

**Caring For The Earth with Education:
Integrating Qur'anic Values in Early Childhood Education**

Miftah Ulya

Institut Agama Islam Diniyyah Pekanbaru

miftah@diniyah.ac.id

Ahmad Ari Masyhuri

Universitas Pamulang

Dosen01214@unpam.ac.id

Chairunnisa

Sekolah Tinggi Kejuruan Ilmu Pendidikan Kusuma Negara

Chairunnisa.khis@stkipkusumanegara.ac.id

Moh. Bakir

Sekolah Tinggi Agama Islam Al Mujtama Pamekasan

mbakir490@stai-almujtama.ac.id

Achmad Muchammad

Sekolah Tinggi Ilmu Tarbiyah Nahdlatul Ulama Al Hikmah Mojokerto

achmadmuchammad2017@gmail.com

DOI: 10.46781/al-mutharahah.V20i2.1543

Received : 18/03/2025

Revised : 19/05/2025

Accepted : 19/05/2025

Published : 24/05/2025

Abstract

Early childhood education (ECE) plays an important role in shaping children's character and values from an early age. The integration of Qur'anic values in ECD can provide a strong moral and spiritual foundation for children. This article explores how Qur'anic values can be integrated in the ECD curriculum to care for the earth and support sustainable development. This research method is Library Research using a qualitative approach through textual and contextual analysis of Quranic verses. The discussion is descriptive by describing, explaining, and reporting a situation. Furthermore, various terms are arranged based on the deductive and inductive approaches. Through the deductive approach, it is hoped that it can provide answers from the Qur'an to the identification of relevant Qur'anic values and their integration strategies in the Early Childhood Education curriculum. The results show that Qur'anic values such as responsibility as khalifah on earth (Surah Al-Baqarah [2]: 30), the importance of protecting the environment (Surah Ar-Rum [60]: 41), and social justice (Surah An-Nisa [4]: 135) can be integrated in various aspects of early childhood education. Integration strategies including project-based learning, play activities that support environmental awareness, and a holistic approach that includes spiritual, moral, and social

aspects are needed in grounding education in Early Childhood Education. The integration of Qur'anic values in Early Childhood Education can raise children's awareness about the importance of protecting the environment and caring for the earth. Sustainability-focused education can shape a generation that is more responsible and committed to preserving nature. Challenges in implementation include the need for training for educators and provision of adequate resources. From the foregoing it can be concluded that integrating Qur'anic values in early childhood education is an important step towards shaping the character of children who care about the environment and support sustainable development. This approach not only provides a strong moral foundation but also helps create a better future for future generations.

Keywords: *Nurturing; Education; Integration; Value; Qur'an; Early Childhood.*

A. Introduction

Early childhood education (ECED) has a very important role in shaping children's character and values from an early age. During this time, children are in a very critical phase of development, where they begin to absorb various information and experiences that will form the basis of their personality in the future. Therefore, education provided at an early age must be well designed to ensure that children get a strong foundation in cognitive, emotional, social, and moral aspects. (Risnawati & Priyantoro, 2021)

One of the main reasons for the importance of ECD is that childhood is a golden period in brain development. At this age, children's brains develop very quickly and plastically, making it easier for them to learn and absorb new information. A good education at an early age can help children develop critical thinking, creativity and social skills that will be very useful in their later life. In addition, PAUD also plays a role in instilling moral and ethical values that will guide children in their behavior and interactions with others. (Kusmiatiningsih & Nurhayati, 2024)

In addition to cognitive and moral aspects, PAUD is also important in shaping children's character. Through various activities and interactions in the educational environment, children learn about values such as cooperation, empathy, responsibility and discipline. These values are essential for forming a strong and positive character, which will help children become individuals of integrity and able to contribute positively to society. Character education provided at an early age can also help prevent negative behaviors and build a strong foundation for children's moral development. Furthermore, ECD also plays a role in identifying and addressing children's special needs early on. With structured education and good supervision, potential developmental problems or special needs can be detected early, so that appropriate interventions can be made. This is crucial to ensure that every child has an equal opportunity to develop and reach their full potential. (Ainnunnisa & Rachmawati, 2024).

Early childhood education is a very important investment in the future of children and society as a whole. By providing quality education at an early age, we are not only helping children to develop optimally, but also building a strong foundation for a better generation in the future. Therefore, it is important for all of us to support and pay attention to the quality of PAUD so that it can provide maximum benefits for children's development. (Munafiah et al., 2023)

The purpose of this article is to explain how Qur'anic values can be integrated in the Early Childhood Education (ECE) curriculum to support sustainability in caring for the earth. Early childhood education is an important foundation in shaping children's character and values. By integrating Qur'anic values, it is appropriate to instill environmental awareness and social responsibility from an early age. (Risnawati & Priyantoro, 2021)

Qur'anic values such as human responsibility as khalifah on earth (Surah Al-Baqarah: 30) can be taught to children through various activities in PAUD. For example, children can be invited to recognize and care for plants, understand the importance of keeping the environment clean, and learn about recycling. These activities not only teach practical skills, but also instill a sense of responsibility towards the environment. In addition, the values of justice and equality taught in the Qur'an (Surah An-Nisa: 135) can also be integrated in the ECD curriculum. Children can be taught to respect each other, cooperate and share with their peers. Through games and group activities, children learn about the importance of justice and how they can contribute to creating a harmonious and fair environment. (Gunawan et al., 2024).

Sustainability-focused education can also include teaching about the importance of preserving natural resources and reducing waste. The Qur'anic values of moderation and balance (Surah Al-A'raf: 31) can be applied to children's daily lives in early childhood education. (Aprida & Suyadi, 2022) For example, children can be taught to use water and energy wisely, and reduce the use of plastic. By integrating Qur'anic values in the ECD curriculum, we can shape a generation that is more concerned about the environment and has high social responsibility. This education based on religious values and sustainability not only provides short-term benefits, but also builds a strong foundation for a better future. Through this approach, we can create a generation that is ready to face global challenges and contribute positively to caring for the earth." (Septianingrum et al., 2024)

B. Research Methods

This research method is Library Research using a qualitative approach through textual and contextual analysis of Quranic verses. The discussion is descriptive by describing, explaining, and reporting a situation. Furthermore, various terms are arranged based on the deductive and inductive approaches. Through the deductive approach, it is hoped that it can provide answers from the Qur'an to the identification of relevant Qur'anic values and their integration strategies in the Early Childhood Education curriculum.

C. Results and discussion

This article aims to show how Qur'anic values can be integrated into the Early Childhood Education (ECE) curriculum to support sustainability in caring for the earth. Early childhood education is an important foundation in shaping children's character and values. By integrating Qur'anic values, it is appropriate to instill environmental awareness and social responsibility from an early age.

1. Relevant Qur'anic Values

Relevant Qur'anic values such as responsibility as a khalifah on earth, justice, care for the environment, and honesty can be instilled early on through early childhood education (ECE). Teaching these values helps children understand and apply moral and ethical principles in everyday life, so that they grow into responsible individuals with integrity. (Nurjannah, 2016)

2. *The Importance of Early Childhood Education*

Early childhood education (ECE) plays an important role in children's cognitive, emotional and social development. It forms a strong foundation for further learning and development. (Amalia Yunia Rahmawati, 2020) Children who receive quality education at an early age tend to have good social skills, critical thinking abilities and a strong moral foundation, all of which support their future success.

3. *PAUD Integration of Qur'anic Values in the ECD Curriculum*

The integration of Qur'anic values in the ECD curriculum can be done through various methods such as project-based learning, play activities, and stories containing moral messages. This approach helps children to understand and internalize Qur'anic values in a natural and fun way. (Sasmita & Riswandi, 2023) This integration also ensures that early childhood education focuses not only on academic aspects, but also on the formation of good character. (Irmawati, 2024)

4. *Implementation Strategy*

To overcome the challenges of integrating Qur'anic values, some effective implementation strategies include educator training, provision of resources and support materials, and collaboration with parents and communities. Educator training ensures that teachers have a deep understanding of Qur'anic values and how to teach them. Provision of adequate resources assists educators in delivering materials in an engaging and effective way. Collaboration with parents reinforces the values taught at school through support at home. (Mufidah et al., 2022)

Relevant Qur'anic values such as responsibility as a khalifah on earth, justice, care for the environment and honesty are key pillars in shaping children's character with responsibility and integrity. These values can be instilled early through early childhood education (ECE), helping children understand and apply moral and ethical principles in everyday life.

As such, ECD plays an important role in children's cognitive, emotional and social development, forming a strong foundation for further learning and development. The integration of Qur'anic values in the ECD curriculum can be done through various methods such as project-based learning, play activities, and stories containing moral messages. To overcome the challenges, effective implementation strategies include educator training, provision of adequate resources, and collaboration with parents and communities. All of these aim to ensure that the education provided not only focuses on academic aspects, but also on building good character.

5. *Relevant Qur'anic Values*

a) Human responsibility as khalifah on earth (Surah Al-Baqarah: 30).

The phrase "Caliph on Earth: The responsibility of humans as caliphs on earth (Surah Al-Baqarah: 30)" refers to an important concept in Islam that emphasizes that humans have a special role and responsibility on earth. In Surah Al-Baqarah verse 30, Allah says that He created humans as caliphs on earth. The word 'caliph' in this context means a representative or manager who is given the mandate to protect and maintain the earth and everything in it.

As khalifah, humans have a great responsibility to maintain the balance of nature and the environment. This includes efforts to conserve natural resources, keep the environment clean, and avoid actions that damage the ecosystem. This responsibility is not only physical, but also moral and spiritual, as humans must act in accordance with the principles of justice, kindness and sustainability taught in the Qur'an. In addition, the role of caliph also includes social responsibility. Humans should strive to create a just and prosperous society, where the rights of every individual are respected and protected. This means humans must play an active role in

addressing social problems such as poverty, injustice and discrimination. In carrying out this role, humans must always adhere to the ethical and moral values taught by religion. (Irmawati, 2024)

The responsibility as khalifah also requires humans to continue learning and developing knowledge. By understanding more about nature and the environment, humans can make wiser and more responsible decisions in managing natural resources. Science and technology must be used for the good and welfare of mankind, not to damage or overexploit nature. (Ainnunnisa & Rachmawati, 2024)

In the context of early childhood education (PAUD), the concept of khalifah on earth can be taught to children through various activities that instill values of responsibility, care, and sustainability. For example, children can be invited to recognize and care for plants, understand the importance of recycling, and learn about how to keep the environment clean. Thus, they will grow into individuals who are aware of their responsibilities as caliphs on earth (Ulya & Makhfudz, 2023). The concept of khalifah on earth emphasizes the importance of the human role in preserving and maintaining the earth and creating a just and prosperous society. This is a great mandate that must be carried out with full responsibility, awareness, and commitment to the moral and spiritual values taught in the Qur'an. (Ulya et al., 2024) By understanding and practicing this concept, humans can contribute positively to caring for the earth and realizing sustainability for future generations.

b) The importance of protecting the environment and not destroying it (Surah Ar-Rum: 41).

Protecting the environment is one of the main responsibilities of humans as caliphs on earth, as taught in the Qur'an. Surah Ar-Rum verse 41 emphasizes the importance of protecting the environment and not destroying it. This verse states that the damage on land and in the sea is caused by the actions of human hands, and Allah allows some of the damage to occur so that humans can feel the consequences of their actions and return to the right path. The environmental damage we witness today, such as air and water pollution, deforestation and climate change, is largely caused by irresponsible human activities. Unsustainable development, overuse of natural resources, and lack of awareness of the importance of protecting the environment have caused significant damage to the earth's ecosystem. In this context, the Qur'anic teachings on protecting the environment become very relevant and important to implement. (Cecep) (Kusmana & Hikmat, 2015)

Taking care of the environment is not just about avoiding damage, but also about actively contributing to preservation and improvement efforts. This includes actions such as planting trees, reducing plastic use, recycling, and using natural resources wisely. In Islam, these actions are considered a form of worship because they are done with the intention of keeping Allah's trust and preserving His creation. (Pertiwi, 2002). In addition, protecting the environment also has an important social dimension. A clean and healthy environment is the right of every individual, and environmental damage often affects the most vulnerable groups in society the most. Therefore, protecting the environment also means fighting for social justice and ensuring that all people have equal access to clean and healthy natural resources. (Risnawati & Priyantoro, 2021)

Environmental education and awareness should start early. Children need to be taught about the importance of protecting the environment and how they can contribute to conservation efforts. By instilling these values early on, we can shape a generation that is more caring and responsible towards the environment. This is a long-term investment that will provide great benefits for the sustainability of the earth and the well-being of humanity. (Environment et al.,

2024) Therefore, protecting the environment is a shared responsibility that must be carried out by every individual. The teachings of the Qur'an provide clear guidance on the importance of protecting the environment and not destroying it. By following these teachings, we can contribute to creating a cleaner, healthier and more sustainable world for future generations. (Salsabila et al., 2024)

c) Values of justice and equality (Surah An-Nisa: 135).

Social justice is one of the key principles in Islamic teachings emphasized in many verses of the Qur'an, including Surah An-Nisa verse 135, which affirms the importance of upholding justice and equality in all aspects of life, both in personal relationships and in society as a whole. Social justice includes the fair treatment of all individuals regardless of background, social status or wealth. This is explained in Surah An-Nisa verse 135:

This verse emphasizes that justice must be upheld impartially, even if it means going against personal or family interests. (Nurliana et al., 2022) The values of justice and equality in Islam teach that every individual has equal rights before the law and in social life. There is no discrimination based on race, religion, gender or social status. This principle is particularly relevant in the modern context, where issues of injustice and inequality remain a major challenge in many countries. Islam teaches that upholding justice is the responsibility of every individual and society as a whole. (Nur & Dzaton, 2024)

In the context of early childhood education (ECE), the values of justice and equality can be taught through various activities that encourage children to respect and appreciate differences. For example, children can be taught to share and cooperate with their friends, and understand the importance of treating everyone with fairness and respect. Education that instills these values early on will help shape a generation that is more concerned and responsible for social justice. (Schauer, 2013).

Then social justice also includes efforts to address structural and systemic injustices in society. This means that we must work to eliminate injustices that occur due to unjust policies or practices. In this regard, education can play an important role in raising awareness and understanding of social justice issues, as well as encouraging concrete actions to create positive change. (Miftah Ulya, Nurliana, 2023)

From this it appears that the values of justice and equality taught in Surah An-Nisa verse 135 provide clear guidance on the importance of upholding justice in all aspects of life. (Ulya, 2013) By integrating these values in early childhood education, we can help shape a more just, caring and responsible generation, who are ready to contribute to creating a better and fairer society.

6. The Importance of Early Childhood Education

a) The role of ECD in children's cognitive, emotional and social development.

Early childhood education (ECED) has a very important role in children's cognitive, emotional and social development. During this time, children are in a very critical phase of development, where they begin to absorb various information and experiences that will form the basis of their personality in the future. Therefore, education provided at an early age must be well designed to ensure that children get a strong foundation in cognitive, emotional and social aspects. (Sutama et al., 2024).

In the cognitive aspect, PAUD helps children develop the ability to think, solve problems, and understand basic concepts. Through various fun and interactive learning activities, children can improve their cognitive skills such as recognizing letters and numbers, understanding cause-and-effect relationships, and developing critical and creative thinking skills. Good education at an

early age can also help children develop language and communication skills that are critical for future academic success. (Arsanti & Nurzannah, 2024).

In addition to cognitive development, ECD also plays an important role in children's emotional development. At an early age, children begin to learn to recognize and manage their emotions. Through interactions with teachers and peers, children learn about empathy, self-control and how to cope with stress. Education that supports children's emotional development can help them build self-confidence, independence and the ability to face challenges with a positive attitude. (Saifuddin Zuhri Purwokerto Jl Jend A Yani, 2023)

Children's social development is also strongly influenced by their experiences in ECD. In this educational environment, children learn about the importance of cooperation, sharing, and respecting others. Through various group activities and games, children learn how to interact with peers, build positive relationships, and develop social skills that are important for their future lives. Good education at an early age can help children become more social, tolerant and cooperative individuals. (Chintya & Sit, 2024)

Overall, ECD has a very important role in forming the basis of children's cognitive, emotional and social development. By providing quality education at an early age, we can help children develop their potential optimally and prepare them to face future challenges. (La Ode Angga, 2023) Therefore, it is important for all of us to support and pay attention to the quality of ECD in order to provide maximum benefits for children's development.

b) Character building of children who care about the environment

Building the character of children who care about the environment is one of the important goals of Early Childhood Education (ECED). At an early age, children are in a very critical phase of development, where they begin to absorb various values and norms that will form the basis of their personality in the future. Therefore, PAUD has a very important role in instilling the values of caring for the environment from an early age. (Saifuddin Zuhri Purwokerto Jl Jend A Yani, 2023)

One way PAUD can shape the character of children who care about the environment is through project-based learning that involves activities related to nature. For example, children can be invited to plant and care for plants in the school garden. Through this activity, children learn about the importance of plants for life, how to care for them, and the positive impact they can have on the environment. This activity also teaches children about responsibility and cooperation. (Septianingrum et al., 2024)

In addition, PAUD can integrate the concept of recycling and waste management in their curriculum. Children can be taught to sort waste, understand the importance of recycling, and how to reduce the use of plastic. Through these activities, children learn about the negative impact of waste on the environment and how they can contribute to keeping the environment clean. Education on recycling can also develop children's creativity in utilizing used items into something useful. ECD can also teach children about the importance of protecting natural resources such as water and energy. Children can be taught to use water wisely, turn off lights when not in use, and save energy. Through these simple daily activities, children learn about the importance of protecting natural resources and how their small actions can have a big impact on the environment. (Miftah Ulya, Nurliana, 2023)

In addition to practical activities, PAUD can also use stories and games that contain messages about caring for the environment. For example, teachers can read stories about animals that have lost their habitat due to environmental degradation or invite children to play games that teach about the importance of keeping the environment clean. Through stories and games,

children can more easily understand and internalize the values of caring for the environment.(Nasir et al., 2023).

It cannot be denied that PAUD has a very important role in shaping the character of children who care about the environment. By integrating the values of environmental stewardship into the curriculum and daily activities, ECD can help children develop environmental awareness and responsibility from an early age. This sustainability-focused education not only provides short-term benefits, but also builds a strong foundation for a better and more sustainable future. (Siminto et al., 2024)

7. Integration of Qur'anic Values in ECD Curriculum

a) Project Based Learning focuses on sustainability and the environment

Project-based learning (PBL) is an educational approach that uses real-life projects as a means to teach students concepts and skills. In the context of early childhood education (ECE), PBL can be a very effective tool for instilling values of sustainability and environmental stewardship. Through projects that focus on sustainability and the environment, children can learn in a more interactive, practical and meaningful way. (Nasir et al., 2023). One example of a project that focuses on sustainability is a plant planting and care project. Children can be invited to plant different types of plants in the school garden or in small pots. Through this activity, they learn about the life cycle of plants, the importance of water and sunlight, and how to take care of plants so that they grow well. This project not only teaches practical skills, but also instills a sense of responsibility and care for the environment.

In addition, recycling projects can also be part of project-based learning in early childhood education. Children can be taught to sort waste, recognize recyclable materials, and make handicrafts from used items. Through this project, children learn about the importance of reducing waste, reusing items that can still be used, and how recycling can help keep the environment clean. This project can also develop children's creativity in utilizing used items into something useful. (Septianingrum et al., 2024). Another project that can be done is an environmental hygiene project. Children can be invited to clean up areas around the school, such as parks or courtyards, and learn about the importance of keeping the environment clean. Through this activity, they learn about the impact of waste on the environment and how simple actions such as throwing garbage in its place can make a big contribution in keeping the environment clean. The project can also teach the values of cooperation and mutual cooperation. (Ulya et al., 2024)

Project-based learning that focuses on sustainability and the environment can also include more complex projects, such as renewable energy projects. Children can be taught about different sources of renewable energy, such as solar, wind and water, and how they can be used to meet their daily needs. Through this project, they learn about the importance of reducing the use of fossil energy and how renewable energy can help maintain environmental sustainability. Therefore, project-based learning that focuses on sustainability and the environment can provide a rich and meaningful learning experience for children. (Mahfudz, n.d.) Through these projects, they not only learn about scientific concepts and practical skills, but also instill values of environmental stewardship and social responsibility. Thus, project-based learning can be an effective tool to shape the character of children who care about the environment and are ready to contribute in maintaining the sustainability of the earth.

b) Play activities that support environmental awareness

Play activities are one of the most effective methods in early childhood education (ECE) for instilling important values and skills, including environmental awareness. Through play activities, children can learn in a fun and interactive way, which helps them understand concepts

that may be difficult to grasp through traditional teaching methods. Play activities that support environmental awareness, such as gardening and recycling, can provide rich and meaningful learning experiences for children. (Jamarudin et al., 2022)

Gardening is one of the most beneficial play activities to instill environmental awareness in children. Through gardening, children learn about the life cycle of plants, the importance of water and sunlight, and how to care for plants so that they grow well. This activity not only teaches practical skills, but also instills a sense of responsibility and care for the environment. Children can see firsthand how their efforts in caring for plants yield positive results, which can boost self-confidence and personal satisfaction. (Muhajir Musa, Miftah Ulya, Mulyoto, Agung Putra Mulyana, 2024)

In addition to gardening, recycling activities can also be part of play-based learning in ECD. Children can be taught to sort waste, recognize recyclable materials, and make handicrafts from used items. Through these activities, children learn about the importance of reducing waste, reusing items that can still be used, and how recycling can help keep the environment clean. Recycling activities can also develop children's creativity in utilizing used items into something useful. (Ulya & Makhfudz, 2023)

Play activities that support environmental awareness can also include games that teach about the importance of protecting natural resources. For example, children can be invited to play games that teach about saving water and energy, such as turning off the water tap after use or turning off the lights when not needed. Through these games, children learn about the importance of protecting natural resources and how their small actions can have a big impact on the environment.

In addition, stories and songs that contain messages about caring for the environment can also be used as part of play activities. Teachers can read stories about animals that have lost their habitat due to environmental damage or invite children to sing songs that teach about the importance of keeping the environment clean. Through stories and songs, children can more easily understand and internalize the values of caring for the environment. (Sutisna, 2011) In other words, play activities that support environmental awareness can provide rich and meaningful learning experiences for children. Through these activities, they not only learn about scientific concepts and practical skills, but also instill values of environmental stewardship and social responsibility. Thus, play activities can be an effective tool to shape the character of children who care about the environment and are ready to contribute in maintaining the sustainability of the earth.

c) Holistic approach to spiritual, moral, and social aspects in education

A holistic approach to education is a method that covers various aspects of child development, including spiritual, moral and social aspects. This approach aims to form a balanced and whole individual, who is not only academically intelligent but also has a strong character and good social skills. In the context of Early Childhood Education (ECED), the holistic approach is particularly important as this is a critical period in the formation of the foundation of a child's personality.

The spiritual aspect of the holistic approach includes teaching religious values and spirituality that help children understand the meaning of life and their relationship with God. Spiritual education can be done through activities such as praying together, religious stories, and the introduction of moral values taught in religion. By instilling spiritual values early on, children can develop a sense of gratitude, awareness of God's existence, and a more positive attitude towards life. (Muhajir Musa, Miftah Ulya, Mulyoto, Agung Putra Mulyana, 2024)

The moral aspect of the holistic approach focuses on developing the child's character and ethics. This includes teaching about values such as honesty, responsibility, empathy and fairness. Through various activities and interactions in the ECD environment, children learn about the importance of behaving well and respecting others. Moral education helps children form a strong foundation to become individuals of integrity and responsibility in their lives. (Ulya & Helmi, 2024)

The social aspect of the holistic approach involves developing children's social and emotional skills. Children are taught about the importance of cooperation, communication, and the ability to build positive relationships with others. Through group games, collaborative projects and other social activities, children learn how to interact with peers, resolve conflicts and work together to achieve common goals. Social education helps children become more social, tolerant and cooperative individuals. (Miftah Ulya, Nurliana, 2023)

A holistic approach also includes attention to the child's physical and emotional well-being. This means ensuring that children get good nutrition, enough rest, and opportunities for exercise. Good physical well-being supports children's cognitive and emotional development, while emotional well-being helps them cope with stress and build self-confidence. (Biorxiv n2, 2024) Covering spiritual, moral and social aspects, this approach helps children develop a range of skills and values that are important for their future lives. Holistic education not only provides short-term benefits but also builds a strong foundation for sustainable and balanced child development.

8. Strategy Implementation

a) Training for Educators to integrate Qur'anic values in learning

Educator training is a key element in ensuring that Qur'anic values can be effectively integrated into learning in Early Childhood Education (ECE). Well-trained educators not only understand the material being taught, but are also able to convey the values in a way that is relevant and engaging for children. This training is essential to equip educators with the necessary knowledge, skills and strategies to teach Qur'anic values in the context of modern education. (Ulya, 2024)

One important aspect of educator training is a deep understanding of the Qur'anic values themselves. Educators need to understand concepts such as justice, responsibility, care for the environment, and social ethics taught in the Qur'an. (Ulya, 2024) With a solid understanding of these values, educators can integrate them into the curriculum and daily activities in ECD. The training should also include ways to relate the values to children's daily lives, so that they can see their relevance and importance in their own context.

In addition to an understanding of Qur'anic values, educator training should also include effective teaching methods. Educators need to be trained in a variety of teaching strategies that can help children understand and internalize these values. For example, the use of stories, games and projects that focus on Qur'anic values can be an effective way to teach these concepts. Training should also include techniques for creating an inclusive and supportive learning environment, where every child feels valued and encouraged to learn.

Educator training should also cover practical aspects of teaching Qur'anic values. This includes ways to integrate the values into various subjects and activities in ECD. For example, values of care for the environment can be taught through gardening or recycling projects, while values of justice and cooperation can be taught through group games and collaborative activities. (Ulya et al., 2024) With proper training, educators can develop a holistic and integrated curriculum that covers all aspects of child development.

In addition, educator training should also include the development of interpersonal and communication skills. Educators need to be able to communicate effectively with children, parents and colleagues to create a harmonious and supportive learning environment. These skills are essential for building positive and trusting relationships, which are the foundation of effective learning. Training should also include ways to address challenges and conflicts that may arise in the teaching process. (Miftah Ulya, Nurliana, 2023)

Educator training is therefore a very important investment to ensure that Qur'anic values can be effectively integrated in ECD learning. (Mustaghfiroh, 2022) With proper training, educators can become agents of change who help shape a generation that is more caring, responsible and committed to maintaining moral and spiritual values in their lives. This training not only provides short-term benefits for educators and children, but also builds a strong foundation for a better and more sustainable future.

b) Provision of resources and materials that support the integration of Qur'anic values.

Providing resources and materials that support the integration of Qur'anic values in Early Childhood Education (ECE) is an important step to ensure that education focuses not only on academics, but also on character building and moral values. Appropriate resources and materials can help educators convey Qur'anic values in a way that is engaging and relevant to young children (Falahi et al., 2024).

One important form of resources is story books that contain Qur'anic values. These books can contain stories of prophets, stories about justice, responsibility and care for the environment. Through these stories, children can learn about the moral and ethical values taught in the Qur'an in a fun and easy-to-understand way. These books can also be used as tools for discussion and reflection, where children are invited to think about how they can apply these values in their daily lives. (Ulya & Makhfudz, 2023)

In addition to storybooks, other learning materials such as posters, picture cards and educational videos can also be used to teach Qur'anic values. Posters and picture cards can feature engaging illustrations of concepts such as justice, co-operation and care for the environment. Educational videos can feature animations or stories that teach these values in an interactive and engaging way. These materials can be used in a variety of learning activities, such as games, group discussions and creative projects.

Resource provision also includes practical tools that can be used in daily activities in PAUD. For example, gardening tools such as pots, soil and plant seeds can be used to teach children about the importance of caring for plants and protecting the environment. Recycling tools such as separate waste boxes for organic and inorganic waste can be used to teach children about the importance of sorting waste and recycling. By using these practical tools, children can learn through hands-on experience and develop useful practical skills.

In addition, training and resources for educators are also very important. Educators need to be equipped with the knowledge and skills necessary to integrate Qur'anic values in learning. This training can include workshops, seminars and online courses that provide guidance on how to teach Qur'anic values in an effective and relevant way. Resources such as teaching guides, lesson plans and sample activities can also help educators design a holistic and integrated curriculum. (Sukiya, Miftah Ulya, Nurlaina, Edi Hermanto, 2022). Therefore, providing resources and materials that support the integration of Qur'anic values in ECD is an important step to ensure that the education provided not only focuses on academic aspects, but also on character building

and moral values. With the right resources and materials, educators can convey Qur'anic values in an engaging and relevant way, helping children develop strong and responsible characters.

- c) Collaboration with parents in the education process to reinforce the values taught at school

Collaboration with parents is an important aspect of early childhood education (ECE) that can reinforce the values taught at school. Involving parents in the educational process not only helps children feel more supported, but also ensures that the values taught at school are reinforced at home. This collaboration creates a consistent and harmonious learning environment for children. One way to involve parents is through effective communication between teachers and parents. Teachers can organise regular meetings with parents to discuss children's development, challenges faced and ways to support learning at home. Through open and honest communication, parents can better understand what is being taught at school and how they can contribute to their child's educational process. (Mahfudz, n.d.)

In addition, schools can organise activities that involve parents directly. For example, schools can organise workshops or seminars on relevant topics such as the importance of character education, how to support children's learning at home, or activities that can be done with children to instil moral and ethical values. These activities not only provide parents with knowledge and skills but also strengthen the relationship between school and family. (Miftah Ulya, Nurliana, 2023)

Collaboration with parents can also be done through joint projects involving children and parents. For example, schools can organise gardening projects where children and parents work together to plant and care for plants. Such projects not only teach practical skills and environmental values, but also strengthen the bond between children and parents and between families and schools. In addition, parents can be invited to participate in daily activities at school. For example, parents can volunteer in certain activities, such as reading stories to children, assisting in arts and crafts activities or accompanying children in outdoor activities. Parents' participation in school activities sets a positive example for children and shows that education is an important priority for the family (Nurliana & Ulya, 2023).

It can thus be said that collaboration with parents is key to reinforcing the values taught at school and creating a consistent and supportive learning environment for children. Through parental involvement in the education process, schools can ensure that the moral and ethical values taught at school are reinforced at home, so that children can grow into individuals of strong character and responsibility. This collaboration also helps to build a positive and supportive relationship between schools and families, which ultimately provides great benefits to children's development.

D. Conclusion

From the description highlighting the importance of instilling Qur'anic values early on in ECD, summarizing aspects of values such as responsibility as a khalifah on earth (Surah Al-Baqarah: 30), justice (Surah An-Nisa: 135), care for the environment (Surah Ar-Rum: 41), and honesty are important foundations that can shape children's character into individuals with responsibility and integrity. Early childhood education plays a vital role in children's cognitive, emotional and social development. It forms a strong foundation for further learning and development. Children who receive quality education at an early age tend to have good social skills, critical thinking abilities, and a strong moral foundation, as advocated in Surah Al-'Alaq verses 1-5 which emphasize the importance of reading and learning.

Integration of Qur'anic values in the ECD curriculum can be done through methods such as project-based learning, play activities, and stories with moral messages. This approach helps children understand and internalize Qur'anic values in a natural and fun way. This ensures that education focuses not only on academic aspects, but also on building good character. In addressing the challenges of integrating Qur'anic values, some effective implementation strategies include educator training, provision of resources and support materials, and collaboration with parents and communities. Educator training ensures that teachers have a deep understanding of Qur'anic values and how to teach them. Provision of adequate resources assists educators in delivering materials in an engaging and effective manner. Collaboration with parents reinforces the values taught at school through support at home, creating a harmonious and consistent learning environment.

REFERENCES

- Ainnunnisa, R., & Rachmawati, Y. (2024). Sibling Rivalry pada Anak Usia Dini. *PAUDIA : Jurnal Penelitian Dalam Bidang Pendidikan Anak Usia Dini*, 13(1), 40–48. <https://doi.org/10.26877/paudia.v13i1.18094>
- Amalia Yunia Rahmawati. (2020). Moderasi Beragama Dalam Bingkai Bhinneka Tunggal Ika Untuk Membentuk Generasi Millenial Ummatan Washatan. *Jurnal Moderasi Beragama*, 03(July), 1–23.
- Aprida, S. N., & Suyadi, S. (2022). Implementasi Pembelajaran Al-Qur'an Terhadap Perkembangan Nilai Agama dan Moral Anak Usia Dini. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(4), 2462–2471. <https://doi.org/10.31004/obsesi.v6i4.1959>
- Arsanti, A., & Nurzannah. (2024). The Role of Single Parents in Developing Independence in Early Childhood. *Cakrawala Dini: Jurnal Pendidikan Anak Usia Dini Journal*, 15(1), 41–52.
- Biorxiv n2. (2024). CULTURAL SYNTHESIS IN ISLAMIC PEDAGOGY: NURTURING IDENTITY THROUGH THE INTEGRATION OF LOCAL HERITAGE IN EDUCATIONAL PRACTICES. *International Journal of Teaching and Learning (INJOTEL)*, 1(1), 4–6. <https://injotel.org/index.php/12/article/view/68>
- Chintya, R., & Sit, M. (2024). Analisis Teori Daniel Goleman dalam Perkembangan Kecerdasan Emosi Anak Usia Dini. *Journal of Psikologi and Child Development*, 4(1), 159–168. <https://doi.org/10.37680/absorbent>
- Falahi, F., Ulya, M., & Zaki, A. (2024). *Tafsir Bi Al- Ra ' y Method and Its Implications for Qur ' anic Interpretation in the Modern Era*. 1(December), 328–345. <https://journal.ypidathu.or.id/index.php/ijnis/article/view/1444>
- Gunawan, G., Masna, M., Suwika, I. P., & Imamah, Z. (2024). Upaya Meningkatkan Perkembangan Motorik Kasar Anak Prasekolah melalui Permainan Lempar Tangkap Bola Kecil. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 8(2), 245–254. <https://doi.org/10.31004/obsesi.v8i2.5393>
- Irmawati, I. (2024). Integrasi Nilai-Nilai Islam dalam Kurikulum PAI. *Al Mikraj: Jurnal Studi Islam*

Dan Humaniora, 4(2), 1743–1757.

Jamarudin, A., Ulya, M., Abdul Fatah, R., & Wage, W. (2022). Implementing Religious Moderation Using the Perspective of the Qur'an. *KnE Social Sciences*, 2022, 579–590. <https://doi.org/10.18502/kss.v7i8.10776>

Kusmana, C., & Hikmat, A. (2015). The Biodiversity of Flora in Indonesia. *Journal of Natural Resources and Environmental Management*, 5(2), 187–198. <https://doi.org/10.19081/jpsl.5.2.187>

Kusmiatiningsih, E., & Nurhayati, S. (2024). *Fostering Early Childhood Independence Through Positive Parenting Programs*. 7(2), 38–50. <https://doi.org/10.31849/paud-lectura.v>

La Ode Angga. (2023). *PENDIDIKAN LINGKUNGAN HIDUP* (N. Rismawati (ed.); 1st ed.). Widina Bhakti Persada Bandung. <https://repository.penerbitwidina.com/publications/559093/pendidikan-lingkungan-hidup>

Lingkungan, J. I., Nursetyowati, P., & Zahra, N. (2024). *Strategi Pengelolaan Sampah Terintegrasi Menuju Kampus yang Berkelanjutan di Universitas Bakrie*. 22(6), 1424–1434. <https://doi.org/10.14710/jil.22.6.1424-1434>

Mahfudz, A. (n.d.). KESANTUNAN BAHASA KENABIAN DALAM PEMBELAJARAN PERSPEKTIF AL-QUR'AN THE PROPHETIC LANGUAGE POLITENESS IN LEARNING FROM THE PERSPECTIVE OF THE QUR'AN. 12(February 2024), 99–115.

Miftah Ulya, Nurliana, J. (2023). AL-QUR'AN PERSPECTIVE ON GENDER INCLUSION FOR EMPOWERMENT OF WOMENTS. *Proseeding International, ESCO* 1(0), 1–23. https://www.stainf.ac.id/wp-content/uploads/2024/03/EBOOK-PROSIDING-ESCO_1.pdf#page=135

Mufidah, D., Sutono, A., Purnamasari, I., & Sulianto, J. (2022). *Integrasi Nilai Nilai Islami dan Penguatan Pendidikan Karakter*.

Muhajir Musa, Miftah Ulya, Mulyoto, Agung Putra Mulyana, M. I. (2024). CULTURAL SYNTHESIS IN ISLAMIC PEDAGOGY: NURTURING IDENTITY THROUGH THE INTEGRATION OF LOCAL HERITAGE IN EDUCATIONAL PRACTICES. *International Journal of Teaching and Learning (INJOTEL)*, 2(1), 313–326. <http://injotel.org/index.php/12/article/view/68>

Munafiah, N., Novianti, C., & Ferianto, F. (2023). The Position of Teachers in the Development of Early Childhood Character Education. *Al-Athfaal: Jurnal Ilmiah Pendidikan Anak Usia Dini*, 6(1), 54–62. <https://doi.org/10.24042/ajipaud.v6i1.15884>

Mustaghfiroh, S. (2022). Pengarusutamaan Nilai Moderasi Beragama Di Era Society 5.0. *MODERATIO: Jurnal Moderasi Beragama*, 2(2), 1. <https://doi.org/10.32332/moderatio.v2i2.5538>

Nasir, M., Mahmudinata, A. A., Ulya, M., & Firdaus, F. A. (2023). Strategi Pemberdayaan Sekolah sebagai Upaya Peningkatan Manajemen Pendidikan. *Journal Of International Multidisciplinary Research*, 1(2), 799–816. <https://journal.banjaresepacific.com/index.php/jimr/article/view/120>

- Nur, S., & Dzaton, S. (2024). *Prinsip Keadilan Sosial Dalam Islam : Studi Teks Al-Qur ' an Dan Hadis*. 04(1), 35–51.
- Nurjannah, A. (2016). Penanaman Nilai–Nilai Islam Berupa Integrasi Al-Quran Dalam Pengajaran Ilmu Kauniah Melalui Rpp. *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah*, 1(1), 47–64. <https://doi.org/10.48094/raudhah.v1i1.7>
- Nurliana, N., & Ulya, M. (2023). the Educational Perspective on Construction of Study Habit in the Family. *Edu Sciences Journal*, 4(1), 51–58. <https://doi.org/10.30598/edusciencevol4iss1pp51-58>
- Nurliana, Ulya, M., Sukiyat, & Nurhasanah. (2022). Perspektif Hukum Islam the Role of Family on Children ' S Education. *Jurnal Ilmiah Pendidikan Islam*, 11(1), 22–35.
- Pertiwi, A. B. (2002). *Faktor – Faktor Yang Mempengaruhi Indeks Kualitas Lingkungan Hidup (IKLH) Provinsi Di Indonesia Tahun 2014 – 2019*. *lim*(2009), 1–25. <https://doi.org/10.14710/jil.22.6.1494-1503>
- Risnawati, A., & Priyantoro, D. E. (2021). Pentingnya Penanaman Nilai-Nilai Agama Pada Pendidikan Anak Usia Dini Dalam Perspektif Al-Quran. *As-Sibyan: Jurnal Pendidikan Anak Usia Dini*, 6(1), 1–16. <http://jurnal.uinbanten.ac.id/index.php/assibyan/article/view/2928>
- Saifuddin Zuhri Purwokerto Jl Jend A Yani, U. K. (2023). Implementasi proyek penguatan profil pelajar pancasila dalam kurikulum merdeka di lembaga paud Novan Ardy Wiyani ARTICLE INFO ABSTRACT. *Jurnal Pendidikan Anak*, 10(1), 23–35.
- Salsabila, I. A. P., Santjaka, A., & Utomo, N. (2024). DHF Endemicity and Aedes aegypti Larvae Density Mapping in West Purwokerto Community Health Center's Working Area in 2023. *Jurnal Kesehatan Lingkungan Indonesia*, 23(2), 137–145. <https://doi.org/10.14710/jkli.23.2.137-145>
- Sasmita, W., & Riswandi, F. N. (2023). Studi Komparasi Pendidikan Kewarganegaraan pada Anak Usia Dini di Negara Indonesia dengan Negara Arab. *Jurnal Pendidikan Anak Usia Dini*, 3(2), 2023. <https://doi.org/10.33367/piaud.v3i2.4468>
- Schauer, M. J. (2013). Custodians of Malay heritage: Anthropology, education, and imperialism in British Malaya and the Netherlands Indies 1890—1939. *Dissertation Abstracts International Section A: Humanities and Social Sciences*, 74(2-A(E)). <https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=8b162e8862d53b598cdd21ba6aa6ac0b6a65df08>
- Septianingrum, P., Sholiha, M., Sholihah, W., & Melly Elvira, M. E. (2024). Implementasi Pembelajaran Lingkungan Hidup pada Lembaga PAUD. *Murhum : Jurnal Pendidikan Anak Usia Dini*, 5(1), 1260–1273. <https://doi.org/10.37985/murhum.v5i1.355>
- Siminto, S., Mayasari, N., & Ulya, M. (2024). Hubungan antara Kebijakan Evaluasi Kinerja Guru dan Pemenuhan Kebutuhan Siswa dengan Kualitas Layanan Pendidikan dan Kepuasan Stakeholder di Indonesia. *Jurnal Multidisiplin West Science*, 3(04), 513–526. <https://doi.org/10.58812/jmws.v3i04.1135>
- Sukiya, Miftah Ulya, Nurlaina, Edi Hermanto, A. G. (2022). Analysis of the Maudhu'i Tafsir:

Mahabbah's Orientation in the Light of Al-Qur'an. *Ushuluddin*, 30(1), 186–197.
<https://doi.org/10.24014/Jush.v30i2>.

Sutama, I. W., Astuti, W., & Pramono. (2024). Improving 21st Century Competencies: Implementation of Problem- and Project-Based Digital Maze Games in Early Childhood. *Jurnal Pendidikan Anak Usia Dini Undiksha*, 12(1), 177–185.
<https://doi.org/10.23887/paud.v12i1.69997>

Sutisna, N. (2011). Peran Pendidikan Sepanjang Hayat bagi Penyandang Disabilitas. *Jassi Anakku*, 10(2), 206–211.

Ulya, M. (2013). PENDIDIKAN PLURALIS pada KONTEKS MASYARAKAT PESISIR. *Madania: Jurnal Ilmu-Ilmu Keislaman*, 3(2), 165–179. <http://ejournal.uin-suska.ac.id/index.php/madania/article/view/4753>

Ulya, M. (2024). Available online at website: <https://ejournal.uin-suska.ac.id/index.php/ushuludin>. 32(2), 234–248. <https://doi.org/10.24014/Jush.v32i2.33042>

Ulya, M., & Helmi, T. (2024). *Environmental Ethics in Multicultural Education Based on the Qur ' an Etika Lingkungan dalam Pendidikan Multikultural Berbasis al- Qur ' an*. 15–16.
<https://jom.uin-suska.ac.id/index.php/TSCS/article/view/3610>

Ulya, M., & Makhfudz, A. (2023). *Multikultural Berwawasan Al- Qur ' an Pada Pembelajaran Pendidikan Agama Islam*. 4–5.

Ulya, M., Rafiqah, L., Liana, N., & Masyhuri, A. A. (2024). the Principle of Religious Moderation From the Qur'an in the Context of Modern Society. *Proceeding International Conference on Islam and Education (ICONIE)*, 3(1), 1621–1634.