

Moral Development of Early Childhood in Kindergarten with Tahfidz Program: Basic Correlation of Religion and Morality

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ABSTRACT

This research began with the increasing number of parents who send their children to tahfidz schools in the hope that their children have good religious and moral behavior. In the initial observation, the researcher finds a unique behavior in one of the children who attend tahfidz PAUD. The unique behavior that appears is the calm attitude of the child than her peers and the responsibility attitude is very high on the child, the child is very obedient to the orders and prohibitions set by her parents, and much more. The purpose of this research is to find out the description of children's moral behavior, the factors that influence the moral behavior and the forms of moral behavior of children aged 5-6 years at tahfidz PAUD in Banjarmasin. This research uses qualitative research with the type of case study using the Miles and Huberman model. Data collection uses three methods, that is interviews, observation, and documentation. The research subjects were children from tahfidz PAUD. The results show that the moral behavior that emerge is obedient

behavior and respect for parents, honesty, responsibility, fairness, respect for others, compassion, discipline, independence, tolerance, self-control, courage, courtesy and manners in actions and words. These behaviors appear differently in the two subjects. This difference is mainly influenced by family and school factors.

Introduction

Education is one of the important elements in the process of human growth and development. Through education, it is hoped that a young generation can be formed that is intellectual, civilized and has noble character. In practice, education in Indonesia emphasizes more on improving the quality of intellectual intelligence and religious knowledge is separated from science separately, as a result, generations are produced that are intelligent but empty of spiritual values, individuals will tend to be seen as stubborn, difficult to get along with, easily frustrated, not easily trusting others, insensitive to environmental conditions and tend to despair when experiencing stress (Khaidir, 2015). In addition, the success of education in Indonesia itself is measured through the achievement of individual intellectual levels in the form of test scores (Research Team of the Center for Religious Research and Development, 2008). In fact, scientific research shows that humans not only have intellectual intelligence, but also other intelligences, namely emotional intelligence and spiritual intelligence (Research Team of the Center for Religious Research and Development, 2008).

In the education process to create a generation that is intellectual, civilized, and also has noble character, it should combine the three intelligences above, namely intellectual intelligence, emotional intelligence, and spiritual intelligence. Education is not just a transfer of knowledge, but also a process of transferring values for the development of children's character. Education that is prepared from an early age can prepare children to become good individuals when they are adults. Early education also provides the right stimuli for children so that they are able to develop their potential optimally. Education of religious and moral values is very necessary to shape children's character. Understanding of faith and belief, values and norms that apply in society and other commendable deeds are instilled in children through education of religious and moral values. By instilling positive religious and moral values in children, later when they are adults children will be able to overcome the difficulties they face well, and will not give up quickly when faced with these difficulties.

The family is the first environment for children to learn. Children learn through imitation of their surroundings, so the role of parents is very important in providing good role models for children. However, in some levels of society, parents still have minimal knowledge about instilling religious and moral values in children from the beginning of their growth and development. The limited time spent together between parents and children also makes children lose their main role models in behaving (Imamah, 2019). As a result, children will imitate the behavior

of others around them other than their parents, which is not necessarily good for the child. Imitating bad behavior will certainly have a negative impact on the child's nature and personality when they are adults.

Based on the concerns above, many parents enroll their children in schools that are expected to develop the child's potential in a positive way. In general, the motivation of parents to enroll their children in PAUD institutions is to optimize the child's potential and talents (Yani & Indrawati, 2014). However, some parents choose to provide religion-based education to their children. Religion-based education provided by parents to children is something unique in the issue of early childhood education today. One of the religion-based schools is the tahfidz school for early childhood. PAUD tahfidz is a suitable medium for early childhood to learn the Qur'an. In recent years, attending a tahfidz school has been a trend in society. Having a child who memorizes the Qur'an is a source of pride for parents. Even at certain times, one of the national television stations always broadcasts a Quran memorization competition for children from all over Indonesia.

Quran memorization learning is a process of interaction between students and educators to maintain, guard and preserve the purity of the Quran which was revealed to Rasullulah SAW, by heart so that there are no changes and can protect from forgetfulness either as a whole or so that are related to one another towards achieving the planned goals (Munfarida, 2016). Quran memorization learning for early childhood is carried out by the teacher listening to the reading of the Quran which is

then imitated by the child repeatedly until the child memorizes it (Hidayat & Wahyuni, 2003:70).

PAUD with tahfidz program' uses the Qur'an as the main reference for the formation of the school curriculum, unlike PAUD in general which uses the 2013 curriculum which refers to the Child Development Achievement Level Standards (STPPA) to develop standards for content, process, assessment, educators and education personnel, facilities and infrastructure, management, and financing in the management and implementation of early childhood education. The focus of development in non-tahfidz PAUD is formulated in four competencies, namely spiritual core competencies (KI-1), social attitude core competencies (KI-2), knowledge core competencies (KI-3), and skills core competencies (KI-4). While the main focus of PAUD tahfidz is memorization of the Qur'an and development of children's character and morals based on the Qur'an, so that PAUD tahfidz continues to strive to produce the best generation who are not only able to memorize the Qur'an, but also have a character of faith, deep meaning of the Qur'an, and good life skills. In addition to getting rewards, memorizing the Qur'an also provides benefits for both physical and psychological aspects. One aspect that develops is the child's moral aspect. Morals are behavior or habits in behaving well, which are moral (Amin Suyitni in Soenarjati, 1989:25). One of the tahfidz schools in Malang has proven that not only are they able to memorize the Qur'an, the students can also study the verses of the Qur'an and relate them to everyday life

phenomena (Putranto, 2016).

In the initial observation, the researcher found unique behavior in one of the children who attended PAUD tahfidz. The unique behavior that emerged was the child's attitude which was very calm compared to children of the same age and an independent attitude and a very high sense of responsibility in the child, the child was very obedient to the orders and prohibitions given by his parents, the child could also meet his needs independently and remind his younger siblings or parents when he accidentally did something wrong. Based on the researcher's interview with the parents, previously the children were not very obedient and still tended to be a little naughty, but after attending PAUD tahfidz the children could be more easily informed and their behavior controlled.

Several literature studies have shown that the development of children's moral behavior is influenced by various factors. Changes in children's moral behavior are mainly due to the way parents educate their children and the environment around where the children grow up. Research conducted by Irma et al. (2019) shows that each parent has a different background and different attitudes and ways of educating, so that each child will certainly have different behavior from other children. Based on this point, the researcher intends to conduct an in-depth identification of moral behavior in children who attend PAUD tahfidz.

Methods

The approach in this study uses a qualitative approach. Qualitative

research is a complex picture, research of words, detailed reports of respondents' views, and study activities in natural situations (Creswell, 2015). The type of research used is case study. Case study is a study conducted intensively, in detail and in depth to a particular organization, institution or phenomenon (Arikunto, 2013:185). Through case study, researchers try to explore information about the picture of moral behavior, forms of differences in children's moral behavior and factors that influence the development of moral behavior of children aged 5-6 years who attend PAUD tahfidz. This study uses Bintang Qur'ani Kindergarten as the subject of research located 1. Sultan Adam Andhika Complex No.15, Sungai Miai, North Banjarmasin, Banjarmasin City, South Kalimantan

The main data sources in the study came from children, parents, and teachers. Children's behavior and words will be observed through observation or direct observation of objects during the research activities and will later be recorded through field notes. Interview data will be obtained through interviews with parents and teachers. Other data sources are in the form of photos and video recordings of the subject during the research activities, which will support the results of the primary data. Data collection is carried out through three data collection methods, namely interviews, observations and documentation. Interviews were conducted with the main sources, namely the parents and teachers of the subjects, in this interview the researcher used unstructured interview guidelines with the aim of

obtaining comprehensive and complete findings related to the variables studied freely. The observations made by the researcher were observing the moral behavior of children aged 5-6 years which were interpreted in the children's daily behavior. Finally, the researcher used documentation techniques to obtain supporting observation data in the form of photos and video recordings (if necessary). The stages of data analysis used in this study are data analysis models of Miles and Huberman (2014: 16-20) which consist of three activity flows, namely data reduction, data presentation, conclusion drawing and verification. Data reduction is carried out to summarize, determine the main and useful variables, delete unnecessary data, and classify data based on certain categories to obtain clear data and facilitate the next stage. Data reduction is done by focusing data findings on the moral behavior of children aged 5-6 years in PAUD tahfidz. The data from the reduction are then presented in the form of narrative text in an organized and structured manner, so that it can facilitate researchers in obtaining concrete and in-depth data and make it easier for others to read and understand the meaning of the research for further in-depth analysis of the data results. After collecting data and analyzing, the next step is to draw conclusions. The conclusions of the research results are credible if supported by valid and consistent data. The conclusion of this study is about the moral behavior of children aged 5-6 years in PAUD tahfidz.

Result and Discussions

This study used one main subject who attended PAUD tahfidz. The

subject is female and comes from a family background with the subject's parents being devout Muslims. The subject with the initials ANN is the daughter of the couple AM and RK.

1. Moral portrait of early childhood student in kindergarten with a tahfidz program

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From an early age, children are required to have good behaviors such as obedience, discipline, respect, honesty, and so on (Nauli et al., 2019), where these good behaviors will also form a good personality in children when they are adults. The moral behavior of children aged 5-6 years according to the Child Development Achievement Level Standards (STPPA) includes; (1) behaving honestly, helpfully, politely, respectfully, sportingly, etc.; and (2) respecting (tolerant) the religion of others. Based on interview data and field notes, the forms of moral behavior that emerged in high school subjects include obedient behavior and respect for parents, respect for others, compassion, politeness and courtesy in actions and words, this is in accordance with the view of Suyadi (2010) who explained that the development of moral values in children aged 5-6 years includes respecting parents, respecting friends, and loving younger siblings or children under their age, as well as expressing gratitude and thanks. High school students also show honest behavior, responsibility, fairness, discipline, tolerance, courage, this is in accordance with the view of Lickona (2004) who stated that

moral values such as respecting life, being responsible for others, honesty, justice, tolerance, politeness, self-discipline, integrity, compassion, generosity and courage. In addition, ANN also shows disciplined, independent, and good self-control behavior, which is in accordance with the view of Imamah (2019) who mentions several types of moral values in children, namely honesty, discipline, attention and care for others, empathy, respect for others, self-control, justice, independence, and responsibility. Based on the Child Development Achievement Level Standards (STPPA) and expert opinions, the characteristics of moral behavior in children aged 5-6 years include being obedient and respecting parents, honest, responsible, fair, respecting others, compassion, discipline, independence, tolerance, self-control, courage, politeness and courtesy in actions and words. In ANN subjects, these moral behavior characteristics have fully emerged and developed according to expectations.

2. Forms and determinants of moral behavior of early childhood student in kindergarten with a tahfidz program

ANN subjects have a family environment where they come from families with middle-class economy, also have a strong religious background. In ANN subjects, the characteristics of moral behavior such as obeying and respecting parents, honesty, responsibility, fairness, respect for others, compassion, discipline, independence, tolerance, self-control, courage, politeness and courtesy in actions and words have fully emerged, even the behavior of ANN subjects tends to be calmer

and more religious and more patient than children in their environment who come from Non-Tahfidz PAUD, this is in accordance with the results of research conducted by Shobirin (2018:25), where the pattern of Islamic character education in learning Al-Qur'an memorization includes 5 characters, namely religious, clean, consistent, disciplined, and patient in their learning, so that the development of ANN moral behavior has developed very well.

There are differences in ANN morals with children from Non-Tahfidz Kindergarten which are mainly influenced by family and school factors. These two factors are in accordance with Berns' opinion (in Pranoto & Khamidun, 2019) which states that children's morality is influenced by three conditions, namely, 1) the condition or situation of the environment where the child lives, 2) the individual child (child's personality), and 3) social related to family, peers, mass media, educational institutions and society. The family or parental factor in providing moral education for children is very large. Wuryandani (2010) explains the role of the family in providing moral education for children, including instilling moral values clearly in children, being consistent in applying these moral values, the attitude of parents who provide good examples, and the consequences of applying moral values in the family. The role of the family explained above is very clear in the family of ANN subjects. ANN's family or parents in providing rules or norms are very strict, besides that, both ANN parents are consistent in implementing the rules or norms that have been made, both ANN parents also always

try to be good role models for ANN and his younger siblings, so that these rules or norms are not only carried out by ANN and his younger siblings but by both parents too. When violating the rules or norms, both ANN parents will give advice and light punishments so that ANN and his younger sibling will feel sorry if they have done wrong and will not repeat it again in the future.

In addition to family factors, other influential factors are teacher factors and the school environment. ANN, the subject, is one of the students of Bintang Qur'ani Kindergarten which has a tahfidz program that influences the moral development of the ANN subject. The Islamic school environment and the instillation of the Qur'an and the habituation of manners that are consistent every day provide strong instillation in children. According to Ramli (2010) the habituation method is an activity that is carried out regularly and continuously to train children to have certain habits, which are generally related to the development of children's personalities such as emotions, discipline, character, independence, adjustment, living in society, and so on. Good moral behaviors that have previously been implemented at home by ANN families are maintained and receive better stimulus with consistent habits from Bintang Qur'ani Kindergarten. The Islamic school environment also prevents ANN from being influenced by bad behavior.

Teachers and schools stimulate children's moral development through several learning methods such as storytelling, role-playing, or question and answer. In addition, teachers and schools also make it a

habit for children to behave politely such as saying hello when meeting and parting with parents and teachers, reading prayers before and after doing activities, shaking hands with parents and teachers by kissing them, eating and drinking using the right hand, and other polite behaviors. However, these habits are not carried out all the time, only at certain times. So that the internalization of moral education in children is not too deep. Therefore, cooperation between parents and schools is very important to bring the direction in which children will be educated later. The similarity of the school's vision and mission with the family in educating children must be a concern for parents when enrolling their children in the desired school, because this certainly has a good impact on the child's moral behavior. It is possible for children who attend non-tahfidz PAUD to have very good moral behavior if parents and schools have a cooperative attitude in providing correct and good moral instillation in children.

Conclusion

The description of the subject's moral behavior that appears in the learning process is obedient and respectful behavior, honest, responsible, fair, respectful of others, compassion, discipline, independence, tolerance, self-control, courage, politeness and courtesy in actions and words.

The differences in moral behavior that appear in the subject are the characteristics of moral behavior that have fully emerged and developed according to expectations, even the behavior of the subject

tends to be calmer and more religious and more patient than children from Non-Tahfidz Kindergarten. Based on the differences in moral behavior shown by the subject, there are several factors that influence the moral behavior of high school subjects. This difference is mainly influenced by family and school factors. The firmness of the families in providing rules or norms is different, where the high school family is firmer and more consistent.

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