

## Islamic Character Education Model Based on Rumah Qur'an for Early Childhood

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<p><b>Abstract:</b> Islamic character education in early childhood plays a crucial role in shaping children's moral, spiritual, and social development. Amid the challenges of globalization and rapid technological advancement that may negatively influence children's behavior, an educational model that integrates Islamic values into daily life is increasingly needed. This study aims to analyze the Islamic character education model implemented in Rumah Qur'an institutions for early childhood learners, identify the character values developed through educational activities, and examine the supporting and inhibiting factors affecting its implementation. This study employed a qualitative approach using a library research design. Data were collected from scholarly journals, academic books, and other relevant publications related to Islamic character education, early childhood education, and Rumah Qur'an institutions published between 2018 and 2026. Data were analyzed using content analysis techniques through data reduction, data display, and conclusion drawing. The findings indicate that Islamic character education in Rumah Qur'an is implemented through role modeling (<i>uswah hasanah</i>), habituation, Qur'anic value-based learning, and collaboration between educators and parents. The character values developed include religiosity, discipline, honesty, responsibility, politeness, and social care. A supportive religious environment and active parental involvement were identified as major supporting factors, while uncontrolled digital media exposure, limited family support, and differences in children's characteristics emerged as significant challenges</p>	<p><b>Keywords:</b> Islamic Character Education; Rumah Qur'an; Early Childhood Education; Religious Character; Qur'anic Values.</p>
<p><b>Abstrak:</b> Pendidikan karakter Islami pada anak usia dini merupakan fondasi penting dalam pembentukan akhlak, moral, dan spiritual anak. Di tengah tantangan globalisasi dan perkembangan teknologi digital yang berpotensi memengaruhi perilaku anak, diperlukan model pendidikan yang mampu mengintegrasikan nilai-nilai keislaman dalam kehidupan sehari-hari. Penelitian ini bertujuan untuk menganalisis model pendidikan karakter Islami berbasis Rumah Qur'an bagi anak usia dini, mengidentifikasi nilai-nilai karakter yang dikembangkan, serta mengkaji faktor pendukung dan penghambat implementasinya. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (<i>library research</i>). Data diperoleh dari berbagai jurnal ilmiah, buku, dan dokumen akademik yang relevan dengan tema pendidikan</p>	<p><b>Kata Kunci:</b> Pendidikan Karakter Islami; Rumah Qur'an; Anak Usia Dini; Karakter Religius; Nilai-Nilai Qur'ani.</p>

<p>karakter Islami, pendidikan anak usia dini, dan Rumah Qur'an yang dipublikasikan pada periode 2018-2026. Analisis data dilakukan menggunakan teknik <i>content analysis</i> melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa model pendidikan karakter Islami di Rumah Qur'an dilaksanakan melalui pendekatan keteladanan (<i>uswah hasanah</i>), pembiasaan, pembelajaran berbasis nilai-nilai Qur'ani, serta kolaborasi antara guru dan orang tua. Nilai-nilai karakter yang dikembangkan meliputi religius, disiplin, jujur, tanggung jawab, santun, dan peduli sosial. Lingkungan religius yang kondusif serta keterlibatan orang tua menjadi faktor pendukung utama dalam keberhasilan pendidikan karakter.</p>	
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## A. Introduction

Character education has become one of the most important aspects of early childhood education because it serves as the foundation for children's moral, emotional, social, and spiritual development. Early childhood, commonly referred to as the \*golden age\*, is a critical period during which children experience rapid growth in cognitive abilities, personality formation, and value internalization. At this stage, children are highly receptive to environmental influences, making character education an essential component in shaping positive behaviors and attitudes that will persist throughout their lives. In the context of Islamic education, character development is not only concerned with intellectual achievement but also with nurturing faith (\*iman\*), piety (\*taqwa\*), and noble character (\*akhlak al-karimah\*) based on the teachings of the Qur'an and Sunnah (Fitriani, 2020).

The rapid advancement of globalization and digital technology has brought significant changes to children's lifestyles and learning environments. While technological development offers numerous educational opportunities, it also presents challenges related to moral and character development. Exposure to inappropriate digital content, excessive use of gadgets, declining social interaction, and weakening religious values among children have become growing concerns in many societies. These conditions highlight the urgent need for educational institutions to

strengthen character education programs that are capable of balancing technological advancement with moral and spiritual development (Akbar, 2025).

Islam places great emphasis on character formation as an integral part of education. The Prophet Muhammad (peace be upon him) emphasized the importance of noble character as the primary objective of Islamic teachings. Therefore, Islamic character education aims to cultivate individuals who possess not only intellectual competence but also strong moral integrity, social responsibility, and spiritual awareness. Values such as honesty, discipline, responsibility, respect, compassion, patience, and social concern are essential components of Islamic character that should be introduced from an early age (Putri, 2025).

Various studies have demonstrated the importance of character education in early childhood settings. Research conducted by Fitriani (2020) revealed that Islamic character education contributes significantly to the development of children's religious attitudes and moral awareness. Similarly, Rahmawati (2022) found that teacher role modeling plays a crucial role in the internalization of Islamic values among young children. Furthermore, Ervina (2023) reported that habituation-based learning activities effectively support children's moral and spiritual development. These findings indicate that Islamic character formation requires continuous reinforcement through practical experiences, role modeling, and consistent educational environments.

One educational institution that has increasingly attracted public attention in supporting Islamic character development is the Rumah Qur'an (Qur'anic Learning House). Rumah Qur'an is a non-formal Islamic educational institution that focuses not only on teaching children to read and memorize the Qur'an but also on instilling Islamic values and moral behaviors in everyday life. Through various religious activities, children are encouraged to practice Islamic teachings directly, including daily prayers,

Qur'anic recitation, respectful communication, cooperation, and social responsibility. Consequently, Rumah Qur'an serves as an alternative educational environment that integrates religious learning with character formation (Sari, 2025).

The educational model implemented in Rumah Qur'an generally emphasizes the principles of *\*uswah hasanah\** (role modeling), habituation, and value-based learning. Teachers function not only as instructors but also as role models whose behaviors become examples for children. Considering that early childhood learners tend to acquire knowledge through observation and imitation, the consistency of teachers' actions significantly influences children's character development. Research has shown that exemplary behavior demonstrated by educators positively affects the formation of religious attitudes and moral conduct among children (Rahmawati, 2022).

In addition to role modeling, habituation plays an important role in strengthening Islamic character education. Routine religious activities such as congregational prayer, Qur'anic recitation, daily supplications, and social interactions based on Islamic ethics help children internalize values through repeated experiences. According to Ervina (2023), continuous habituation of Qur'anic values contributes significantly to children's moral and spiritual development because positive behaviors gradually become part of their daily routines.

Another important aspect of character education in Rumah Qur'an is the creation of a religious and supportive learning environment. Educational environments significantly influence children's behavioral development because values are more effectively internalized when they are consistently reinforced through daily interactions. A positive Islamic atmosphere characterized by mutual respect, kindness, discipline, and spiritual activities encourages children to adopt similar behaviors in their own lives. Such an environment contributes not only to children's religious

development but also to their emotional and social well-being (Ngangi, 2024).

The success of Islamic character education cannot be separated from parental involvement. Parents are the first educators responsible for shaping children's attitudes, behaviors, and religious commitment. Therefore, collaboration between educational institutions and families is essential to ensure consistency in character development. Research by Us'an, Sofyan, and Waldiono (2026) demonstrated that effective cooperation between parents and Islamic educational institutions significantly enhances the success of character-building programs among young children.

Despite the growing popularity of Rumah Qur'an institutions, studies specifically examining the model of Islamic character education implemented within these settings remain relatively limited. Most previous studies have focused on Islamic character education in formal schools, Islamic kindergartens, or family-based educational settings. Research discussing Rumah Qur'an has primarily emphasized Qur'anic literacy and memorization programs rather than comprehensive character development models. Consequently, there is still a need for a deeper exploration of how Rumah Qur'an integrates Qur'anic learning, habituation, role modeling, and parental involvement in fostering Islamic character among early childhood learners.

The novelty of this study lies in its comprehensive analysis of Islamic character education models implemented in Rumah Qur'an institutions for early childhood education. Unlike previous studies that tend to examine isolated aspects of character education, this study explores the integration of multiple educational approaches, including role modeling, habituation, Qur'anic value-based learning, and collaboration between teachers and parents. Through this approach, the study provides a broader understanding of how Rumah Qur'an contributes to the development of religious character among young children.

Therefore, this study aims to analyze the Islamic character education model implemented in Rumah Qur'an institutions for early childhood learners, identify the character values developed through educational activities, and examine supporting and inhibiting factors affecting the implementation of Islamic character education. The findings are expected to contribute to the development of effective Islamic character education practices and serve as a reference for educators, parents, and educational institutions seeking to strengthen character formation among children in contemporary society.

## **B. Method**

This study employed a qualitative approach using a library research design. A qualitative approach was selected because the study aimed to explore and analyze concepts, theories, and practices related to Islamic character education implemented through Rumah Qur'an institutions for early childhood learners. Qualitative research is particularly suitable for understanding educational phenomena comprehensively through the interpretation of textual and documentary data rather than numerical measurements (Creswell, 2018). Through this approach, the study sought to examine how Islamic character values are developed and implemented within the educational environment of Rumah Qur'an.

Library research was utilized because the primary data sources consisted of scholarly literature, including journal articles, books, conference proceedings, and other academic publications relevant to Islamic character education, early childhood education, and Qur'anic learning institutions. According to Zed (2018), library research involves a systematic process of collecting, reviewing, analyzing, and interpreting information derived from various written sources. This method enables researchers to obtain a comprehensive understanding of existing theories, concepts, and findings related to the research topic.

The focus of this study was directed toward five main aspects: (1) the concept of Islamic character education for early childhood learners, (2) the role of Rumah Qur'an in developing children's religious character, (3) educational models applied in Rumah Qur'an institutions, (4) Islamic character values developed through learning activities, and (5) supporting and inhibiting factors influencing the implementation of Islamic character education. These aspects were selected to provide a comprehensive overview of the educational practices and character-building strategies implemented in Rumah Qur'an settings.

Data were collected from both primary and secondary sources. Primary data consisted of peer-reviewed journal articles discussing Islamic character education, Qur'anic learning, early childhood education, and moral development published between 2018 and 2026. Secondary data included academic books, theses, dissertations, conference papers, and relevant educational reports that supported the analysis. The selection of literature within this publication period was intended to ensure that the study reflected contemporary developments and current discussions in the field of Islamic education.

The literature search was conducted through several academic databases and digital repositories, including Google Scholar, Garuda, Dimensions, and other accessible scholarly sources. The search process utilized keywords such as \*Islamic character education\*, \*character building\*, \*Rumah Qur'an\*, \*Qur'anic education\*, \*early childhood education\*, \*Islamic values\*, and \*religious character development\*. Only literature directly related to the research objectives was included in the analysis. Sources that lacked academic credibility or did not address the focus of the study were excluded.

The data collection process followed several stages. First, relevant literature was identified through systematic searches using predetermined keywords. Second, the collected literature was screened and classified according to its relevance to the research objectives. Third, selected sources were carefully reviewed to identify concepts, findings, educational models, and

implementation strategies associated with Islamic character education. Fourth, important information from each source was documented and organized into thematic categories to facilitate further analysis. This systematic procedure ensured that the collected data remained relevant and aligned with the objectives of the study.

Data analysis in this study employed content analysis techniques. Content analysis is a research method used to identify patterns, themes, and meanings within textual data in a systematic and objective manner (Krippendorff, 2019). This technique enabled the researcher to interpret findings from various sources and synthesize them into a coherent understanding of Islamic character education models implemented in Rumah Qur'an institutions.

The analysis process followed the interactive model proposed by Miles, Huberman, and Saldaña (2018), which consists of three stages: data reduction, data display, and conclusion drawing. During the data reduction stage, information relevant to the research focus was selected and categorized. In the data display stage, findings were organized into thematic narratives to facilitate interpretation and comparison across different studies. Finally, conclusions were drawn by identifying recurring themes, educational patterns, and significant findings related to the implementation of Islamic character education in Rumah Qur'an institutions.

To enhance the credibility and trustworthiness of the findings, source triangulation was employed. Triangulation was conducted by comparing information obtained from multiple sources, including journal articles, books, and previous research studies addressing similar topics. According to Creswell (2018), triangulation strengthens qualitative research by reducing bias and increasing the consistency of interpretations across different sources. Through this strategy, the study sought to ensure that the findings were supported by diverse scholarly perspectives and reliable academic evidence.

Furthermore, the validity of the study was reinforced through the selection of credible and up-to-date references. Priority was given to peer-

reviewed journal articles and scholarly publications that addressed Islamic education, character development, and early childhood learning. The use of authoritative and contemporary sources contributed to the reliability of the analysis and minimized the risk of outdated interpretations.

Although library research provides extensive theoretical insights and allows for comprehensive analysis of existing literature, this study has certain limitations. The research relied exclusively on documentary sources and did not involve direct observation or field investigation within Rumah Qur'an institutions. Consequently, the findings primarily reflect conceptual and theoretical perspectives derived from previous studies. Future research is therefore recommended to employ field-based approaches, such as case studies or ethnographic research, to obtain empirical evidence regarding the implementation of Islamic character education in Rumah Qur'an settings.

Through this methodological approach, the study is expected to provide a comprehensive understanding of Islamic character education models implemented in Rumah Qur'an institutions and contribute to the development of effective educational strategies for fostering religious character among early childhood learners in contemporary society.

### **C. Results and Discussion**

The results of this literature review indicate that Rumah Qur'an has a strategic role in fostering Islamic character development among early childhood learners. Character education implemented in Rumah Qur'an is not limited to teaching children how to read and memorize the Qur'an; rather, it integrates moral, spiritual, emotional, and social development through systematic educational activities. The findings show that the educational model applied in Rumah Qur'an emphasizes the integration of role modeling (\*uswah hasanah\*), habituation, Qur'anic value-based learning, and collaboration between educators and parents. These components collectively contribute to the formation of children's religious character and support the internalization of Islamic values in daily life.

Islamic character education aims to develop children who possess faith, piety, and noble conduct based on the teachings of the Qur'an and Sunnah. According to Fitriani (2020), character education in Islam is not merely concerned with knowledge acquisition but also with the development of attitudes and behaviors that reflect Islamic principles. This perspective is evident in Rumah Qur'an institutions, where educational activities are designed to provide children with opportunities to experience and practice Islamic values directly rather than simply learning them theoretically.

One of the most important findings of this study is the significant role of role modeling (\*uswah hasanah\*) in shaping children's character. Teachers in Rumah Qur'an serve as educational models whose behavior becomes an example for children. Since early childhood is characterized by a strong tendency toward imitation, children naturally observe and replicate the actions of adults around them. Therefore, teachers are expected to consistently demonstrate Islamic values such as honesty, patience, discipline, respect, and compassion during daily interactions.

This finding is supported by Bandura's Social Learning Theory (1986), which explains that learning occurs through observation and imitation of significant role models. Children tend to imitate behaviors that they frequently observe and perceive as valuable. In the context of Rumah Qur'an, teachers who consistently demonstrate positive behaviors contribute significantly to children's character formation. Rahmawati (2022) also found that teacher role modeling is one of the most influential factors in the internalization of Islamic values among young children. Consequently, the effectiveness of Islamic character education depends not only on curriculum content but also on the personal integrity and behavior of educators.

In addition to role modeling, habituation emerges as another fundamental strategy in developing Islamic character. Habituation refers to the repeated practice of positive behaviors until they become an integral part of children's daily routines. The findings reveal that Rumah Qur'an institutions

systematically implement habituation through various religious and social activities. Children are encouraged to greet others politely, recite prayers before and after activities, maintain cleanliness, participate in congregational prayers, and demonstrate respectful behavior toward teachers and peers.

According to Ervina (2023), repeated exposure to positive behaviors strengthens children's moral awareness and gradually transforms those behaviors into personal habits. This finding aligns with Islamic educational philosophy, which emphasizes continuous practice (*\*riyadhah\**) as a means of cultivating moral character. Through habituation, children learn not only what is considered morally appropriate but also how to consistently apply those values in everyday situations.

The effectiveness of habituation is particularly evident in the development of discipline and responsibility. Children who regularly engage in structured routines become accustomed to following rules, managing their time, and fulfilling obligations. Such experiences contribute to the development of self-control and accountability. Furthermore, habituation helps children internalize Islamic values naturally because learning occurs through practice rather than coercion. As a result, positive behavior becomes part of children's identities and is maintained even in the absence of external supervision.

Another important finding concerns the integration of Qur'anic values into educational activities. Rumah Qur'an institutions utilize Qur'anic stories, verses, and moral lessons as primary sources for character development. Rather than focusing exclusively on memorization and recitation, educators connect Qur'anic teachings with practical aspects of children's daily lives. Through storytelling and contextual explanations, children are introduced to concepts such as honesty, gratitude, patience, kindness, and social responsibility.

Research conducted by Efendi (2025) demonstrated that Qur'anic value-based learning significantly enhances children's moral understanding because religious teachings become more meaningful when connected to real-life experiences. In Rumah Qur'an settings, children learn that Islamic teachings are

not limited to ritual worship but also encompass social interactions and ethical conduct. For example, lessons about honesty are linked to children's daily experiences at home and school, while teachings about kindness are reinforced through activities involving cooperation and helping others.

The integration of Qur'anic values contributes to the development of spiritual intelligence, which is increasingly recognized as an important dimension of child development. Spiritual intelligence enables children to understand moral principles, regulate behavior, and develop meaningful relationships with others. Therefore, Qur'anic value-based learning not only strengthens children's religious commitment but also supports their emotional and social development.

The findings further indicate that Rumah Qur'an creates a religious learning environment that facilitates character formation. Educational environments play a crucial role in shaping children's attitudes and behaviors because young children are highly influenced by their surroundings. A learning atmosphere characterized by Islamic values, mutual respect, discipline, and positive social interaction provides children with continuous opportunities to observe and practice desirable behaviors.

Ngangi (2024) emphasized that religious environments contribute significantly to children's moral development because values are consistently reinforced through daily experiences. In Rumah Qur'an institutions, children are exposed to Islamic practices throughout the learning process, including Qur'anic recitation, collective prayers, and ethical communication. These experiences strengthen children's understanding of religious values and encourage them to adopt similar behaviors outside the educational setting.

Moreover, the findings reveal that the success of Islamic character education depends heavily on collaboration between educators and parents. Character formation is a continuous process that extends beyond educational institutions. Although Rumah Qur'an provides structured learning experiences, children spend most of their time within family environments. Therefore,

consistency between educational practices at Rumah Qur'an and parental guidance at home is essential.

This finding supports the study conducted by Us'an, Sofyan, and Waldiono (2026), which highlighted the importance of parental involvement in strengthening children's character development. Parents who actively support educational programs by reinforcing Islamic values at home contribute significantly to the effectiveness of character education. Conversely, inconsistency between home and educational environments may reduce the impact of character-building efforts. Consequently, strong communication and cooperation between educators and parents are necessary to ensure that children receive consistent moral guidance.

In addition to identifying supporting factors, the study also revealed several challenges affecting the implementation of Islamic character education. One major challenge involves the increasing influence of digital technology on children's behavior. Excessive use of digital devices may expose children to content that conflicts with Islamic values and reduce opportunities for direct social interaction. Akbar (2025) argued that technological advancement has created new challenges for character education because children are increasingly influenced by media environments that may not always promote positive values.

Another challenge concerns differences in children's backgrounds, personalities, and developmental characteristics. Each child responds differently to educational interventions, requiring educators to adopt flexible and individualized approaches. Furthermore, limited educational resources and facilities may hinder the effectiveness of learning activities in some Rumah Qur'an institutions. These challenges indicate that successful character education requires not only effective educational strategies but also adequate institutional support and community involvement.

Despite these challenges, the findings suggest that Rumah Qur'an remains a highly relevant educational model for addressing contemporary moral issues

among children. The combination of role modeling, habituation, Qur'anic value-based learning, and family collaboration provides a comprehensive framework for character development. This educational model addresses multiple dimensions of child development, including spiritual, emotional, social, and behavioral aspects.

The implications of these findings are significant for educators, parents, and policymakers. Educational institutions should prioritize character development as an integral component of learning rather than treating it as a supplementary objective. Teachers should receive continuous professional development to strengthen their capacity as role models, while parents should be actively involved in supporting character education initiatives. Furthermore, policymakers should recognize the contribution of non-formal Islamic educational institutions such as Rumah Qur'an in promoting moral and spiritual development among children.

Overall, the findings demonstrate that Rumah Qur'an provides an effective environment for cultivating Islamic character among early childhood learners. Through the integration of religious instruction, moral habituation, exemplary behavior, and family involvement, Rumah Qur'an contributes to the development of children who possess strong faith, positive character, and social responsibility. These characteristics are essential for preparing future generations capable of navigating the challenges of modern society while maintaining their Islamic identity and moral integrity.

#### **D. Conclusion**

This study concludes that Rumah Qur'an serves as an effective non-formal Islamic educational institution for fostering character development among early childhood learners. The implementation of Islamic character education in Rumah Qur'an is carried out through an integrated approach that combines role modeling (\*uswah hasanah\*), habituation, Qur'anic value-based learning, and collaboration between educators and parents. These educational

strategies enable children to internalize Islamic values not only at the cognitive level but also in their daily attitudes and behaviors.

The findings reveal that the main character values developed through Rumah Qur'an programs include religiosity, honesty, discipline, responsibility, respect, and social care. These values are cultivated through continuous religious practices, positive social interactions, and structured learning activities that encourage children to apply Islamic teachings in everyday life. The presence of a supportive religious environment further strengthens the process of character formation by providing consistent opportunities for children to observe, practice, and reinforce positive behaviors.

The study also demonstrates that teacher role modeling and habituation are among the most influential factors in the success of Islamic character education. Children tend to imitate behaviors demonstrated by significant adults in their environment, making educators important agents in the internalization of moral and religious values. In addition, the integration of Qur'anic teachings into learning activities helps children understand the practical relevance of Islamic principles and supports the development of spiritual intelligence alongside social and emotional competencies.

Several supporting factors contribute to the effectiveness of character education in Rumah Qur'an, including competent educators, a conducive religious atmosphere, structured educational programs, and active parental involvement. However, challenges such as excessive exposure to digital media, limited family support, differences in children's individual characteristics, and inadequate educational facilities may hinder the implementation of character-building programs. Therefore, strengthening cooperation among educational institutions, families, and communities is essential to ensure the continuity and effectiveness of Islamic character education.

Overall, the findings suggest that Rumah Qur'an represents a relevant

and sustainable educational model for addressing contemporary moral challenges among children. By integrating religious instruction with character formation, Rumah Qur'an contributes significantly to the development of young generations who possess strong faith, noble character, social responsibility, and the ability to maintain their Islamic identity amidst the challenges of globalization and technological advancement.

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