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Management of Islamic Religious Education Learning at Tadika Brilliant Buds Malaysia

Oktrigana Wirian^{1*}, Ibrahim Hasan², Alya Asyifa³, Mhd Fiqri Aditya⁴

^{*1, 2, 3, 4} Universitas Muhammadiyah Sumatera Utara, Indonesia

³Tadika Brilliant Buds, Malaysia

^{*1}email: oktriganawirian@umsu.ac.id

²email: ibrahimhasan@umsu.ac.id

³email: alyaasyifa@gmail.com

⁴email: adityafiqri024@gmail.com

ARTICLE INFO	ABSTRACT
Article history: Received: June 24, 2026 Revised: July 28, 2026 Accepted: August 16, 2026 Available Online: September 10, 2026	This study aims to analyze the management of Islamic Religious Education (PAI) learning at Tadika Brilliant Buds Malaysia, covering the aspects of planning, implementation, and learning evaluation. This study employed a qualitative approach with a descriptive research design. The data were collected through observations, interviews, and documentation involving school administrators, teachers, and relevant parties involved in the implementation of Islamic Religious Education learning. Data analysis was conducted through data reduction, data presentation, and conclusion drawing. The findings indicate that the management of Islamic Religious Education learning at Tadika Brilliant Buds is implemented through learning planning that is adapted to the characteristics and needs of early childhood learners, learning activities that integrate Islamic content with engaging and contextual learning experiences, and continuous evaluation to assess children's development in religious understanding and behavior. The learning management process is also supported by teacher competence, the use of varied learning methods, parental involvement, and the creation of a conducive learning environment. The study concludes that systematic, adaptive, and child-centered management of Islamic Religious Education learning plays an important role in instilling Islamic values from an early age.
Keywords: Learning management; Islamic Religious Education; early childhood education; Islamic values; Tadika Brilliant Buds; Malaysia	
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	ABSTRAK Penelitian ini bertujuan untuk menganalisis pengelolaan pembelajaran Pendidikan Agama Islam (PAI) di Tadika Brilliant Buds Malaysia, yang meliputi aspek perencanaan, pelaksanaan, dan evaluasi pembelajaran. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif. Data penelitian diperoleh melalui observasi, wawancara, dan dokumentasi yang melibatkan pengelola lembaga, guru, serta pihak terkait dalam pelaksanaan pembelajaran PAI. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pengelolaan pembelajaran PAI di Tadika Brilliant Buds

	dilaksanakan melalui perencanaan pembelajaran yang disesuaikan dengan karakteristik dan kebutuhan anak usia dini, pelaksanaan pembelajaran yang mengintegrasikan materi keislaman dengan aktivitas pembelajaran yang menarik dan kontekstual, serta evaluasi yang dilakukan secara berkelanjutan untuk mengetahui perkembangan pemahaman dan perilaku keagamaan anak. Pengelolaan pembelajaran juga didukung oleh kompetensi guru, penggunaan metode pembelajaran yang variatif, keterlibatan orang tua, serta penciptaan lingkungan belajar yang kondusif. Penelitian ini menyimpulkan bahwa pengelolaan pembelajaran PAI yang sistematis, adaptif, dan berorientasi pada perkembangan anak berperan penting dalam menanamkan nilai-nilai keislaman sejak usia dini.
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A. Introduction

Early childhood education constitutes a fundamental stage in human development because experiences during the early years influence children's cognitive, emotional, social, moral, and spiritual development. Education at this stage is not merely concerned with preparing children for formal schooling but also with establishing habits, attitudes, values, and patterns of interaction that may continue to influence their subsequent development. Therefore, the management of early childhood learning needs to be designed systematically, developmentally appropriate, and responsive to children's individual characteristics (Bronfenbrenner & Morris, 2006; Shonkoff & Phillips, 2000).

In the context of Islamic education, early childhood provides an important opportunity to introduce religious values through experiences that are meaningful to children. Islamic education at an early age is expected not only to provide knowledge about religious concepts but also to nurture faith, worship practices, moral conduct, and positive attitudes in everyday life. The introduction of Islamic values should therefore be integrated into children's daily activities rather than being limited to formal classroom instruction. Through appropriate learning experiences, children can gradually recognize and practice Islamic values in accordance with their developmental stages (Siren & Yusoff, 2020).

Learning management plays a central role in ensuring that educational objectives are translated into meaningful learning experiences. Management encompasses a series of interconnected processes, including planning, organizing, implementing, supervising, and evaluating educational activities. Effective learning management enables teachers to coordinate educational resources, learning materials, methods, time, classroom environments, and assessment processes so that learning objectives can be achieved effectively. Educational management therefore functions not only as an administrative process but also as a mechanism for improving the quality and effectiveness of learning (Bush, 2003).

The management of Islamic Religious Education is particularly important because religious learning has both cognitive and affective dimensions. Children are expected to recognize basic Islamic teachings while simultaneously developing attitudes and behaviors that reflect Islamic values. Consequently, learning management should provide opportunities for children to observe, imitate, practice, and internalize religious behaviors in an environment that is consistent with the values being taught. Bandura (1977) emphasized that learning occurs through observation and imitation, making teachers and the surrounding educational environment important sources of behavioral learning for young children.

Developmentally appropriate learning is essential in early childhood education because young children learn differently from older students. Their learning is strongly influenced by direct experience, play, imitation, interaction, repetition, storytelling, movement, and concrete activities. Vygotsky (1978) explained that children's cognitive development is supported through social interaction and assistance from more knowledgeable individuals. Therefore, Islamic Religious Education for young children should employ learning strategies that accommodate their developmental characteristics rather than relying primarily on abstract explanations and conventional instructional approaches.

Play is one of the important mechanisms through which young children explore their environment and construct understanding. Play-based learning provides opportunities for children to communicate, solve problems, cooperate with peers, express emotions, and develop creativity. Within Islamic education, play can also become a medium for introducing religious values such as honesty, kindness, discipline, cooperation, responsibility, respect, and gratitude. Consequently, effective management of Islamic learning requires teachers to integrate religious objectives with enjoyable, interactive, and meaningful activities (Ginsburg, 2007).

The Malaysian educational context provides an important framework for understanding Islamic Religious Education in preschool institutions. Early childhood education in Malaysia includes several forms of provision, including TASKA, TADIK, community kindergartens, and preschool programs. TADIK refers generally to private kindergarten education for young children, and its implementation is connected to the broader national framework for early childhood education. At the institutional level, private kindergartens may also develop programs that reflect their educational philosophies and specific institutional objectives (Ministry of Education Malaysia, 2017).

The National Preschool Standard-Based Curriculum, known as Kurikulum Standard Prasekolah Kebangsaan (KSPK), emphasizes holistic child development. The curriculum incorporates several learning strands, including Communication; Spirituality, Attitudes and Values; Humanity; Personal Competence; Physical Development and Aesthetics; and Science and Technology. These learning dimensions are designed to support children's comprehensive development and to encourage the integration of knowledge, skills, values, creativity, and critical thinking in early childhood learning (Ministry of Education Malaysia, 2017).

The spiritual dimension has an important position within the Malaysian preschool curriculum. For Muslim children, Islamic values and practices constitute an important component of early childhood development, while moral values are also emphasized as

part of children's broader social and personal development. This demonstrates that religious education is not merely concerned with transmitting religious information but also contributes to the formation of attitudes, behaviors, character, and identity. Consequently, Islamic Religious Education should be managed as an integral component of holistic early childhood education (Ministry of Education Malaysia, 2017).

The Malaysian preschool framework also provides specific provisions concerning Islamic Religious Education. Where a preschool has at least five Muslim pupils, Islamic Education is provided as part of the preschool learning program. The curriculum provides opportunities for children to develop basic understanding and practices of Islam through learning activities that are appropriate to their developmental level. This policy context demonstrates the formal recognition of Islamic Religious Education within Malaysian early childhood education and highlights the importance of effective institutional management in its implementation (Ministry of Education Malaysia, 2017).

The flexibility provided by the Malaysian curriculum is particularly relevant for Islamic-oriented preschools because educational institutions may develop additional religious programs according to their vision and mission. Research on Islamic preschool education in Malaysia has demonstrated that Islamic preschools may integrate the national curriculum with additional religious content and activities designed to strengthen Islamic identity and values. Such institutional characteristics create opportunities for schools to develop distinctive educational approaches while remaining connected to the national education system (Borhan, 2004).

Islamic preschool education in Malaysia therefore represents an interesting educational context in which national curriculum requirements and institutional religious objectives interact. Siren and Yusoff (2020) found that Islamic preschool curriculum development can remain connected to the national curriculum while implementing teaching and learning activities based on the institution's Islamic educational vision and mission. This situation indicates that curriculum implementation

requires effective management to translate educational policies and institutional goals into concrete classroom practices.

The integration of Islamic values into early childhood learning should occur through both explicit and implicit educational processes. Explicit learning may involve teaching prayer, Qur'anic recitation, basic Islamic beliefs, supplications, and stories of prophets, whereas implicit learning may occur through classroom routines, teacher modeling, interpersonal relationships, and the school environment. Such integration is consistent with Bandura's (1977) social learning theory, which explains that children acquire behaviors through observation, imitation, reinforcement, and interaction with their social environment.

Teachers consequently occupy a strategic position in the management of Islamic Religious Education. Teachers are not only responsible for delivering learning materials but also serve as behavioral models for young children. Their communication style, attitudes, discipline, patience, interpersonal relationships, and religious practices may become important sources of learning. The quality of teacher-child interaction therefore becomes an essential component of successful learning management because positive relationships can support children's engagement, participation, and development (Pianta et al., 2003).

In addition to teacher competence, learning planning determines the extent to which Islamic Religious Education can be delivered systematically. Planning involves identifying learning objectives, selecting appropriate materials, determining instructional methods, preparing learning media, allocating time, and designing assessment procedures. In early childhood settings, however, planning must remain sufficiently flexible because children's interests, abilities, moods, and developmental needs can vary considerably from one learning situation to another. Developmentally appropriate planning therefore needs to balance predetermined educational objectives with children's actual learning conditions (Bredekamp & Copple, 1997).



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Learning implementation represents the stage at which educational plans are transformed into actual classroom experiences. In Islamic Religious Education, implementation may involve storytelling, songs, demonstrations, role play, memorization, practical worship activities, educational games, discussions, and habituation. The selection of learning methods should consider children's developmental characteristics and ensure that Islamic concepts are presented in concrete, comprehensible, and enjoyable ways. Through such approaches, children can experience Islamic teachings as part of their daily lives rather than perceive religion as merely a collection of abstract concepts (Vygotsky, 1978).

Assessment is another essential component of learning management. Assessment in early childhood education should not be understood merely as measuring academic achievement through written tests. Instead, teachers need to observe children's development continuously, including their participation, communication, social behavior, independence, religious practices, and ability to demonstrate values in everyday activities. Assessment information can subsequently be used to identify children's developmental progress and to improve future learning planning and implementation (Ministry of Education Malaysia, 2017).

The learning environment also contributes substantially to the effectiveness of Islamic Religious Education. A conducive environment can encourage children to feel secure, participate actively, and develop positive relationships with teachers and peers. In Islamic learning, the environment can be enriched with religious symbols, Islamic stories, visual learning materials, prayer facilities, Qur'anic learning resources, and routines that reflect Islamic values. Thus, learning management extends beyond classroom instruction to include the organization of the physical, psychological, social, and cultural environment in which children learn.

Parental involvement is equally significant in strengthening Islamic education during early childhood. Children spend substantial amounts of time outside school, and consistency between educational practices at school and those practiced at home can

influence the internalization of religious values. Epstein (2011) emphasized that collaboration between schools and families can contribute positively to children's educational development. In the context of Islamic education, cooperation between teachers and parents can help reinforce religious habits, moral behavior, worship practices, and Islamic values through consistent experiences across home and school environments.

The multicultural and multilingual characteristics of Malaysian society also make the management of early childhood education particularly significant. Educational institutions need to provide learning experiences that develop children's religious identity while simultaneously encouraging respect for cultural diversity and positive social interaction. The Malaysian preschool curriculum emphasizes the development of children's sensitivity toward the diverse cultures of Malaysian society alongside spiritual and moral development. Therefore, Islamic Religious Education needs to be implemented in a manner that is religiously meaningful while remaining appropriate to the broader social context of Malaysian education (Ministry of Education Malaysia, 2017).

Recent research also indicates that Islamic values and character education can be effectively incorporated into early childhood learning through daily activities, local cultural contexts, and teacher modeling. Character education becomes more meaningful when values are practiced through routines and interactions rather than delivered exclusively through verbal instruction. Islamic preschools therefore have an important role in developing children's character by integrating religious values with everyday learning experiences. Such integration requires systematic planning, consistent implementation, teacher role modeling, and continuous evaluation (Salma et al., 2025).

Previous research concerning Islamic preschool education in Malaysia has examined curriculum content, religious activities, and the implementation of Islamic education. However, there remains a need to examine more closely how Islamic Religious Education is managed at the institutional level, particularly in relation to

planning, implementation, evaluation, teacher roles, learning environments, and supporting factors. Existing studies provide important insights into Islamic preschool curriculum and practices, but contextual studies focusing specifically on the management of Islamic Religious Education within individual institutions remain valuable for understanding how educational policies and institutional objectives are translated into actual learning practices (Borhan, 2004; Siren & Yusoff, 2020).

This research focuses on Tadika Brilliant Buds Malaysia as a specific institutional setting for examining the management of Islamic Religious Education learning. The study is important because understanding management practices within a particular preschool can provide a contextualized picture of how curriculum principles, institutional educational objectives, teacher practices, learning activities, and Islamic values are translated into daily educational experiences. The study is also expected to provide insights into how Islamic learning can be organized according to the developmental characteristics of young children within the Malaysian educational context.

Based on the aforementioned background, the present study aims to analyze the management of Islamic Religious Education learning at Tadika Brilliant Buds Malaysia, particularly in relation to learning planning, implementation, and evaluation. The study also seeks to identify supporting and inhibiting factors influencing the management of Islamic Religious Education. By examining these dimensions comprehensively, this research is expected to contribute to the development of systematic, contextual, child-centered, and value-oriented approaches to Islamic Religious Education in early childhood institutions. Furthermore, the findings may provide practical implications for teachers, school administrators, parents, and policymakers concerned with strengthening Islamic education at the early childhood level.

B. Methods

This study employed a qualitative approach with a descriptive research design to examine the management of Islamic Religious Education (IRE) learning at Tadika Brilliant Buds Malaysia. A qualitative approach was considered appropriate because the study sought to obtain an in-depth understanding of educational management processes as they naturally occur in the institutional setting. The research focused on how learning is planned, implemented, and evaluated, as well as how teachers and administrators manage various factors that support or constrain the implementation of Islamic Religious Education.

The research was conducted at Tadika Brilliant Buds Malaysia, which was selected as the research site because it provides an appropriate context for examining the management of Islamic Religious Education in early childhood education. The research focused on the activities and processes associated with Islamic learning among preschool children. The research setting was examined holistically by considering the interaction between teachers, children, school administrators, learning materials, instructional activities, classroom environments, and institutional policies. The research was conducted during the period determined by the researchers according to the availability of the institution and research participants.

The research participants were selected using purposive sampling. Participants were determined based on their direct involvement and knowledge of Islamic Religious Education learning at Tadika Brilliant Buds Malaysia. The main informants consisted of school administrators, Islamic Religious Education teachers, and classroom teachers involved in learning activities. Additional information was obtained from relevant parties when necessary to strengthen the interpretation of research findings. The selection of participants continued until the information obtained was considered sufficiently rich to describe the research focus comprehensively.

Data were collected through observation, interviews, and documentation. Observation was conducted to examine directly the implementation of Islamic Religious Education learning, including teacher activities, instructional methods, children's

participation, learning media, classroom management, habituation activities, and the learning environment. The observations were conducted in a natural setting without manipulating the learning process. Field notes were used to record important events, interactions, and behaviors relevant to the research objectives.

Semi-structured interviews were conducted with selected informants to obtain detailed information regarding the management of Islamic Religious Education. The interviews focused on learning planning, curriculum implementation, instructional strategies, learning media, teacher competence, assessment procedures, parental involvement, and institutional support. Semi-structured interviews provided flexibility for researchers to develop additional questions based on responses given by participants. This approach enabled the researchers to explore experiences, perceptions, challenges, and strategies that could not be fully identified through observation alone.

Documentation was used as a complementary data collection technique. Relevant documents included learning plans, curriculum documents, schedules, assessment records, learning materials, photographs of learning activities, institutional policies, and other documents related to Islamic Religious Education. Document analysis was conducted to verify information obtained through interviews and observations. The use of documentary evidence also enabled the researchers to examine the consistency between planned learning activities and their implementation in the classroom.

Data analysis was conducted interactively through data reduction, data display, and conclusion drawing, following the model proposed by Miles et al. (2014). During data reduction, information obtained from observations, interviews, and documentation was organized and selected according to the research focus. Relevant data were then coded and grouped into themes, particularly learning planning, learning implementation, learning evaluation, teacher roles, supporting factors, and inhibiting factors. The organized data were subsequently presented in descriptive form to facilitate the identification of patterns, relationships, and meanings before conclusions were formulated and continuously verified.

To ensure the credibility of the findings, the study applied data triangulation by comparing information obtained from different sources and data collection techniques. Information from administrators and teachers was compared with observations and relevant documents to identify similarities and differences. The researchers also conducted repeated observations and clarified important information with informants when necessary. Through triangulation and continuous verification, the study sought to ensure that the findings accurately represented the management of Islamic Religious Education learning at Tadika Brilliant Buds Malaysia. The research procedures were conducted by maintaining ethical principles, including informed participation, confidentiality of participant information, respect for the research setting, and responsible use of the data collected.

C. Result and Discussion

The findings indicate that the management of Islamic Religious Education (IRE) learning at Tadika Brilliant Buds Malaysia is implemented through three interconnected managerial stages: planning, implementation, and evaluation. These three stages are not treated as separate administrative activities but as a continuous process that connects institutional objectives with classroom practices and children's religious development. The management process reflects an effort to provide Islamic learning experiences that are appropriate for the developmental characteristics of preschool children. This finding is consistent with the view that effective curriculum management requires clear objectives, organized learning experiences, implementation, and evaluation (Hashim, 2001).

The first finding concerns the planning of Islamic Religious Education learning. The planning process is oriented toward establishing basic religious knowledge, developing positive attitudes, and encouraging children to practice Islamic values in everyday life. The learning objectives are adapted to children's developmental levels so that religious concepts can be introduced through simple language, concrete examples,

repetition, and practical activities. This approach is consistent with the Malaysian preschool context, where Islamic education is incorporated into early childhood education to develop children's knowledge, attitudes, values, and religious practices (Ministry of Education Malaysia, 2017).

The planning of Islamic Religious Education also demonstrates an effort to integrate religious content with broader preschool learning objectives. Rather than positioning Islamic education as an isolated subject, religious values can be connected with communication, social development, physical activities, creativity, and moral development. This integrated orientation is important because children at the preschool level learn holistically rather than through rigid disciplinary boundaries. Research on Islamic preschool education in Malaysia similarly found that Islamic preschool curricula can operate within the national curriculum framework while integrating Islamic objectives across learning experiences (Siren & Yusoff, 2020).

The learning materials identified in the research focus on fundamental aspects of Islamic education, including faith, worship, Qur'anic learning, Islamic manners, stories of prophets, daily supplications, and moral behavior. These materials are presented according to the children's developmental capacity rather than through highly abstract theological explanations. The emphasis on practical religious knowledge is appropriate because preschool children require concrete experiences to understand and internalize religious concepts. Previous research on Malaysian preschool Islamic education has similarly identified basic aqidah, ibadah, Qur'anic recitation, adab, and prophetic stories as important components of early Islamic learning (Jasmi et al., 2016).

Another important finding concerns the selection of learning methods. Teachers use varied approaches to prevent religious learning from becoming monotonous and to maintain children's attention. Storytelling, demonstration, memorization, singing, questioning, role play, practical worship, games, and habituation are particularly relevant to preschool Islamic education. Such methodological variation allows teachers to address different learning characteristics and provide children with opportunities to

learn through seeing, hearing, moving, repeating, and practicing. Saptari et al. (2021) similarly emphasized the importance of selecting appropriate and varied learning activities in preschool Islamic Education.

The implementation of learning demonstrates that habituation is one of the most significant strategies in developing Islamic behavior. Religious practices are introduced through repeated daily activities, such as greeting, praying, maintaining cleanliness, showing respect, using polite language, and practicing appropriate manners. Habituation allows religious values to move from conceptual knowledge toward observable behavior. This finding supports the argument that Islamic education during childhood is particularly important for developing Muslim identity and religious virtues (Siren & Yusoff, 2020).

Practical learning is also evident in the implementation of Islamic Religious Education. Children are given opportunities to practice activities such as ablution, prayer movements, recitation, and daily supplications. Such practices are important because religious competence at the preschool level cannot be measured solely through children's ability to verbalize religious information. Children need repeated opportunities to demonstrate what they have learned through action. This orientation is consistent with the Malaysian preschool Islamic Education framework, which emphasizes both knowing and practicing Islamic teachings.

The use of storytelling constitutes another significant aspect of learning implementation. Stories about prophets, companions, Islamic values, and everyday moral situations provide children with concrete examples of religious behavior. Storytelling also enables teachers to introduce complex moral concepts through characters and situations that children can understand. Borhan's (2004) study of Islamic preschool education in Malaysia demonstrated that religious teaching can be embedded in children's everyday educational experiences through various activities and classroom practices.

The findings further indicate that teachers function not merely as instructors but also as role models in the learning process. Children observe teachers' speech, attitudes, discipline, interpersonal behavior, and religious practices. Consequently, the effectiveness of Islamic education depends partly on the consistency between what teachers teach and what they demonstrate. This finding can be explained through Bandura's (1977) social learning theory, which emphasizes that children acquire behaviors through observation and imitation. In the preschool context, teacher modeling therefore becomes an important mechanism for developing Islamic attitudes and behavior.

Teacher-child interaction is another important dimension of the learning process. Teachers create opportunities for children to ask questions, express ideas, participate in activities, and receive guidance when difficulties arise. Positive interactions can increase children's sense of security and encourage active participation. Pianta et al. (2003) argued that teacher-child relationships have an important relationship with children's engagement and educational development. Therefore, effective management of Islamic learning requires teachers to combine instructional competence with positive interpersonal relationships.

The findings also show that learning media play a supporting role in the implementation of Islamic Religious Education. Visual materials, picture cards, storybooks, videos, religious symbols, practical objects, and other concrete resources can help children understand concepts that would otherwise be difficult to grasp. For preschool children, learning media should be visually attractive, simple, safe, and closely related to real-life experiences. The use of appropriate media can transform abstract religious concepts into concrete learning experiences and increase children's participation.

Classroom management is also found to influence the effectiveness of Islamic Religious Education. Teachers organize classroom routines, learning transitions, group activities, and individual participation to maintain a conducive environment. Religious

routines can simultaneously function as classroom-management strategies and opportunities for character formation. For example, orderly preparation for prayer, cleaning up after activities, waiting for turns, and respecting others can develop both classroom discipline and Islamic manners. Thus, classroom management and religious character formation are interconnected rather than separate processes.

The learning environment at Tadika Brilliant Buds is also important in supporting Islamic learning. A religiously supportive environment provides children with repeated exposure to Islamic symbols, language, routines, values, and practices. Such an environment can strengthen the relationship between what children learn formally and what they experience informally. Borhan (2004) noted that understanding Islamic preschool education requires attention not only to formal curriculum content but also to the everyday schooling experiences through which children encounter Islamic values.

The findings further demonstrate that evaluation is conducted as part of the learning management cycle. Evaluation is not limited to determining whether children can recall Islamic concepts but also considers their participation, practical skills, attitudes, and behavioral development. Teachers can use observation of daily activities to identify whether children are beginning to demonstrate the values introduced during learning. Such an approach is consistent with the characteristics of early childhood assessment, which emphasize continuous observation and developmental progress.

The evaluation process also provides information for improving subsequent learning planning. When children experience difficulty understanding or practicing a particular religious concept, teachers can modify the instructional approach, repeat the material, provide additional demonstrations, or introduce alternative learning activities. Thus, evaluation functions formatively rather than merely summatively. Madar and Othman (2022) emphasize that curriculum evaluation is important for determining whether curriculum objectives have been implemented and for identifying areas that require improvement.

The relationship between planning, implementation, and evaluation constitutes one of the most important findings of this study. Planning establishes the intended learning objectives, implementation translates those objectives into classroom experiences, and evaluation provides information about children's responses and developmental progress. The results therefore suggest that effective Islamic Religious Education management requires continuity between these three components. Weakness in one component may affect the effectiveness of the others. This finding is compatible with curriculum-management perspectives that emphasize the interdependence of objectives, learning experiences, organization, and evaluation (Hashim, 2001).

Another finding concerns the integration between institutional objectives and the national Malaysian preschool curriculum. Tadika-based Islamic education operates within a broader Malaysian educational framework, while institutions may also develop additional programs according to their educational identity. The existence of this flexibility allows Islamic-oriented institutions to strengthen religious content without necessarily abandoning national preschool objectives. Borhan (2004) explains that Malaysian preschools may use the national curriculum while adding components that reflect their institutional purposes and philosophies.

This integration can be understood as a form of curriculum adaptation rather than curriculum separation. Islamic Religious Education is positioned as an important component of children's spiritual, moral, social, and personal development. Siren and Yusoff (2020) found that Islamic preschool curriculum implementation can remain within the national curriculum framework while employing interdisciplinary learning according to the institution's Islamic vision and mission. This finding supports the interpretation that Tadika Brilliant Buds can strengthen Islamic learning through institutional adaptation while maintaining alignment with the broader preschool education framework.

Parental involvement also emerges as a relevant supporting factor. Religious learning becomes more effective when practices introduced at school receive

reinforcement at home. Parents can support children by encouraging daily prayers, Qur'anic reading, Islamic manners, cleanliness, respectful communication, and other religious routines. Consistency between home and school helps children encounter similar expectations in different environments. Epstein (2011) argues that school-family partnerships can strengthen children's educational development, making parental engagement an important component of holistic educational management.

The findings also indicate that teacher competence is a major supporting factor in the management of Islamic Religious Education. Teachers need to possess not only knowledge of Islamic teachings but also pedagogical competence in communicating religious concepts to young children. They must be able to simplify concepts, select appropriate methods, manage classroom behavior, use learning media, and assess children's development. Research on Islamic preschool teachers in Malaysia emphasizes the importance of appropriate teaching and learning approaches in enabling children to acquire basic religious knowledge and practices.

Institutional support constitutes another important factor influencing learning management. Adequate learning resources, supportive leadership, appropriate scheduling, teacher collaboration, and opportunities for professional development can strengthen the implementation of Islamic Religious Education. Effective institutional management enables teachers to focus on pedagogical activities while ensuring that learning resources and organizational arrangements are available. Conversely, limitations in resources, time, teacher preparation, or learning materials may constrain the effectiveness of implementation.

The findings also suggest several potential challenges in managing Islamic Religious Education at the preschool level. One challenge is maintaining a balance between religious content and the developmental needs of young children. Excessive emphasis on memorization may reduce opportunities for exploration, interaction, and meaningful experience. Therefore, religious learning needs to be carefully designed so that children acquire basic knowledge while simultaneously experiencing Islamic values

through practical and enjoyable activities. Saptari et al. (2021) emphasize the importance of selecting learning activities that are appropriate to preschool children and capable of attracting their interest.

Another challenge is ensuring that learning objectives are consistently translated into children's everyday behavior. Children may be able to memorize prayers or identify Islamic concepts without necessarily applying them consistently in daily situations. This indicates that cognitive achievement alone is insufficient for evaluating the success of Islamic Religious Education. Teachers therefore need to emphasize repetition, modeling, practical activities, and positive reinforcement. Such an approach is consistent with Bandura's (1977) perspective that behavioral learning is strengthened through observation, practice, and reinforcement.

Overall, the findings demonstrate that Islamic Religious Education management at Tadika Brilliant Buds Malaysia can be understood as a comprehensive process involving curriculum planning, teacher preparation, implementation of child-centered learning activities, habituation of Islamic values, classroom management, continuous assessment, and cooperation with families. The findings are broadly consistent with previous research on Islamic preschool education in Malaysia, which highlights the importance of integrating Islamic objectives with national preschool curriculum principles and developmentally appropriate teaching practices (Borhan, 2004; Siren & Yusoff, 2020).

The central implication of these findings is that effective Islamic Religious Education at the preschool level depends not merely on the availability of Islamic learning materials but on how the entire learning system is managed. Planning must be developmentally appropriate, implementation must be active and contextual, teachers must function as positive role models, and evaluation must consider children's knowledge, attitudes, practices, and behavior. This holistic approach is particularly relevant because early childhood Islamic education seeks not only to transmit religious knowledge but also to cultivate habits and character that may become foundations for

children's future religious and moral development. The management model identified in this study therefore demonstrates the importance of connecting institutional goals, curriculum, pedagogy, teacher competence, learning environment, assessment, and family participation within an integrated educational process.

D. Conclusion

The findings of this study indicate that the management of Islamic Religious Education learning at Tadika Brilliant Buds Malaysia is implemented through an integrated process encompassing planning, implementation, and evaluation. Learning planning is oriented toward the developmental characteristics and needs of preschool children, with Islamic materials integrated into meaningful and contextual learning activities. The implementation of learning employs varied methods, including storytelling, habituation, demonstration, singing, games, role play, memorization, and practical religious activities. These approaches enable children to acquire basic Islamic knowledge while simultaneously developing religious attitudes, habits, and behaviors through direct experience and repeated practice.

The study also demonstrates that the effectiveness of Islamic Religious Education management is supported by teacher competence, positive teacher-child interaction, appropriate learning media, a conducive Islamic learning environment, institutional support, and parental involvement. Teachers play an important role as educators, facilitators, and role models in the formation of children's religious character. Continuous evaluation through observation of children's participation, understanding, religious practices, and behavior provides important information for improving subsequent learning activities. Nevertheless, the management of Islamic Religious Education requires continuous adaptation to children's developmental characteristics and the challenges associated with balancing religious learning objectives with child-centered educational principles.

Overall, the management of Islamic Religious Education at Tadika Brilliant Buds Malaysia demonstrates the importance of integrating Islamic values into the entire learning process rather than treating religious education as a separate instructional activity. Effective management requires coherence between institutional objectives, curriculum planning, learning implementation, assessment, teacher competence, learning environment, and family involvement. This integrated approach can contribute to the development of children's religious knowledge, attitudes, character, and daily practices from an early age. The study therefore recommends strengthening teacher professional development, developing innovative and age-appropriate Islamic learning media, maintaining collaboration between school and parents, and conducting continuous evaluation to improve the quality of Islamic Religious Education in early childhood institutions.

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