recognition and recitation activities and is connected with short-surah memorization, daily-prayer memorization, and Islamic habituation. Teachers organize activities through introductory, core, and closing stages, allowing children to encounter Qur'anic learning within a predictable daily structure. This structure is important for young children because repetition and routine provide a sense of security while reinforcing learning. The finding is consistent with Aziz et al. (2025), who found that an organized Qur'anic curriculum can contribute to Islamic character development in kindergarten settings. It also supports the broader argument that religious learning becomes more formative when integrated into everyday institutional routines (Pamuji et al., 2024).

At the beginning of learning, teachers introduce children to hijaiyah letters and basic Qur'anic sounds according to their developmental readiness. Iqra' reading then provides a graded pathway through which children practice recognition, pronunciation, and fluency. The activity is not treated solely as a literacy target because teachers simultaneously cultivate patience, attention, turn-taking, and willingness to practice. Individual differences are addressed through additional guidance and flexible pacing. This is significant because early childhood learners do not possess uniform prior Qur'anic experience or concentration capacity. The pattern reflects recent research emphasizing developmentally responsive Qur'anic pedagogy and individualized support (Aziz et al., 2024; Aziz et al., 2025).

Short-surah memorization constitutes another major component of the program. Children repeatedly recite selected short surahs with teacher guidance and are encouraged to memorize them gradually. Repetition creates a learning routine while also familiarizing children with Qur'anic language and rhythm. More importantly, the routine can cultivate persistence and discipline because children learn to return to the same material until they improve. Tiwuk et al. (2025) similarly found that short-surah memorization habituation can support discipline in early childhood. The Ar-Rahman finding therefore suggests that memorization has both religious-literacy and character-forming functions.

Daily-prayer memorization extends Qur'anic learning into the domain of worship. Children learn short prayers and practice using them in relevant daily



situations, such as before eating, before sleeping, or during school activities. This contextualization makes religious language meaningful because children encounter it as part of action rather than as isolated memorization. The source document also indicates that some children transfer prayer-related habits into their homes. Such transfer suggests that school learning can influence family routines when parents notice and reinforce children's new behaviors. Munastiwi et al. (2021) similarly emphasizes the importance of family participation in developing young children's religious and moral values.

Islamic habituation functions as the bridge connecting Qur'anic content with character. Greetings, prayer, respectful language, teacher modeling, orderly routines, and other manners are practiced repeatedly. The goal is not simply to make children comply with rules but to make desirable behaviors familiar and meaningful. This pattern corresponds with research showing that Islamic manners become internalized through repeated practice, role modeling, reflection, and a supportive religious environment (Firdaus et al., 2025). At Ar-Rahman, the Qur'anic program therefore operates as part of a wider moral ecology. The result is a learning process in which religious literacy and everyday conduct reinforce each other.

Religious character is the most direct outcome identified in the study. Children are encouraged to pray, recite Qur'anic passages, memorize daily prayers, greet others, and observe Islamic manners. Parents also report seeing religious habits appear in the home, including greetings and reminders to pray. Such transfer indicates that character formation is not confined to classroom performance. It also demonstrates the value of repetition across environments. The finding is consistent with Munastiwi et al. (2021) and Aziz et al. (2024), both of whom emphasize the role of Islamic learning in developing young children's religious and moral dispositions.

Discipline emerges through the structure of Qur'anic routines. Children are expected to participate in scheduled activities, wait for turns, follow instructions, repeat material, and complete age-appropriate tasks. These behaviors are not taught as abstract definitions of discipline but experienced through the organization of learning. Tiwuk et al. (2025) provides direct support for the relationship between Qur'anic memorization routines and discipline development. In the Ar-Rahman context, discipline is therefore partly a product of consistent educational structure. The result shows why character formation should be analyzed through learning processes rather than only through explicit character lessons.

Responsibility and independence are developed when children are gradually encouraged to take ownership of learning and worship routines. Children learn that they have a role in preparing, participating, remembering, and completing activities. Teacher assistance remains available, but support can be adjusted according to children's needs. This balance prevents dependence while maintaining developmental appropriateness. Recent character-based Islamic education research similarly identifies amanah and mas'uliyah as important foundations for independence in early childhood (Chandrawati et al., 2026). Qur'anic learning thus contributes to broader personal development when children are treated as active participants.

Politeness and social care are visible in children's interactions with teachers, peers, and family members. Greetings, respectful speech, helping others, and showing consideration become repeated behaviors within the school's religious culture. The source also reports increased politeness observed by parents, indicating that some behaviors extend beyond school. This finding is important because Islamic character is



relational and cannot be evaluated only through individual worship. Utami and Azizah (2025) demonstrate that consistent teacher-parent habituation is important for maintaining polite behavior across contexts. Ar-Rahman's communication with parents therefore functions as an extension of the character curriculum.

Honesty is cultivated indirectly but consistently through classroom interactions and teacher expectations. Children are encouraged to acknowledge actions, follow rules, and respond truthfully within a supportive learning environment. The Qur'anic framework gives moral legitimacy to these expectations, while teacher modeling makes them concrete. Character education research emphasizes that honesty becomes meaningful when adults provide consistent examples and opportunities for children to practice it (Firdaus et al., 2025). The present finding therefore reinforces the view that Qur'anic learning contributes to character through an integrated environment. The relationship is mediated by how teachers translate religious values into daily interactions.

Teacher role modeling is one of the strongest mechanisms identified in the findings. Teachers do not merely transmit Qur'anic content but demonstrate prayer, respectful language, patience, order, and other behaviors expected from children. Their role can be understood through three complementary functions: murabbi as nurturer, mu'allim as knowledge teacher, and muaddib as builder of adab. Recent research likewise identifies educators as central agents in Islamic character formation through daily habituation and example (Zulfa et al., 2024). The effectiveness of Qur'anic learning is therefore closely related to teacher consistency. In early childhood, the credibility of the message depends heavily on whether children see adults practicing what they teach.

Teachers also act as guides and motivators. Because children differ in ability and attention, teachers need to vary pace, provide encouragement, and use demonstrations or engaging activities. The source identifies talaqqi, demonstration, singing, storytelling, games, and habituation as possible responses to learning differences. These strategies reduce the risk that Qur'anic learning becomes repetitive in a negative sense. Recent literature similarly advocates combining habituation and modeling with play and storytelling for developmentally appropriate Islamic character education (Aziz et al., 2025; Raqib et al., 2026). The teacher's pedagogical flexibility therefore supports both participation and character formation.

Teacher-parent communication constitutes another important mechanism. The source reports the use of WhatsApp groups, liaison books, and direct meetings to communicate children's progress and encourage home reinforcement. Such communication helps parents understand what children are learning and how routines can be repeated outside school. It also provides a way for teachers to address differences in parental availability and confidence. Recent evidence confirms that consistency between teachers and parents contributes to sustainable character formation, particularly in politeness and respectful behavior (Utami & Azizah, 2025). The finding suggests that communication should be treated as a pedagogical strategy rather than merely an administrative function.

Parents serve as reinforcers of Qur'anic learning when they repeat routines at home. Children's reported behaviors, such as greeting family members and reminding relatives to pray, indicate that school experiences can travel into the family environment. This transfer is especially important because character becomes stable through repetition across contexts. However, the source also identifies limited



parental time and insufficient home repetition as constraints. Thus, parental involvement is simultaneously a supporting factor and a potential point of discontinuity. This nuanced finding is consistent with research showing that family participation strongly shapes early childhood religious and moral development (Munastiwi et al., 2021).

The foundation and institutional leadership provide structural support for implementation. The source identifies foundation support, teacher commitment, adequate facilities, and a religious school environment as important enabling conditions. These factors create the organizational capacity necessary for a Qur'anic program to operate consistently. Facilities alone, however, do not guarantee character formation because their educational value depends on teacher practices and institutional routines. Pamuji et al. (2024) similarly conceptualizes religious culture as a system involving people, practices, rituals, and communication. The Ar-Rahman findings therefore support a systemic rather than resource-only interpretation of implementation.

Differences in children's abilities constitute a practical challenge. Some children progress more quickly in Iqra' reading or memorization, while others require repeated explanation and individual assistance. Such differences are normal in early childhood and should not be interpreted simply as deficiencies. Teachers respond by varying methods, giving additional support, and maintaining motivation. This flexible approach is consistent with developmentally appropriate Qur'anic pedagogy described in recent literature (Aziz et al., 2024; Raqib et al., 2026). The finding underscores that equitable character formation requires differentiated support.

Limited concentration is another challenge because young children may lose attention during repeated recitation or memorization. The response is not to eliminate repetition but to diversify its form. Singing, games, demonstrations, storytelling, movement, and short learning segments can make repetition more engaging. Recent Qur'anic strategy literature identifies these methods as complementary tools for character education in early childhood (Aziz et al., 2025). In the Ar-Rahman context, pedagogical variation therefore serves a dual function: maintaining attention and preserving the continuity of religious habituation. This is an important practical principle for Islamic early childhood teachers.

Insufficient repetition at home creates a gap between school and family learning environments. Children may understand routines at school but fail to consolidate them if opportunities for practice are limited after school. The source identifies parents' limited time as one reason for this condition. The appropriate response is not to shift the entire responsibility to parents but to develop manageable forms of cooperation. Communication tools, simple home practice guidance, and realistic expectations can help maintain continuity. The finding closely parallels Utami and Azizah's (2025) conclusion that inconsistent home habituation can weaken the sustainability of character behaviors.

The overall pattern can be interpreted as an implementation chain in which Qur'anic content becomes character through repeated practice within a supportive environment. Iqra' and memorization provide religious literacy, while prayer and habituation connect learning with action. Teachers model the desired conduct and guide children according to developmental needs. Parents extend repetition into the home, while institutional leadership and facilities sustain the program. Challenges are addressed through pedagogical flexibility and school-family communication. This



integrated pattern represents the central contribution of the study and distinguishes it from approaches that treat Qur'anic learning solely as recitation instruction.

Table 1. Integrated Findings on Qur'anic Learning and Character Formation

Program Component	Implementation	Character Dimension	Main Actors	Key Conditions
Hijaiyah and Iqra'	Routine reading practice with teacher guidance	Discipline, independence, persistence	Teachers and children	Differing ability levels
Short-surah memorization	Repeated recitation and gradual memorization	Religiosity, discipline, responsibility	Teachers and children	Attention and repetition
Daily-prayer memorization	Memorization linked to daily worship	Religiosity, responsibility	Teachers, children, parents	Home reinforcement
Islamic habituation	Greetings, manners, prayer, orderly routines	Politeness, honesty, social care	Teachers, children	Consistency of adult modeling
Teacher modeling	Teachers demonstrate desired conduct	All character dimensions	Teachers	Teacher commitment
Parent reinforcement	Home repetition and family communication	Religiosity, politeness, responsibility	Parents and teachers	Parental time and engagement
Institutional support	Leadership, facilities, religious environment	Program continuity	Foundation, principal, teachers	Organizational support

The table illustrates that no single Qur'anic activity produces character independently. Each activity contributes through a different mechanism, while their combination creates a coherent educational environment. Iqra' reading primarily strengthens literacy and persistence, memorization supports repetition and discipline, and prayer connects learning with worship. Habituation translates religious knowledge into observable social conduct. Teacher modeling and parent reinforcement then stabilize the behaviors across settings. This interpretation is consistent with recent scholarship that views Islamic character education as an integrated system of values, routines, and relationships rather than a single instructional technique (Pamuji et al., 2024; Firdaus et al., 2025).

The findings also show that implementation quality depends on continuity. A child may successfully perform a behavior during a school routine, but character formation requires repeated practice until the behavior becomes increasingly familiar and self-directed. This explains why the source identifies both school routines and home repetition as important. The school establishes the initial structure, while the family can extend and reinforce it. When these environments communicate different expectations, children may experience inconsistent cues. The importance of consistency is strongly supported by recent teacher–parent collaboration research (Utami & Azizah, 2025).



The religious character dimension is strengthened because Qur'anic learning is embedded in worship and daily manners. Children do not encounter the Qur'an only as a text but also as a source of routines involving prayer, greeting, respect, and remembrance. This integration gives religious learning practical meaning. Aziz et al. (2024) similarly found that Qur'anic learning contributes to character through interconnected domains of monotheism, worship, and morals. The Ar-Rahman case adds a wider range of observable behaviors to this relationship. The implication is that Islamic early childhood programs should avoid separating Qur'anic literacy from moral and worship practices.

Discipline emerges as a particularly important bridge between religious learning and broader educational development. The regularity of recitation and memorization provides children with opportunities to attend, repeat, wait, and complete tasks. These behaviors are transferable beyond Qur'anic lessons. Tiwuk et al. (2025) provides empirical support for this relationship by examining short-surah memorization as a faith-based discipline practice. The present findings indicate that discipline should therefore be understood as a process embedded in the organization of learning. Qur'anic routines can train self-regulation when implemented with patience and developmental sensitivity.

The development of responsibility and independence also demonstrates that Islamic education can address broad developmental goals. When children are gradually entrusted with remembering prayers, participating in recitation, and managing simple learning routines, they experience a sense of agency. The teacher's role is to provide enough assistance to ensure success while avoiding unnecessary dependence. This approach corresponds with character-based learning models emphasizing amanah and mas'uliyah in early childhood (Chandrawati et al., 2026). The Qur'anic program consequently contributes to personal autonomy as well as religious identity. Such outcomes strengthen the educational rationale for integrating Qur'anic learning into the daily curriculum.

Politeness and social care reveal the interpersonal reach of Qur'anic education. Greetings, respectful speech, cooperation, and care for peers are concrete manifestations of values that might otherwise remain abstract. These behaviors are especially sensitive to adult consistency because children imitate interactional patterns they repeatedly observe. Utami and Azizah (2025) show that school-home consistency is critical for sustaining politeness. The Ar-Rahman findings reinforce this conclusion by identifying teacher example and parent reinforcement as interconnected mechanisms. Character education is therefore strongest when the child encounters the same moral language and behavioral expectations across environments.

The role of teachers should be understood as relational rather than merely instructional. Young children often judge the meaning of a value through how adults embody it. A teacher who responds patiently to mistakes communicates a different moral lesson from a teacher who reacts harshly, even if both verbally teach patience. This makes teacher character part of the learning environment. Recent studies of Islamic early childhood education consistently emphasize modeling, habituation, and supportive interaction as core mechanisms (Zulfa et al., 2024; Firdaus et al., 2025). Professional development should therefore include not only instructional competence but also reflective character practice.

Parent involvement should likewise be approached realistically. The source does not imply that every parent can provide extensive daily Qur'anic tutoring; instead,

it identifies limited time as a constraint and emphasizes communication and reinforcement. This suggests that schools should design family participation that is simple, clear, and sustainable. Short home routines, listening to memorization, modeling prayer, and reinforcing greetings may be more feasible than demanding lengthy lessons. Research on Indonesian parents' conceptions of Islamic religious education indicates that families attach importance to moral formation and habituation but may differ in expectations and practices (Rahiem & Marhamah, 2025). Family partnership should therefore respect diversity in capacity while maintaining clear educational goals.

The supporting role of institutional culture deserves particular attention. Foundation support and adequate facilities make implementation possible, but the religious atmosphere gives the program continuity and symbolic coherence. Children repeatedly encounter the same values through routines, people, and physical settings. Pamuji et al. (2024) demonstrates that religious culture develops through a combination of ritual, socialization, modeling, and communication. The Ar-Rahman case confirms that program success is therefore ecological. Institutional leaders should see Qur'anic learning not as one teacher's responsibility but as a shared culture.

The findings also suggest that challenges can become opportunities for pedagogical improvement. Differences in ability encourage individualized support, limited concentration encourages creative methods, and limited home repetition encourages stronger communication with parents. Instead of treating these factors only as obstacles, teachers can use them to refine implementation. Recent studies recommend play, storytelling, demonstration, and other interactive approaches to sustain young children's engagement with Islamic values (Aziz et al., 2025; Raqib et al., 2026). The key is to preserve the religious objective while adapting the pathway. Such flexibility is a hallmark of effective early childhood pedagogy. Finally, the study contributes a school-home implementation model for Qur'anic character education. The model begins with Qur'anic values and developmentally appropriate learning activities, moves through teacher modeling and repeated habituation, and extends through family reinforcement. Institutional support provides the conditions for continuity, while differentiation and communication address implementation constraints. Character outcomes become visible across religious, personal, and interpersonal domains. This integrated interpretation expands previous studies that have often examined one component, such as religious character, memorization, or parent consistency, in isolation (Aziz et al., 2024; Tiwuk et al., 2025; Utami & Azizah, 2025). The novelty of the present study therefore lies in explaining the mechanisms connecting Qur'anic learning with character across educational environments.

Conclusion

This study concludes that Qur'anic learning at Ar-Rahman Integrated Early Childhood Education in Banjarmasin is implemented as a continuous, integrated, and character-oriented educational program. The implementation includes hijaiyah recognition, Iqra' reading, short-surah memorization, daily-prayer memorization, and Islamic habituation. These activities are associated with the development of religious character, discipline, responsibility, politeness, honesty, independence, and social care. Teachers function as role models, guides, motivators, and communicators with parents, while the school environment provides repeated cues for religious and moral behavior. Supporting conditions include foundation support, teacher commitment, adequate facilities, a religious environment, and parental cooperation. The main challenges are differences in children's abilities, limited concentration, insufficient repetition at home, and limited parental time. The central implication is that Qur'anic learning should not be reduced to the technical acquisition of reading and memorization skills. Its educational potential becomes stronger when Qur'anic literacy is connected with worship, habituation, teacher modeling, and family reinforcement. The study's novelty lies in identifying a school-home mechanism through which Qur'anic learning is translated into observable character across religious, personal, and interpersonal domains. Schools should therefore maintain developmentally appropriate learning, strengthen teacher consistency, and establish practical communication with parents. Parents can reinforce the program through simple daily routines rather than relying only on formal home lessons. Future research may compare different Islamic early childhood institutions, investigate children's perspectives directly, or examine the long-term sustainability of Qur'anic character formation.

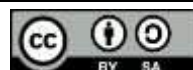


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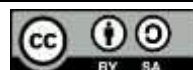
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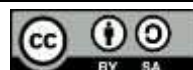
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