

Integration of Islamic Character Values in the Daily Learning Plan (RPH) at PAUD An-Nur Padang Lawas

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Abstract

This study aims to describe the integration of Islamic character values in the Daily Learning Plan (RPH) at PAUD An-Nur Padang Lawas. The research approach used is descriptive qualitative with data collection techniques through observation, interviews, and documentation. The results of the study indicate that Islamic character values, such as honesty, responsibility, discipline, mutual assistance, politeness, and love of cleanliness, are integrated into every child's daily activity, both in the opening, main, and closing activities. Teachers consistently provide positive role models and reinforcement, and link Islamic values to routine activities, such as praying together, greetings, sharing, and maintaining the cleanliness of the classroom environment. Supporting factors for the integration of Islamic character values are a religious school culture, parental support, and a flexible curriculum. Obstacles faced include limited time and differences in teachers' understanding of character strengthening methods. This study confirms that the integration of Islamic character values in the RPH can form positive habits in children from an early age, as well as strengthen their moral and spiritual foundations.

Keywords: *Islamic Character Values, Integration, RPH, PAUD*

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Introduction

Early childhood education is a crucial stage in shaping the foundation of personality, attitudes, and core values that will remain with children throughout their lives. At this stage, children undergo rapid brain development, with a heightened ability to absorb, imitate, and internalize values from their surrounding environment. Therefore, early childhood education should not only focus on the development of cognitive and psychomotor aspects but also on the affective domain, which includes building strong character and moral values.

In the context of Islamic education, character formation holds a central role. Character education in Islam is not merely about instilling universal ethical values but also involves strengthening faith (aqidah), morality (akhlaq), and worship (ibadah) from an early age. Values such as honesty, patience, responsibility, caring, respect for parents and teachers, as well as love for Allah and His Messenger, are part of Islamic character that should be instilled in early childhood (Zuhairini et al., 2004). The Prophet Muhammad (peace be upon him) has provided the best example in character education, as stated in Surah Al-Ahzab verse 21: “Indeed, in the Messenger of Allah you have an excellent example.” This verse serves as an important theological foundation for placing moral education at the heart of early childhood Islamic education.

To achieve this goal, Islamic educational institutions at the early childhood level, such as PAUD An-Nur Padang Lawas, carry a strategic responsibility in designing learning processes that are not only enjoyable and developmentally appropriate but also embedded with Islamic character values. One of the most important documents in the teaching and learning process is the Daily Lesson Plan (RPH). The RPH is a planning tool that outlines objectives, materials, methods, activities, and daily evaluations to be implemented in the classroom (Ministry of Education and Culture, 2022). In other words, the RPH functions as the “heart” of daily teaching and learning activities.

Integrating Islamic character values into the RPH is not a simple task. It requires teachers to have a deep understanding of Islamic concepts of character, creativity in translating these values into developmentally appropriate activities, and reflective ability to evaluate learning outcomes. For example, activities introducing the Arabic alphabet (huruf hijaiyah) can be infused with the value of love for the Qur'an; food-sharing activities can instill values of care and gratitude; and lining up to wash hands before eating can be used to teach discipline and orderliness (Hasan, 2015).

Unfortunately, preliminary observations indicate that not all early childhood teachers have a strong Islamic education background. Many still struggle to design learning activities that explicitly integrate Islamic values. This challenge is compounded by the lack of training or technical guidance from relevant institutions. In some cases, Islamic values remain only as formal statements in learning objectives without being genuinely implemented in concrete and measurable classroom activities (Arifin, 2017).

PAUD An-Nur Padang Lawas, as an Islamic educational institution that has been established for more than five years, is an interesting research site because of its strong commitment to reinforcing Islamic character in its students. With a contextual thematic approach and daily Islamic routines, this institution has designed various RPHs that incorporate elements of Islamic character formation. Therefore, this study aims to explore how Islamic character values are integrated into the RPH, what types of values are taught, and how teachers address the challenges in its implementation.

Research methodology

This study employs a qualitative research method with a case study approach. This approach was chosen because the research aims to explore in depth the process of integrating Islamic character values into the Daily Lesson Plan (RPH) implemented at PAUD An-Nur

Padang Lawas. The qualitative approach allows the researcher to understand the meaning, process, and social context underlying educational practices that occur naturally (Moleong, L. J., 2018).

The case study design was selected because the researcher intends to examine intensively and in detail one specific case, namely how Islamic character values are designed and implemented by teachers at PAUD An-Nur. A case study provides a comprehensive description of educational practices within a real and complex context, while focusing on an in-depth exploration of a single location or educational institution (Yin, 2014).

This research was conducted at PAUD An-Nur, located in Padang Lawas Regency, North Sumatra. PAUD An-Nur was chosen as the research site because it is one of the Islamic-based early childhood education institutions that consistently integrates Islamic character values into its teaching process, including in its daily planning documents. The institution also has more than five years of experience in implementing a context-based curriculum centered on Islamic character building.

Data collection in this study was carried out through three main techniques. First, participant observation, in which the researcher directly observed classroom teaching and learning activities as well as daily Islamic practices, such as group prayers, dhuha prayers, the habit of greeting, and helping activities. This observation helped the researcher understand the real context of integrating Islamic character values into practice (Spradley, 1980). Second, in-depth interviews were conducted with the principal and classroom teachers as the main subjects of the study. The interviews were semi-structured, allowing the researcher to explore further how teachers develop RPH, the character values they instill, and the challenges they face in the integration process (Creswell, J. W., 2016). Third, document analysis was performed by reviewing RPH, teachers' notes, syllabi, and other relevant supporting documents. These documents were analyzed to examine the consistency between lesson plans and classroom implementation (Sutopo, H. B., 2006).

The data obtained were analyzed using the interactive model developed by Miles and Huberman. This process involved three main stages: data reduction, namely the selection, focusing, and simplification of raw field data into relevant information according to the research focus; data display, namely organizing data in the form of narratives, tables, or matrices to facilitate conclusion drawing; and conclusion drawing and verification, namely interpreting the meaning of the data and identifying patterns or thematic categories from interviews, observations, and documents (Miles, M. B., & Huberman, A. M., 1994).

To maintain data validity, the researcher employed triangulation of sources and methods, which involved comparing data from interviews, observations, and documents, as well as confirming findings with the interviewed subjects to ensure that the interpretation of data remained objective and valid (Patton, 2002).

Results

1. Analysis of Daily Lesson Plans (RPH) Integrated with Islamic Values

The documentation of the Daily Lesson Plans (RPH) at PAUD An-Nur Padang Lawas shows that teachers consistently include components of Islamic values in every activity. These components are reflected in the Daily Themes and Subthemes. For example, the theme "*Myself*" is linked to verses about the creation of humankind, while the subtheme "*My Body Parts*" is associated with gratitude for Allah's creations.

In the Opening Activities, children recite prayers, greetings, and repeat *Asmaul Husna*. This is intended to habituate children to begin their activities by remembering Allah.

The Core Activities integrate Islamic educational games, such as Hijaiyah letter puzzles, drama performances of Prophets' stories, and Islamic children's songs. Teachers also insert values such as honesty and mutual respect during playtime.

Finally, in the Closing Activities, children recite prayers together, reflect on the lesson, and reinforce Islamic values such as patience, independence, and compassion.

The RPH also includes child development indicators that cover the dimension of Islamic values. For example, children are expected to be able to recite simple prayers before eating and to demonstrate behaviors such as sharing toys with friends.

2. Implementation in the Field

Based on a four-week observation, the implementation of Islamic value integration was carried out through:

- a. Habituation: Reciting prayers before and after activities, greeting when meeting teachers/friends.
- b. Teacher Exemplification: Teachers act as role models by showing patience, speaking kindly, and dressing modestly (*syar'i*).
- c. Islamic Interaction and Communication: Teachers consistently use *kalimat thayyibah*, such as “*Alhamdulillah*” when children successfully complete a task.
- d. Islamic Learning Media and Resources: Daily prayer posters, *Asmaul Husna* cards, Prophets’ story videos, and illustrated books containing Islamic values.

3. Children’s Behavioral Changes

Observations indicated significant behavioral changes:

- a. Week 1: Children often forgot to pray without reminders and were not yet disciplined in queuing.
- b. Week 2: Some children began greeting (*salam*) when entering the classroom.
- c. Week 3: Most children had become accustomed to praying before meals and helping one another during play.
- d. Week 4: About 80% of children were able to spontaneously say *kalimat thayyibah*, such as “*Bismillah*” and “*Alhamdulillah*”.

Table 1. Summary Table of Children’s Development

Indicator	Week 1	Week 2	Week 3	Week 4
Greeting (<i>Salam</i>)	30%	60%	80%	90%
Prayer before meals	20%	50%	70%	85%
Helping each other	40%	55%	75%	85%
Reciting <i>kalimat thayyibah</i>	15%	35%	60%	80%

Discussion

1. Integration of Islamic Values in the Early Childhood Education (ECE) Curriculum

The integration of Islamic values through the Daily Lesson Plans (RPH) at PAUD An-Nur aligns with the integrative thematic curriculum approach, in which each learning theme not only focuses on cognitive aspects but also on spiritual and moral dimensions (B. Sunariyanto et al., 2025). This concept supports the development of holistic character that balances knowledge, attitudes, and skills.

2. Effectiveness of Habituation and Teacher Exemplification

The findings confirm that the strategies of habituation and teacher exemplification are highly effective in shaping children’s Islamic behavior. This is consistent with behaviorist theory in character education, which posits that repetition and positive reinforcement can form good behavior (N. H. Pulungan & N. Hayati, 2024). Teachers who consistently model Islamic conduct serve as the primary role models for young children (Sugiyono, 2020).

4. Meaningful Learning through Islamic Play

Play-based learning with Islamic elements has proven effective in helping children internalize Islamic values in an enjoyable way. Activities such as Hijaiyah letter puzzles, dramatizations of Prophets' stories, and Islamic songs increase engagement and facilitate value internalization. These findings support previous research showing that Islamic educational games can enhance religious value comprehension in ECE settings (A. S. Nasution, 2023).

e. Behavioral Changes as Indicators of Success

The improvement of indicators such as greeting (*salam*), prayer, and *kalimat thayyibah* demonstrates that children not only cognitively understand Islamic values but also internalize them in their daily behavior. This proves that character education must begin at an early age to sustainably cultivate noble character (A. A. S. O. Anggrenana, M. Rahman, & F. Nur).

f. Challenges of Implementation

Several challenges were identified:

- a. The lack of creative Islamic learning media, requiring teachers to design their own.
- b. Limited time in core activities, requiring teachers to manage time effectively to ensure Islamic values are delivered.
- c. Teachers' competencies in developing RPH based on Islamic values vary, making continuous training necessary (A. Taufiq & G. F. Ramadhani, 2025).

g. Implications

This study provides practical implications for teachers, who must enhance creativity in integrating Islamic values into each learning theme. Furthermore, ECE institutions should provide teacher training and Islamic learning media. Parents are also expected to support Islamic habituation at home to ensure consistency with practices in school.

Conclusion

The results of the study indicate that the integration of Islamic character values in the Daily Learning Plan (RPH) at PAUD An-Nur Padang Lawas is carried out through structured planning, implementation, and assessment. Islamic values such as religiosity (reading prayers, *dhuha* prayer, greetings), noble morals (politeness, mutual assistance, honesty), and responsibility are instilled through routine activities, habits, and character strengthening in every aspect of learning. PAUD teachers consistently write Islamic character indicators in the RPH and link them to learning themes, both through core activities and transition activities. Implementation in the classroom is carried out using a play-while-learning approach that is appropriate for early childhood development. The main supporting factors are teacher commitment and parental support, while obstacles faced include limited facilities, lack of training in the integration of Islamic character values, and relatively short learning time. In general, this integration is effective and in line with the goals of Islamic education and PAUD policies based on religious values, so it is expected to form a foundation of Islamic character from an early age.

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