



## IMPLEMENTATION OF ISLAMIC EDUCATION CURRICULUM IN KINDERGARTEN IN INCORPORATING SOCIAL CONCERN VALUES FROM AN EARLY AGE

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### Abstract

This study aims to examine the implementation of the Islamic education curriculum in instilling social awareness values in early childhood at Hatinia Barokah Kindergarten, North Labuhanbatu. A qualitative descriptive approach was used to gather data through observations, in-depth interviews with teachers and the principal, and documenting learning analysis. The results showed that social values, such as empathy, mutual assistance, and cooperation, are involved in daily activities through habituation methods, such as sharing food, cleaning the environment together, and helping friends. Teachers act as role models who teach these values by providing direct examples in daily social interactions. Furthermore, this study found the importance of collaboration between teachers and parents in strengthening the instillation of social values, which creates a supportive educational environment. Challenges faced include differences in family backgrounds and limited teacher training in social-based character education. This study concluded that despite these challenges, a habituation-based approach and parental involvement can strengthen the implementation of the Islamic education curriculum in shaping children's social character. This research contributes to the development of an early childhood education curriculum based on social values and Islamic character.

**Keywords:** Islamic Education Curriculum, Kindergarten, Social Concern, Character Education, Habituation, Parental Involvement.

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Article History	Received	Revised	Accepted	Published
	2025-07-25	2026-01-07	2026-01-08	2026-03-15

## INTRODUCTION

## مقدمة

Islamic education in particular is physical and spiritual development based on the teachings of the Islamic religion (M. Aziz, 2025). Islamic education can be understood as a system which, within the framework of national education, plays a role as a subsystem (Mursal Aziz et.al., 2024). Early childhood education is the primary foundation for shaping the character of future generations. Childhood is a golden age in individual development, when a child's full potential develops rapidly and is sensitive to stimulation from their environment. Therefore, education at this stage must be designed systematically and purposefully, not only to develop children's cognitive and motor skills, but also their affective aspects, including the formation of social and moral values. In the context of Islamic education, instilling the value of social concern is an integral part of educational goals that emphasize the development of noble character, compassion for others, and concern for the environment.

The Government of the Republic of Indonesia through the Regulation of the Minister of Education and Culture (Permendikbud) Number 146 of 2014 concerning the 2013 PAUD

Curriculum and Permendikbud Number 137 of 2014 concerning the National Standards for Early Childhood Education stipulates that the PAUD curriculum must develop six aspects of child development holistically, including religious and moral values as well as social-emotional, which are the basis for integrating social care values in learning in Kindergarten. (Permendikbud No. 146/2014; Permendikbud No. 137/2014). The integration of social care values in the context of Islamic Education is carried out through habituation strategies, exemplary methods, and thematic learning that strengthens attitudes of empathy, mutual assistance, and social responsibility that are consistent with Islamic moral values, so that it not only strengthens children's religious character but also their social abilities in community life (Rahayu et al., 2025). This policy is in line with the national education development target which places character building and social attitudes as the initial foundation for lifelong learning and as a contribution to the development of human resources with noble morals and care for others in accordance with the vision of Islamic education.

The Islamic education curriculum is a crucial element in producing a generation that not only excels in academic aspects, but also has a deep understanding of religion and commendable morals (M. Aziz, Ashshiddiqi, & Ariyanto, 2025). The Islamic education curriculum in kindergarten plays a crucial role in shaping children's social character, particularly in fostering empathy, solidarity, and a sense of responsibility toward others. Values of social concern, such as helping others, sharing, cooperation, and respecting differences, are crucial aspects that need to be introduced early on, as these values will form the foundation of children's future social lives. Amidst an increasingly complex and individualistic social climate, Islamic education urgently needs to address these challenges by strengthening the teaching of social values in its curriculum, particularly in early childhood education settings.

The implementation of the Islamic education curriculum to instill social awareness values has not been fully optimal in various kindergartens. Many teachers still focus on academic achievements such as reading, writing, and arithmetic, while reinforcing social values receives insufficient attention. Furthermore, the learning methods used are not fully contextualized or based on children's real experiences. For example, there are still one-way or drill-based activities, even though early childhood learns more effectively through play, social interaction, and direct experience. Furthermore, teachers also have limited understanding of how to integrate Islamic values into daily classroom activities in a creative and enjoyable way.

These issues indicate a gap between the ideal of the Islamic education curriculum, which emphasizes character building, and the reality of its implementation in the field. The Islamic education curriculum normatively incorporates noble social values, but not all institutions are able to translate these into learning practices that are appropriate to children's development. Most research on early childhood education (ECE) has focused on cognitive development or thematic learning methods, while studies specifically exploring how social awareness values are integrated into the Islamic education curriculum in kindergartens are still limited. This indicates that there is a research gap that needs to be filled so that the development of the Islamic PAUD curriculum can be more comprehensive and applicable.

There are several relevant studies that have been conducted by researchers, including: in this study, among others, the research of Aprily et al., (2023) in their research entitled "Application of Social Values for Early Childhood Through Charity Activities at Pembina Kindergarten in Tasikmalaya City", found that social activities carried out with various activities include providing assistance to orphanages or orphans, activities around the school environment,

eating together, clean Friday activities (Aprily et al., 2023). Umar et al.'s (2020) research on religious moderation in the Muslim minority areas of Manado, particularly in RA Assalaam Manado, RA Ar Rahmah, and TK YAPIM, focused on three aspects: Strengthening Faith; Moral Education; and Fostering Tolerance Values. All three are pursued through classroom learning activities integrated into each subject, as well as through habituation and role modeling (Umar et al., 2021).

Research by Mariyana et al., (2025) on the application of Islamic values in early childhood learning in Tadika Ibrah Malaysia in terms of several aspects of learning regarding the concept, implementation and evaluation of Islamic values in Tadika Ibrah Malaysia shows that learning at Tadika Ibrah has the habit of always monotheism of Allah, teaching about faith to children starting with the habit of saying thoyyibah sentences, and the habit of reciting the Koran in the morning and memorizing it. every afternoon, obligatory and sunnah prayers in congregation, eating until finished as a form of gratitude for the sustenance and blessings that Allah has given (Mariyana et al., 2025).

Research by Novita et al. (2022) challenges the importance of instilling Islamic values in children from an early age, ensuring they develop good ethics, speech, and actions, as well as respect for their elders and love for their younger ones. An Islamic-based curriculum is expected to produce a pious and righteous generation (Cut Citra Novita et al., 2022).

In response to these issues, the author offers an approach focused on strengthening the integration of social awareness values into every component of the Islamic education curriculum in kindergartens, from the planning, implementation, and evaluation of learning. This approach includes the use of active and contextual learning methods such as role-playing, storytelling, simple social projects, and daily habits that involve children in sharing and cooperation. The author also emphasizes the importance of ongoing teacher training so that they are able to design learning activities that not only introduce the concept of social awareness cognitively but also foster concrete attitudes and behaviors in children. Furthermore, collaboration between teachers, parents, and the school environment is necessary to foster instilled values in children's daily lives, both at school and at home.

In the context of developing Islamic education science and practice, this research is expected to provide conceptual and practical contributions. Conceptually, this research reinforces the idea that Islamic education in early childhood should be directed at developing strong social character as a foundation for the development of a civil society. Practically, this research provides a concrete overview of effective curriculum implementation strategies for instilling social awareness values, as well as recommendations for learning policies and practices that can be implemented by Islamic kindergartens in various regions. This research also proposes the importance of updating the values-based curriculum to be relevant to current developments, without neglecting the basic principles of Islamic teachings that prioritize compassion and social justice.

Based on the above explanation, this research aims to: (1) describe and analyze how the Islamic education curriculum is implemented in kindergartens to instill social awareness values from an early age; (2) identify the forms of learning activities and teacher strategies in instilling these values; and (3) explore supporting and inhibiting factors in the curriculum implementation process related to the development of social awareness in early childhood. This research is

expected to provide new insights for the development of an Islamic education curriculum that is more responsive to children's social needs and capable of forming a generation with morals, caring, and responsibility from an early age.

## METHOD

## منهج

### Research Design

This study uses a descriptive qualitative approach to explore in-depth the implementation process of the Islamic education curriculum instilling social awareness values from an early age. This approach was chosen because it aligns with the research objective of understanding the social realities and educational practices that occur naturally within the context of early childhood education institutions. The study was conducted at Hatinia Barokah Kindergarten in North Labuhanbatu, with the researcher as the primary instrument, directly observing, interviewing, and analyzing the data.

### Population and Sample (Research Target)

The subjects of this study consisted of four classroom teachers, the principal, and 45 kindergarten children directly involved in the learning activities. Teachers and the principal were chosen because they are the main actors in curriculum planning and implementation. The children were observed to assess the extent to which social care values were instilled through the learning activities.

Subjects were selected using a purposive sampling technique, selecting informants based on specific criteria, such as teaching experience, direct involvement in the learning process, and understanding of the Islamic education curriculum. The number of informants was adjusted to meet data needs and the principle of data saturation.

### Data Collection Techniques and Instrument Development

To obtain accurate and relevant data, this study employed three main techniques:

1. Participatory Observation. Researchers directly observed learning activities, social interactions between children, and teachers' responses to children's behaviors reflecting social awareness values. Observations were conducted using observation sheets developed based on indicators such as sharing, helping, empathy, and cooperation.
2. In-Depth Interviews. Interviews were conducted with teachers and the principal using a semi-structured interview guide. These interviews aimed to explore teachers' understanding of the value of social awareness in Islam, the teaching strategies used, and the challenges faced in implementing the curriculum.
3. Documentation. Documents analyzed included the RPPH (Daily Lesson Plan), semester programs, documentation of children's activities (photos or anecdotal notes), and child development reports. These documents were used to assess alignment between learning plans and practices.

The research instrument was developed by the researcher based on a literature review on Islamic education and early childhood social development. To ensure data validity, triangulation of sources and methods was conducted by comparing interview results, observations, and documentation to ensure the consistency and validity of the findings.

## Data Analysis Techniques

Data were analyzed using the Miles and Huberman model, which includes three main stages:

1. Data Reduction. This process involves selecting and simplifying raw data into relevant information, then grouping it into categories such as learning strategies, curriculum implementation, and indicators of children's social behavior.
2. Data Presentation. Data are organized in the form of descriptive narratives, summary tables, and direct quotations from interviews or observation notes to facilitate understanding and identify specific patterns.
3. Conclusion Drawing and Verification. Initial conclusions are drawn based on patterns and relationships emerging from the data. This is followed by a re-verification process by reviewing field data to ensure the accuracy and consistency of the findings.

Through this stage, the research is expected to provide a comprehensive picture of how the value of social care is instilled through the Islamic education curriculum at Hatinia Barokah Kindergarten, as well as the factors that influence it.

## RESULT | نتائج

This study aims to determine how the implementation of the Islamic education curriculum instills the value of social awareness from an early age at Hatinia Barokah Kindergarten in North Labuhanbatu. Data were obtained through direct observation, in-depth interviews with teachers and the principal, and documentation studies of learning activities and curriculum planning.

### Implementation of Social Care Values in the Daily Curriculum

Based on observations and documentation of the RPPH (Religious Education and Learning) program, it appears that social care values are not taught as a separate subject, but rather integrated into daily thematic activities. For example, under the theme "My Friends and Environment," teachers invite children to make greeting cards for sick friends. This activity not only fosters creativity but also strengthens empathy and concern for others.

The semester program document lists several indicators that explicitly reflect the value of social care, such as: "children are able to demonstrate helpfulness to friends," "children are able to share toys," and "children are able to respond well to their friends' feelings." This demonstrates that social values have been systematically incorporated into the curriculum plan.

One teacher explained in an interview: "We don't just teach children to memorize prayers or short surahs, but also how they can become caring children. We always incorporate these values into every daily activity, for example, when children share their lunch or help their friends." (Classroom teacher).

The principal added in an interview: "We believe that Islamic education isn't just about memorization, but about instilling habits. So the children not only know that helping is good, but they also practice doing it every day." (Principal)

Learning activities such as role-playing, storytelling, and mini-projects are effective ways to convey Islamic social messages. The teacher presented a picture story about the Prophet Muhammad (peace be upon him) who liked to help his neighbors, then invited the children to role-play as "friend helpers."

Observations showed that most children exhibited positive social behavior. During one free activity session, a child spontaneously shared crayons with a friend who hadn't received any. When asked by the teacher why he wanted to share, the child replied, "So my friend can draw too, ma'am. It makes me happy."

Based on observations, children's social awareness values are evident through changes in their daily social attitudes and behaviors. Children begin to show empathy by helping friends in need, sharing play equipment without being asked, and offering prayers and greetings during social interactions. These responses develop gradually according to the child's age and personality characteristics; previously passive children begin to engage in group activities, while dominant children learn to control themselves and respect others. Positive responses are also seen when children are able to connect simple Islamic teachings, such as the values of mutual assistance (ta'āwun) and compassion (rahmah), with concrete practices in the school environment, indicating that the internalization of values is not only cognitive but also affective and psychomotor.

These responses indicate that the value of empathy has begun to be instilled through habitual activities. In another session, the children worked together to lift the toy rack after a play activity. Although not all of them were actively involved, the teacher continued to guide and appreciate children who demonstrated caring behavior. In the child development notes documented by the teacher, a special column was provided for recording the child's social behavior. Examples of behaviors included were "helping a friend put on shoes," "greeting the teacher and friends," or "crying when seeing a friend hurt and then hugging them."

The implementation of the value of social care in the early childhood daily curriculum was carried out through simple, routine, and child-appropriate activities. Teachers introduced this value through activities such as sharing toys, helping a friend in difficulty, cleaning the classroom together, or participating in light community service activities. Children were also encouraged to discuss others' feelings, such as when a friend was sad or sick, to foster empathy. Storytelling, role-playing, and singing were also often used to indirectly embed social messages. In the daily curriculum, social awareness is not taught formally, but is instilled through habituation and real examples from teachers, because early childhood learns primarily from what they see and experience directly.

### **Teacher Strategies in Instilling Social Awareness Values**

The main strategies used by teachers are habituation, role modeling, and direct interaction. Teachers not only provide direction but also serve as direct role models. Every morning, teachers greet the children with a smile and ask how they are, individually demonstrating caring and empathy.

In an interview, a teacher explained: "Sometimes small things like hugging a sad child or helping them find their belongings can teach other children to care too. So we try to be present not only as teachers, but also as warm friends." (Classroom teacher)

In addition, teachers regularly hold light discussions with the children. For example, when a child is reluctant to share a toy, the teacher invites the children to sit down with us and discuss how it feels to be in the position of being left out. This helps children recognize their own feelings and those of others, which is the foundation for developing empathy.

Documentation of the activities reveals a weekly program titled "Sharing Friday," where children bring small donations (such as snacks or used toys) to local residents. This activity,

accompanied by teachers and parents, also serves as a platform for direct social learning.

Teachers' strategies for instilling the value of social awareness in early childhood involve a warm, consistent approach that is appropriate to the child's developmental stage. Teachers serve as primary role models by demonstrating caring attitudes in daily interactions, such as greeting children in a friendly manner, helping children in need, or offering their attention when they are feeling down. Furthermore, teachers create learning situations that allow children to practice caring, for example through sharing activities, group work, tidying up toys together, or offering encouragement to a friend who is feeling unwell.

Collaboration between teachers and parents is carried out in a planned and sustainable manner through several technical mechanisms. First, teachers prepare daily or weekly communication sheets containing indicators of the development of children's social awareness, such as sharing habits, empathy, and independence, which are then followed up by parents at home. Second, regular parent meetings are held to align perceptions about the Islamic education values being instilled, along with concrete practice guidelines at home, such as involving children in family charity activities or helping family members. Third, teachers utilize digital media (WhatsApp groups or school platforms) to report on thematic learning activities and provide direct feedback on children's social behavior. Fourth, parents are involved in school social project-based activities, such as community service or empathy visits, so that continuity of values between the school and home environments occurs. This technical collaboration strengthens the consistency of habits and accelerates the internalization of social awareness values in early childhood.

Teachers also use media such as picture books, puppets, songs, and role-playing to convey messages of caring in a fun and accessible way for children. Throughout the process, teachers not only provide instructions but also encourage children to reflect on their actions with simple questions such as, "How would your friend feel if you helped me?" or "What can we do if a friend is crying?" With consistent strategies and the right emotional approach, children will become accustomed to understanding and practicing social care as part of their daily behavior.

### **Challenges in Implementing the Social Values Curriculum**

Although implementation went well, teachers revealed several challenges. One of these was the differences in children's backgrounds. Some children come from highly protective families or are accustomed to individualistic parenting styles. These children tend to have difficulty sharing or are reluctant to interact. In cases like these, teachers require a special approach and more time to foster a caring attitude.

In an interview, one child stated: "Not all children are immediately able to cooperate or share. Some require a gradual approach. But if they are made a habit of doing it regularly and see their peers setting an example, they will usually follow suit." (Classroom teacher).

In another interview, it was stated: "We do need more training on how to instill Islamic character through creative, age-appropriate methods. We have learned from experience and from sharing with other teachers." (Classroom teacher).

Another challenge is the limited teacher training in social-based Islamic character education. Teachers admit to developing their own methods based on their own experiences and literature they have read.

The implementation of the social values curriculum for early childhood faces several significant challenges in the field. One of the main challenges is the differences in children's

backgrounds, both in terms of parenting styles at home, their social environment, and their emotional abilities. Children come to school with varying levels of understanding and habits regarding sharing, helping, and respecting others, requiring teachers to use different time and approaches to instill social values evenly.

Limited time and focus within the curriculum are also obstacles. The early childhood education curriculum tends to be packed with various activities, leaving social values aspects sometimes lacking the space for in-depth development. Another challenge is the lack of parental involvement in continuing the instillation of social values at home. If value formation occurs solely at school, without the support of the family environment, children's internalization of values will be slower and more easily eroded. Therefore, the successful implementation of the social values curriculum depends heavily on the synergy between teachers, the school environment, and parents.

### **The Role of Principals and Parents**

The principal plays an active role in creating a school culture that supports the instilling of socially responsible values. He encourages teachers to document children's social development and provides space for innovative learning methods that emphasize character.

School documentation also demonstrates significant parental involvement, such as in community visits, collections of used items, and commemorations of Islamic holidays. Parents are provided with monthly reports not only on their children's academic performance but also on their social behavior.

In an interview, he stated: "We always involve parents. Because character is formed not only at school but also at home. So if a child lacks empathy, we talk to their parents and set the same example at home." (Principal)

The principal's role in implementing the early childhood social values curriculum is crucial as a leader and policy director within the educational unit. The principal is responsible for creating a school environment that supports the formation of social values, from developing relevant programs and providing training for teachers to ensuring that values such as empathy, cooperation, and social awareness are reflected in daily school activities. The principal also plays a role in overseeing curriculum implementation and promoting a positive culture within the school environment through role models and policies that support the strengthening of children's character.

Parents play a key role as partners in continuing and strengthening the social values instilled in schools. Social awareness values will be more effectively instilled if they are consistently instilled at home and at school. Parents are expected to be actively involved, not only in school activities such as parent-teacher meetings or activities with their children, but also in fostering positive behaviors daily at home. By establishing good communication between the school and the family, and a shared commitment to instilling social values from an early age, children's character development can grow in a balanced and sustainable manner.

## **DISCUSSION**

## **مناقشة**

This research shows that the implementation of the Islamic education curriculum at Hatinia Barokah Kindergarten has successfully instilled social awareness values in children from an early age. However, there are challenges in its implementation that require further attention. This

discussion will link these findings to the views of Islamic figures and scholars on child education and the importance of social values in Islamic education.

### **The Importance of Instilling Social Awareness Values in Early Childhood Education**

Islamic education places social values as an integral part of developing a child's character. As Ibn Khaldun stated, education aims not only to transfer knowledge but also to shape a child's personality and morals. Instilling social values, such as caring, mutual respect, and mutual assistance, is crucial for developing individuals with noble character.

Children at an early age have an extraordinary capacity to absorb education. They tend to be highly curious and enjoy observing everything around them (M. Aziz et al., 2022). In the context of this research, it was found that Hatinia Barokah Kindergarten successfully integrated the value of social awareness into the Islamic education curriculum through habituation activities and games that involve empathy and cooperation among children. This aligns with Al-Ghazali's view, which emphasizes the importance of developing noble morals from an early age. Al-Ghazali argued that character education should begin in a child's immediate environment, namely the family and school, a principle reflected in the approach implemented by the teachers at Hatinia Barokah Kindergarten.

Through activities such as sharing food, cleaning up toys together, and greeting and helping friends, children learn to apply social values in their daily lives. This aligns with the concept of Islamic education, which emphasizes character development, not just cognitive abilities. The Islamic education curriculum at this kindergarten focuses on education that fosters morals, with the value of social awareness being an integral part.

The application of Islamic values in early childhood education plays a role in forming a generation with good morals from a young age (Pulungan & Hayati, 2024). Instilling social awareness values in early childhood education is crucial because this age is a golden period in character development. At this stage, children begin to learn about social interactions and understand the feelings of others. By teaching social awareness values from an early age, children can be guided to become empathetic, caring, and responsible individuals. Education that incorporates social values such as sharing, helping others, and respecting differences can shape them into better members of society in the future. Furthermore, through instilling social awareness values, children are also taught mutual respect and cooperation, which are crucial for building harmonious social relationships.

### **Instilling Social Awareness Values in Children from a Quranic Perspective**

Instilling the value of social care in children is highly emphasized as part of the formation of noble morals. The Qur'an teaches the importance of helping each other and helping each other in goodness. For example, in Surah Al-Ma'idah (5:2), Allah says: "And help you in kindness and piety, and do not help in sin and enmity." This verse emphasizes that social concern is not only for the benefit of individuals, but also for the good of the people as a whole. Social awareness education for children is expected to teach them to care about others, share and help each other in everyday life.

The Qur'an is a true guide, and its truth can be proven (Mursal Aziz & Zulkipli Nasutio, 2019). Believing in the Qur'an as a source of guidance that brings light and contains absolute truth (M. Aziz, 2020). The contents of the Qur'an contain lessons, wisdom and inspiration that can be implemented in daily life as well as in Islamic education (Mursal Aziz & M. Hasbie Asshiddiqi, 2020). The Qur'an is the main source for obtaining guidance and guidance for life that

is in line with the truth (M. & Z. N. Aziz, 2020). The Koran, as a holy book, is a source of inspiration and guidance for life for Muslims (M. Aziz, 2022). Studying the Qur'an is very important, both in learning activities that are integrated into the curriculum and those that are extracurricular (Mursal Aziz. et al., 2020). Thus, the subject of the Qur'an is part of Islamic Religious Education which aims to equip students to explore and understand the teachings of Islam (M. Aziz & Nasution, 2021).

The Quran also teaches the importance of empathy and concern for others, especially those in need. In Surah Al-Baqarah (2:177), Allah commands Muslims to give to those in need as a form of social responsibility: "Righteousness does not consist in turning your faces towards the east or the west. Rather, righteousness is in believing in Allah, the Last Day, His angels, His books, and His prophets, and giving of his wealth out of love to relatives, orphans, the needy, travelers, beggars, and slaves." This verse demonstrates that the value of social responsibility in Islam is broad, encompassing concern for others, especially those in need or hardship.

In educating children, these verses teach the importance of instilling a sense of social responsibility from an early age. Children can be taught through concrete examples to show care and compassion for others, share with those in need, and maintain social harmony. Education that teaches the values of the Quran can provide a strong foundation for children to grow into individuals with empathy, concern for the environment, and the ability to contribute positively to society. Thus, the Quran serves not only as a guide for worship but also as a moral foundation for educating children to develop good morals and a strong sense of social responsibility.

#### Effective Learning Methods for Instilling Social Awareness

The implementation of the Independent Curriculum in early childhood education (PAUD) has significant potential to shape social character values in early childhood (M. Aziz, Napitupulu, & Windari, 2025). Observations and interviews revealed that the methods teachers use to instill social awareness values are diverse and based on direct experience, such as role-playing and storytelling. This method is highly effective in teaching children about abstract social concepts. Teachers act as facilitators, helping children develop an understanding of social awareness values by providing relevant and understandable contexts.

For example, when the teacher tells a story about the Prophet Muhammad (peace be upon him) helping his neighbor, the children are given the opportunity to act out the role. Through this approach, the children not only understand the concept of mutual assistance theoretically but also experience it firsthand. The Quran, as the primary foundation of Islamic education, teaches the importance of mutual assistance in Surah Al-Maidah (5:2), which reads: "And help one another in righteousness and piety, and do not help one another in sin and transgression." This underscores that mutual assistance is a highly emphasized value in Islam, which aligns with the curriculum implementation at Hatinia Barokah Kindergarten.

Moral education in early childhood can be implemented through direct learning, imitation, and through conversational experiences or experiments (Khaironi & Yuliasri, 2017). Effective learning methods for instilling social awareness in early childhood involve an experiential approach and direct interaction. One method that can be used is activity-based learning, which encourages children to engage in social activities such as sharing, working together in groups, and helping friends in need. Through role-playing, children can learn to identify and respond to others' feelings, while through group activities, they are taught the importance of cooperation and caring for the well-being of others. Furthermore, teachers can provide concrete examples by demonstrating social awareness behavior in everyday life, so that children can imitate and

internalize these values. This method not only teaches theory but also allows children to practice social awareness in real-life contexts, making learning more meaningful and easier to understand.

### **The Role of Teachers in Shaping Children's Social Character**

The concept of the early childhood education curriculum with an Al-Quran perspective is oriented towards character formation through the integration of the values of monotheism, morals, worship, and social interaction (M. Aziz, Ashshiddiqi, & Mahdiana, 2025). Teachers play a crucial role in instilling social values in children. In this study, teachers not only act as instructors but also as role models. As Imam al-Ghazali stated, an educator must possess good morals to be able to transmit these values to children. Teachers at Hatinia Barokah Kindergarten strive to consistently demonstrate a caring attitude, both toward children and each other, serving as a direct example for children to emulate.

In Islamic educational theory, Imam al-Syafi'i stated that good education is one that teaches noble morals. Teachers at Hatinia Barokah Kindergarten have begun to implement this concept by providing concrete examples through their behavior, both in classroom interactions and in social activities with children. Teachers also involve parents in the learning process, further reinforcing the notion that character education is a shared responsibility between school and home.

The involvement of parents in activities to share and help children in need demonstrates the crucial role of parents in character education. Parents must be active partners in educating their children, including instilling social and religious values. Collaboration between teachers and parents is crucial for successfully instilling social values in children.

Developing Islamic character in early childhood requires the active involvement of educators. Educators must be good role models and apply Islamic values in their daily lives to foster positive character in children (Aliyatuz Zulfa et al., 2024). Teachers play a crucial role in shaping children's social character, especially at an early age. As primary role models, teachers are not only tasked with teaching academic material but also guiding children to develop empathy, cooperation, and responsibility towards others. Through daily interactions, teachers can provide concrete examples of good behavior, such as sharing, respecting differences, and helping friends in need. Furthermore, teachers create an environment that supports children's social development by providing opportunities for collaboration in groups and solving problems together. With a compassionate and caring approach, teachers can help children understand the importance of social values, thus instilling positive social character from an early age.

### **Challenges in Implementing the Islamic Education Curriculum in Kindergarten**

A curriculum that emphasizes the values of love and compassion can create an education that is holistic, humanistic, and oriented towards building students' character (M. Aziz & Lubis, 2025). Although most activities went well, teachers faced several challenges in implementing the Islamic education curriculum, particularly in instilling the value of social awareness. One challenge was the diversity of children's backgrounds. Children from families that do not support social values often take longer to adapt to sharing or helping each other. This was also acknowledged by Muhammad Abduh, who stated that religious and character education requires sufficient time and diligence in the learning process.

Furthermore, limited teacher training in character education also posed a challenge. Teachers at Hatinia Barokah Kindergarten revealed that they relied primarily on personal

experience and discussions with fellow teachers when designing character-based learning activities. Therefore, developing teacher skills in teaching Islamic social-based character education is essential, in accordance with Islamic educational principles that require teachers to continuously improve their educational capacity.

Challenges in integrating Islamic values into early childhood education include limited human resources, such as a lack of training for teachers in understanding and implementing Islamic values. Furthermore, a lack of teaching materials is also a barrier, particularly in areas with limited access to Islamic educational literature (Pulungan & Hayati, 2024).

Challenges in implementing the Islamic education curriculum in kindergartens are often related to limited resources, both in terms of teaching materials and teacher training. Many schools still lack the availability of books or teaching materials that align with an integrated Islamic education curriculum that is easy for young children to understand. Furthermore, most teachers have not received adequate training on how to effectively teach Islamic values to younger children. This lack of skills in integrating religious teachings into daily activities can hinder the teaching of the social and moral values inherent in Islam. Furthermore, the differences in children's social and cultural backgrounds also pose challenges, as each child brings different experiences and understandings of the religious values taught in school.

### **The Importance of Habituation in Instilling Social Values**

Habituation is the key to instilling the value of social awareness in early childhood. As suggested by Ibn Taymiyyah, habituation carried out patiently and by example will produce significant changes in a child's character. In the context of this study, habits such as sharing food, cleaning the environment together, and caring for friends in need are highly effective forms of social learning.

Teachers at Hatania Barokah Kindergarten demonstrated that they teach the value of social awareness not only through theory but also through consistent practice. This creates an environment that supports children in the habit of acting with care and compassion for others.

Parents play a crucial role in children's Islamic character education. The family is the first environment where children learn about religious norms, values, and traditions that exist in society (Ifadah & Fatmawati, 2023).

Instilling social values is crucial because children learn through consistent practices. Through these practices, social values such as helping, sharing, and respecting others can become part of a child's daily life. These practices, implemented by parents, teachers, and the surrounding community, help children understand that these social values are not just theoretical concepts but rather practical practices. Furthermore, through these practices, children are taught to internalize positive behaviors that will shape their social character in the future. Early practices will have a long-term impact, shaping children into empathetic, caring, and responsible individuals.

This study offers a novel contribution by exploring the implementation of the Islamic education curriculum at the kindergarten level, specifically instilling social awareness values in early childhood. Although character education has been widely discussed, little research has examined in depth how Islamic social values can be integrated into the early childhood education curriculum using applicable, habit-based methods. The findings of this study indicate that through routine activities such as sharing, cleaning the environment together, and helping each other, Hatania Barokah Kindergarten successfully instilled social awareness in children in a fun

and understandable way. This provides new insights into how Islamic-based character education can be effectively implemented in the early childhood education curriculum.

In an international context, the implementation of an Islamic education curriculum that integrates social awareness values from an early age shares similar goals with the social-emotional learning (SEL) and values-based education approaches widely adopted in European, American, and Australian countries, although they differ in their philosophical and spiritual foundations. While in the international context, social awareness values are developed through universal principles such as empathy, inclusivity, and cross-cultural cooperation, in Islamic education, these values are rooted in the teachings of monotheism, morality, and social worship such as mutual assistance, compassion, and justice. The difference lies in the integration of the transcendental dimension, where children's social behavior is understood not only as social skills but also as a form of practicing religious teachings from an early age. However, both emphasize habituation, role models, and school-family collaboration as primary strategies.

Reflections on the long-term impacts indicate that integrating social awareness values from kindergarten onward has the potential to strengthen social cohesion in the future. Children who are accustomed to understanding diversity, empathy, and social responsibility from an early age will grow into more tolerant, caring individuals who are able to live harmoniously together. In the long term, education that instills social awareness based on religious and universal values contributes to the formation of strong social capital, reduces the tendency for social conflict, and strengthens solidarity among citizens. Thus, the implementation of this curriculum not only impacts children's individual development but also has strategic implications for the development of an inclusive and civilized society.

The role of teachers as role models in instilling social values in children is emphasized. Teachers teach not only through instruction but also through direct examples in social interactions in the classroom and daily activities. This study also identified the importance of collaboration between teachers and parents in reinforcing social values at home and school. By involving parents in sharing and discussing children's social behavior, this study underscores the importance of a holistic approach to education that engages the entire school community. This contribution provides practical insights for educators and education managers in designing PAUD curriculum based on Islamic social values and character.

## CONCLUSSION

## خاتمة

This study shows that the implementation of the Islamic education curriculum at Hatinia Barokah Kindergarten in North Labuhanbatu successfully instilled social awareness values in early childhood through habituation activities integrated into the daily curriculum. Teachers play a crucial role in instilling social values by using experiential methods, such as role-playing and sharing, which introduce the concepts of empathy, mutual assistance, and cooperation among children. Activities such as sharing food and cleaning the environment together demonstrate that social values are not only taught theoretically but also practiced in children's daily lives. However, several challenges remain, such as differences in family backgrounds and limited teacher training in social-based character education. Nevertheless, collaboration between teachers and parents in supporting the instillation of social values plays a significant role in strengthening children's character. This study provides an important contribution to the development of an early childhood education curriculum based on social values and Islamic character, which can serve as

a reference for educators to focus more on character formation from an early age. Based on the research findings, it is recommended that education policymakers strengthen the regulation of the Islamic Education curriculum at the kindergarten level by providing more technical operational guidelines related to the integration of social care values and ongoing training for teachers and parents. Furthermore, further research is needed using a longitudinal and cross-cultural comparative approach to assess the long-term impact of this curriculum implementation on character development, tolerance, and social cohesion in children throughout their education.

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