Edukasi Islami: Jurnal Pendidikan Islam, VOL: 15/No: 02 **P-ISSN: 2252-8970**
DOI: 10.30868/ei.v15i02.10180 **E-ISSN: 2581-1754**

Date Received	**:**	**December 2025**
Date Revised	**:**	**May 2026**
Date Accepted	**:**	**May 2026**
Date Published	**:**	**May 2026**

THE ROLE OF TEACHERS IN THE IMPLEMENTATION OF THE T3Q PROGRAM FOR INTERNALIZING CHARACTER VALUES: CHALLENGES AND SUPPORTING FACTORS

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Keywords:

character education; early childhood; Qur'an-based values; T3Q Program; teacher roles; Qur'anic Education

ABSTRACTS

Character education in early childhood is crucial for the development of personality and morals in the subsequent stages of education. However, it is often not systematically integrated into the learning process. The T3Q Program (Tahsin, Tahfidz, and Tadabbur Qur'an) at Athirah Islamic Kindergarten Bukit Baruga Makassar provides a strategic platform for internalizing Qur'an-based values from an early age, which supports the development of a strong character in children. This study aims to analyze the strategies and roles of teachers in instilling character values in children, as well as to identify the factors that support and hinder this process. The approach used in this study is qualitative phenomenology, where data was collected from the principal, T3Q teachers, classroom teachers, and students through observations, interviews, and document studies. The collected data were then analyzed through stages of data reduction, presentation, and conclusion drawing. The results of the study show that teachers play a crucial role in designing value-based learning, being moral role models, facilitating habit formation, managing emotions, interpreting Qur'anic values, evaluating the development of children's character, and linking the school with the family. The main supporting factors include the school's commitment, program consistency, the teacher's role model, the Islamic culture present in the school, and parental involvement. However, there are also hindering factors such as variations in children's readiness and limited instructional time. The study concludes that consistent integration of character education, supported by the role model of teachers and reinforced through programs like IHF, can effectively instill character values such as honesty, discipline, responsibility, and care. Close collaboration between school and family is crucial for strengthening the development of children's character. This study emphasizes the role of the T3Q Program in Qur'anic-based character education, as well as the important role of teachers in exemplifying these values and shaping children's character. Future research could explore the long-term impact of these programs and the role of parents in supporting the internalization of character values in children.

A. INTRODUCTION

Education plays a crucial role in shaping future generations who are not only intellectually competent but also morally and spiritually grounded. In Indonesia, character education is closely connected to the goals of national education, as stated in Law No. 20 of 2003 on the National Education System. Article 1 paragraph 1 explains that education is a conscious and planned effort to create a learning environment and learning process that enables students to actively develop their potential, including religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, nation, and state. Furthermore, Article 3 emphasizes that national education functions to develop capabilities and shape the character and civilization of a dignified nation, with the aim of forming students who are faithful and devoted to God Almighty, noble in character, healthy, knowledgeable, capable, creative, independent, democratic, and responsible citizens (*Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, Pasal 1 Ayat 4.*, n.d.)

Formal education is vital in preparing individuals to face global challenges. In the era of globalization, critical thinking and adaptability are essential skills. By integrating technology and project-based learning, formal education can enhance students' creativity and problem-solving abilities. A study from the World Economic Forum highlights that skills such as problem-solving and creativity will be valuable assets in the future. Therefore, formal education must continue to evolve to meet the needs of the times and maximize human potential. (Brackett, M. A., Rivers, S. E., Shukla, K., & Salovey, 2019)In addition, Islamic religious education plays a crucial role in forming a *Rabbani* generation that is beneficial to society and civilization. This education aims to help students recognize, understand, and internalize Islamic teachings while respecting religious diversity within the framework of interfaith harmony.(World Economic Forum, 2020)

Every child is born in a state of *fitrah*, as narrated in Sahih Bukhari: “Every child is born in a state of fitrah, then his parents make him a Jew, a Christian, or a Magian, as a livestock animal produces a perfect offspring. Do you see any defect in it?” (Sahih Bukhari: 1296)

حَدَّثَنَا آدَمُ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَثَلِ الْبَهِيمَةِ تُنْتَجُ الْبَهِيمَةَ هَلْ تَرَى فِيهَا جَدْعَاءَ . (صحيح البخاري١٢٩٦)

It means:

> "Adam narrated to us, Ibn Abu Dza'bi narrated to us from Az Zuhriy from Abu Salamah bin 'Abdurrahman from Abu Hurairah (may Allah be pleased with him) who said: The Prophet (peace be upon him) said: 'Every child is born in a state of fitrah. Then it is their parents who will make them a Jew, a Christian, or a Magian, just as livestock gives birth to perfect offspring. Do you see any defect in them?' (Sahih Bukhari: 1296)"(Lidwa and Developed By Saltanera, n.d.)

Based on this background, the researcher is interested in examining how the internalization of character values, focusing on four key values—honesty, discipline, responsibility, and care—occurs through the Tahsin, Tahfiz, and Tadabbur Qur'an program at Athirah Islamic Kindergarten Bukit Baruga Makassar. The internalization of these values is a crucial part of shaping students' character. (Nawaz & Jahangir, 2015) An inclusive educational environment, where all students, including those with special needs, can learn together, is expected to strengthen their character and identity as individuals with noble virtues. This study aims to explore how the internalization of character values can work in tandem to produce students who are not only intellectually intelligent but also possess high moral standards. (Basir et al., 2020)

Internalization refers to the process in which individuals absorb and integrate certain values, norms, and beliefs into their identity, making them part of who they are. These values can include cultural, social, or moral aspects from various environments like family, school, society, or media. In education, the main goal of value internalization is for students to not only understand theoretical concepts but also live by and apply them in their lives. (Al-Hawary et al., 2023) Character values such as honesty, respect, and hard work are the foundation for developing good personalities. This process is crucial in education as it builds the moral base of students, which will influence their attitudes and behaviors in the future. Strong internalized character values serve as guidelines that help students face challenges and make wise decisions.(Faqihuddin et al., 2024)

Character education goes beyond teaching ethics; it builds habits and fosters moral values, encouraging good behavior through long-term habit formation. It should be implemented consistently across family, school, and community. Families shape a child's character by modeling values like honesty and discipline. Schools must integrate character education into curricula and extracurricular activities, with teachers acting as facilitators, not just instructors. The community supports this through active involvement and policies that foster character-building programs.(Owens et al., 2025)

Character education is especially crucial during early childhood, a time when moral values are more effectively internalized. Methods like moral stories, role-playing, and group activities help develop values such as honesty, responsibility, empathy, and discipline, along with essential social skills for future success. Emotional development is also supported through activities that teach self-regulation and empathy.(Osman, 2019)

In the context of Islamic education, character formation is inseparable from the internalization of religious values. Islamic education does not only aim to transfer religious knowledge, but also to guide students in practicing moral values such as honesty, discipline, responsibility, patience, compassion, and care in everyday life. The internalization of Islamic values from an early age is therefore essential because early childhood is a critical period in which children's attitudes, habits, and moral awareness begin to develop. At this stage, children are highly influenced by their environment,

including family, school, teachers, peers, and the religious atmosphere surrounding them.

The importance of early character formation is also reflected in the Islamic concept of *fitrah*. As narrated in Sahih al-Bukhari, every child is born in a state of *fitrah*, and it is the parents and environment that influence the child's future beliefs, attitudes, and character. This hadith highlights that children possess natural purity and potential, but they require proper guidance, habituation, and role modeling to develop into individuals with strong faith and noble character. Therefore, parents and schools have a shared responsibility in preserving and developing children's *fitrah* through meaningful educational practices.

Previous studies have shown that character education in early childhood can be strengthened through various approaches, including habituation, moral storytelling, role-playing, group activities, teacher modeling, and the creation of a supportive school culture. In Islamic educational settings, Qur'an-based learning is considered a strategic medium for character development because it introduces children not only to Qur'anic recitation and memorization, but also to the meanings and moral messages contained in the Qur'an. Programs that integrate religious learning with daily behavioral practice can help children understand values at a simple level and gradually apply them in their interactions with teachers, friends, and family.

However, although many studies have discussed character education and Islamic religious education in general, research that specifically examines the internalization of character values through an integrated Qur'an-based program for early childhood remains limited. In particular, there is still a need for deeper investigation into how programs such as Tahsin, Tahfidz, and Tadabbur Qur'an are implemented not only to improve children's Qur'anic skills, but also to develop specific character values such as honesty, discipline, responsibility, and care. Moreover, limited attention has been given to the concrete role of teachers in guiding this internalization process, as well as the supporting and inhibiting factors that influence its implementation in the context of Islamic kindergarten education.

At Athirah Islamic Kindergarten Bukit Baruga Makassar, the T3Q Program, consisting of Tahsin, Tahfidz, and Tadabbur Qur'an, provides a systematic platform for integrating Qur'anic learning with character education. This program does not only focus on children's ability to read and memorize the Qur'an, but also seeks to internalize character values through habituation, teacher role modeling, worship practices, classroom interaction, and the religious climate of the school. This makes the program important to study because it offers a concrete example of how Qur'an-based education can be used as a medium for character formation in early childhood.

Based on this background, this study aims to analyze the strategies and roles of teachers in internalizing character values through the T3Q Program at Athirah Islamic Kindergarten Bukit Baruga Makassar. The study focuses on four main character values: honesty, discipline, responsibility, and care. In addition, this research seeks to identify

the factors that support and hinder the process of character internalization. By examining these aspects, this study is expected to contribute to the development of Islamic early childhood education, particularly in strengthening character education through Qur'an-based learning programs.

B. METHOD

This study employed a qualitative phenomenological approach to explore the role of teachers in internalizing character values through the T3Q Program at Athirah Islamic Kindergarten Bukit Baruga Makassar. This approach was considered appropriate because the study sought to understand the lived experiences, perceptions, and practices of teachers in implementing Qur'an-based character education for early childhood students.

The research participants were selected using purposive sampling. The participants consisted of the school principal, vice principal, 10 T3Q teachers, 10 classroom teachers, 10 parents, and 10 students who were directly involved in the implementation of the T3Q Program. The selection of participants was based on several criteria: first, they were actively involved in the T3Q learning process; second, they had direct experience in observing or supporting children's character development; and third, they were willing to provide information relevant to the research objectives. The principal and vice principal were selected because of their roles in managing and supervising the program. T3Q teachers and classroom teachers were selected because they directly implemented character education through Qur'anic learning and daily classroom activities. Parents were involved to obtain additional information regarding children's character development at home, while students were observed to understand how character values were practiced in the school environment.

Data were collected through observation, interviews, and documentation. Observations were conducted during T3Q learning activities and daily school routines to examine how values such as honesty, discipline, responsibility, and care were introduced and practiced. Semi-structured interviews were conducted with the principal, vice principal, teachers, and parents to obtain in-depth information about the strategies, roles, supporting factors, and obstacles in the internalization of character values. Documentation was used to support the data obtained from observations and interviews, including school documents, T3Q program materials, lesson plans, activity records, and photographs related to the implementation of the program.

To ensure the trustworthiness of the data, this study applied triangulation, member checking, and careful data verification. Source triangulation was conducted by comparing information obtained from the principal, vice principal, teachers, parents, and students. Technique triangulation was carried out by comparing data from observations, interviews, and documentation. Member checking was conducted by confirming the interview results with the participants to ensure that the data accurately reflected their experiences and perspectives. In addition, the researcher repeatedly

reviewed the data during the analysis process to maintain consistency and reduce potential bias.

The data were analyzed through several stages, namely data reduction, data display, and conclusion drawing. In the data reduction stage, the researcher selected, simplified, and categorized data relevant to the focus of the study. The data were then displayed in descriptive form to identify patterns related to teacher roles, character values, implementation strategies, and supporting and inhibiting factors. Finally, conclusions were drawn based on recurring themes found in the data, while continuously referring back to the research objectives and the findings obtained from the field.

This study aims to explore how character values, such as honesty, discipline, responsibility, and care, can be internalized through the T3Q program at Athirah Islamic Kindergarten Bukit Baruga Makassar. Through observations, interviews, and documentation, the researcher seeks to provide a detailed and comprehensive description of the internalization process. By using various approaches and data analysis techniques, the study aims to provide valuable insights for the future development of character-based religious education programs.

C. RESULT AND DISCUSSION

Early childhood education is a crucial phase in shaping students' character. Teachers play a role not only as subject matter instructors but also as character builders. At Athirah Islamic Kindergarten Bukit Baruga Makassar, teachers internalize character values through habituation, role modeling, and thematic activities that teach values such as honesty, discipline, responsibility, and social care. For example, teachers praise honest actions and use stories or role-playing to teach moral values.

Collaboration between school and family is essential in ensuring the consistency of character values, through regular communication and the “Home and School Collaboration” program. Teachers, as role models, play a strategic role in internalizing character values through modeling, habituation, and guidance. Teachers must demonstrate integrity and transparency, as well as assign age-appropriate responsibilities. Through various methods, including moral stories and religious practices, teachers build a strong foundation for the comprehensive development of students' character.

1. Learning Methods Implementation

Athirah Islamic Kindergarten Bukit Baruga Makassar applies various learning methods to develop students' potential, incorporating character education programs from the Indonesia Heritage Foundation (IHF). The T3Q program is implemented daily with different techniques, such as teaching responsibility through storytelling, role-playing, and feedback provided to parents through a star book. This aligns with the goals outlined in Indonesia's National Education Law (UU No. 20/2003) to foster responsible individuals.

The responsibility value, as the second pillar of education, teaches students to commit to their duties. Internalizing this value helps students understand the social consequences of their decisions. The school also promotes a sense of patriotism, social care, tolerance, discipline, independence, and democratic values, aligned with the goals of the National Education Law.

Additionally, memorization of daily prayers, short Quranic verses, and simple Hadiths is practiced, alongside storytelling to convey Islamic moral lessons. Outdoor learning activities like gardening and environmental exploration aim to enhance social and environmental awareness. These diverse methods ensure holistic development of students, addressing cognitive, emotional, social, and spiritual aspects, fostering an enjoyable and beneficial learning experience for their future.

2. Application of Methods and Strategies Using Stories in the Internalization of Character Values

a. Storytelling as a Moral Education Tool for Internalizing Character Values

One approach used is through Islamic stories, where students are introduced to the stories of prophets and Muslim figures with noble characteristics, such as Prophet Ibrahim's patience and sincerity, or Prophet Muhammad's honesty and trustworthiness. These stories inspire students to emulate good morals in their daily lives. Additionally, fairy tales and folktales like "The Clever Deer and the Crocodile" teach wisdom in solving problems, while "Malin Kundang" teaches the importance of filial piety. Through these stories, students learn that every action has consequences, which helps them make better decisions.

To make learning more engaging, teachers use interactive storytelling techniques, where students are encouraged to discuss the story, predict its ending, express their opinions about the characters, or even create their own versions. Visual media such as puppets and animated videos enhance students' understanding and imagination. Furthermore, role-playing and drama are used to bring the stories to life, allowing students to experience the application of character values in real life. This method becomes part of the daily routine, with students listening to inspirational stories every morning and reflecting on the moral lessons afterward.

b. Types of Stories Used (Prophet Stories, Fairy Tales, Fables, and Inspirational Stories)

Storytelling is a key method for internalizing character values. Through engaging stories, students can learn about honesty, patience, bravery, and helping others. Various types of stories, including prophet stories, fairy tales, fables, and inspirational stories, each have unique ways of conveying moral messages.

Prophet stories are often used in learning, introducing students to the wisdom-filled tales of prophets that strongly emphasize Islamic values. For example, the story of Prophet Ibrahim teaches obedience and sincerity, while Prophet Muhammad's story highlights honesty and trustworthiness in daily life. The story of Prophet Yusuf shows how patience and kindness can bring blessings. These stories help students understand how Islamic values can be applied in all aspects of their lives.

Additionally, inspirational stories, often based on real-life experiences of notable figures, motivate students to keep trying and never give up. Stories like Thomas Edison's repeated failures before inventing the light bulb show that failure is part of the learning process. These stories help students understand that even small acts of kindness can make a big difference in others' lives.

c. Storytelling Delivery Strategy

The way a story is told is crucial to making it impactful and inspiring. To engage students, the delivery must connect emotionally, from the story's flow to the tone of voice and connection with the listeners. The story should have a clear structure: an opening that grabs attention, a middle with conflict or challenges to maintain interest, and a closing that leaves a lasting impression, like a lesson or solution.

After listening to the story, students are encouraged to reflect and discuss the moral lessons. The aim is not to test memory but to explore feelings, understanding, and the values learned. Teachers can start with simple questions and, with enthusiasm, deepen students' understanding and reinforce the moral message. This reflection can be followed by simple activities like drawing their favorite part of the story or engaging in role-playing to reinforce the values learned. For students, stories are not just about hearing—they are about feeling, imagining, and learning to be better in a fun way.

3. Application of Worship Practices in the Internalization of Character Values

a. Congregational Prayer as a Form of Discipline and Obedience

Students perform congregational prayer at designated times, such as after play, learning to follow routines and respect time. They become accustomed to pausing other activities to fulfill their religious duties, laying a strong foundation for discipline and responsibility. Congregational prayer also teaches students to follow the imam's movements and recitations, naturally teaching them to comply with rules, respect leadership, and adhere to established guidelines. This is an effective, simple way to instill the value of obedience in early childhood. It also fosters a sense of togetherness where students stand side by side, without distinction of status, background, or ability, teaching them that in worship, all are equal before God. This reinforces empathy, togetherness, and tolerance among students. Teachers typically encourage participation with gentle, loving methods, often using songs, stories, or role-playing games before the prayer, and involve students in related activities like performing wudu together, folding prayer mats, or counting rak'ahs using visual methods.

b. Teaching Honesty through Charity (Sedekah and Infak)

In early childhood, students begin to learn life values from what they see, hear, and experience. One of the crucial values to internalize early on is honesty. Teaching honesty does not always require long lectures or strict rules. Through simple, meaningful activities like charity and infak, students can learn about honesty in a fun and heartfelt way.

Every Friday morning, after journaling, the teacher invites students to contribute to the charity box prepared in class. This becomes a moment where honesty is practiced. Students learn to contribute what they have genuinely intended to donate, without any withholding or secrecy. If a student forgets to bring something, the teacher doesn't force them but instead offers a warm embrace and encourages them to remember their good intentions. The teacher also shares stories of generous people who, despite having little, always give for the benefit of others. These stories help students understand that honesty is part of a clean heart and should flow naturally. The activity focuses not on the size of the donation, but on learning responsibility, understanding others' feelings, and embracing sincerity.

c. Habitual Dhikr and Prayer as a Tool for Self-Reflection

Each morning, before starting activities, students are invited to sit calmly and practice dhikr (remembrance of Allah) and prayer. This practice helps students calm their hearts and develop self-regulation. Through dhikr such as "Subhanallah, Alhamdulillah, Allahu Akbar," students learn to be grateful and mindful of Allah's blessings.

d. Internalizing Care through Religious-Based Social Activities

Students participate in social activities with their peers and teachers. Before the activity, teachers share stories about care and compassion, emphasizing the importance of helping others, especially those in need. Through these simple stories about compassionate figures, students learn that care is an essential part of religious teachings. They practice good deeds, such as donating, helping parents, or comforting a sad friend. These activities help cultivate empathy, love, and cooperation, which are essential for their future development.

4. Application of Habitual Methods in the Internalization of Character Values

At Athirah Islam Kindergarden Bukit Baruga Makassar, several habitual methods are applied to internalize character values in students, such as:

a. Honesty Habit: Practiced in daily activities like admitting mistakes, not lying, and returning lost items.

b. Discipline Habit: Instilled through daily routines like punctuality, maintaining cleanliness, and adhering to school rules.

c. Responsibility Habit: Fostered through independent tasks such as keeping the classroom clean, completing assignments, and managing school materials.

d. Care Habit: Encouraged through collaborative activities like helping friends, sharing, and respecting others' feelings.

Parental involvement is crucial to reinforcing these character-building habits. The study shows that consistency between home and school accelerates the internalization of character values. Teachers use qualitative observation to assess student development, noting progress through daily records, reflections, and parent discussions. Rewards, both verbal and symbolic, are given to encourage positive behavior, fostering intrinsic motivation rather than materialistic incentives.

In addition, the internalization of character values through the T3Q program hinges on the teacher's strategic role in shaping learning experiences. Teachers blend religious, pedagogical, and psychosocial elements to integrate academic goals with character-building objectives. They guide students in reading, memorizing, and reflecting on the Qur'an, making these activities more than just technical skills—they become a way to instill values such as discipline, responsibility, care, and patience.

5. Supporting and Hindering Factors in the Process of Internalizing Character Values

In addition to the teacher's efforts, there are several supporting and hindering factors in internalizing character values. Based on interviews with parents and the principal, several factors that influence the success of internalizing character values were identified:

a. Internal Factors

1) Student Characteristics

Students have unique temperaments, learning styles, and development stages. Some are more extroverted and active, requiring guidance in focus and discipline, while others are introverted and need a gentler approach. Students' learning styles, such as visual, auditory, and kinesthetic, also influence how quickly and effectively values are internalized. Teachers need to adapt their strategies to each student's characteristics.

2) Parenting Style

A nurturing and communicative parenting style supports the internalization of positive values, while authoritarian, permissive, or inconsistent parenting can hinder moral development.

3) Intrinsic Motivation

Students with intrinsic motivation to do good, such as feeling happy helping others or proud when trusted, show more stable positive behavior.

b. External Factors

1) School Environment

A positive school culture, supportive teachers, and an inclusive learning atmosphere reinforce the values to be internalized. Teachers' role modeling plays a vital part in this process.

2) Parental Support

Consistency between the values taught at school and those practiced at home is crucial for the success of character education. When both school and home provide the same messages, character development is stronger and more stable.

c. Media and Technology

While there are many supporting factors, several obstacles can disrupt the process, such as:

1) External environmental influences that contradict the taught values.
2) Inconsistency between values taught at school and at home.
3) Lack of time and attention from busy parents.
4) Challenges in habituation and consistency among students.
5) The influence of uncontrolled media that shapes undesirable behaviors.

Character education must bridge gaps between the education system and students' realities. By using systematic, collaborative, and sustainable approaches, obstacles can be overcome, and character development can be optimized. Through interactive learning and consistent reinforcement, along with strong collaboration between teachers and parents, character values can be effectively internalized in students.

The findings of this study underscore the pivotal role of teachers in internalizing character values through the T3Q Program at Athirah Islamic Kindergarten Bukit Baruga Makassar. Teachers employ several strategies, such as role modeling, religious practices, and daily routines, to foster key character traits such as honesty, discipline,

responsibility, and care in students. These strategies were aligned with theories of moral development and character education.

The results can be explicitly linked to Kohlberg's Theory of Moral Development, which posits that children move through different stages of moral reasoning as they develop. In this study, the internalization of character values can be seen in the children's gradual development from understanding basic moral rules to practicing these rules in daily life. Through daily Qur'anic practices and the consistent role modeling of teachers, students in this study were able to move from an early stage of moral awareness (based on obedience) to a more internalized moral understanding (based on empathy and responsibility).

Furthermore, the findings resonate with Lickona's Model of Character Education, which emphasizes that character education involves not only moral knowing (the knowledge of right and wrong) but also moral feeling (the ability to empathize) and moral action (the ability to act on moral beliefs). Teachers' strategies of incorporating Qur'anic teachings with real-life applications are consistent with Lickona's model, as students were taught the importance of values through the example set by teachers and the reinforcement of values in both the classroom and at home.

When comparing these findings with the broader literature, it is clear that character education based on Qur'anic principles has a strong foundation in Islamic educational contexts. Studies such as those by (Abdullah, 2018) and (Rahman, 2020) have highlighted the effectiveness of integrating Qur'anic learning into character development for early childhood education. However, this study builds upon these findings by illustrating how the T3Q Program specifically contributes to shaping moral and spiritual development through a comprehensive, structured program that goes beyond just religious teaching. By combining Tahsin (Qur'anic recitation), Tahfidz (memorization), and Tadabbur (reflection), the program provides a unique model for teaching character values from an Islamic perspective.

The supporting factors identified in this study, such as strong teacher commitment, the religious school culture, parental involvement, and the consistency of routines, align with findings from other studies on early childhood education. These factors are crucial for successful character education and support the idea that character development is a collective responsibility between teachers, parents, and the community. On the contrary, challenges such as varying levels of parental support and differences in children's developmental stages echo common obstacles found in the literature on moral development in early childhood.

In conclusion, the findings contribute to the broader literature on character education in Islamic early childhood settings by demonstrating how the T3Q Program integrates Qur'anic teachings with moral development. This study strengthens the argument that character education in early childhood should not only focus on intellectual development but should also incorporate spiritual and moral growth. The

T3Q Program offers a practical and effective framework for fostering strong character traits in young children through Qur'anic-based learning and daily practice

Strategy, Role, Supporting Factors, and Obstacles Based on the Process Flow (Planning–Organizing–Implementation–Evaluation)

Stage (P-O-P-E)	Honesty	Discipline	Responsibility	Care (Social Care)
Planning	– Formulation of honesty indicators (accuracy of information, courage to admit mistakes, trustworthiness, integrity in duties). – Design of learning values: integration into learning objectives, scenario-based dilemmas (e.g., found items), and role-model material. – – Assessment planning: observation rubric for honest behavior and follow-up mechanisms.	– Formulation of behavior standards: discipline indicators. – Design of habituation system: daily routines, activity transitions, and use of visual aids (visual schedule). – Monitoring planning: checklist instruments for habits and gradual development targets.	– Formulation of responsibility competencies: personal indicators. – Design of meaningful tasks: authentic tasks according to development stages. – Process evaluation planning: assessment of process-results and individual readiness for follow-up.	– Formulation of care indicators: empathy, prosocial behavior. – Design of social interventions: gotong royong (community work), sharing/charity, simple social service projects, and value-based role-playing and storytelling. – Social-emotional assessment planning: observation of prosocial initiative and responses to friends' needs.
Organizing	– Value ecosystem arrangement: class norms	Class management setup: SOPs for routines, structure for	- Role and resource structuring: role distribution in	- Strengthening collective culture: class norms for

	establishment. – Institutional strengthening: procedure for fact clarification, strengthening mechanisms, and consistency among teachers. – School-home coordination: communication channels for reinforcement synchronization.	educational consequences, and teacher role distribution. - Consistency reinforcement: agreements among educators and parents' roles in stabilizing home routines.	group work, physical environment arrangement, and task load adjustment according to age. - Coordination of support: parental involvement for simple, measurable domestic responsibility practices.	mutual help, cooperation rules, and basic conflict management. - Organizing social activities: scheduling prosocial programs and involving parents to reinforce values across contexts.
Implementation	- Habituation implementation: reinforcement of honest behavior through real incidents, assertive communication practice, and cause-effect reflection. - Pedagogical strategies: storytelling role-modeling, role-playing, and positive reinforcement without embarrassment. - Response management: corrections that focus on	- Procedural habituation implementation: consistent daily routines, transition discipline, and discipline in play/activities. - Reinforcement strategies: gradual reinforcement, modeling, and re-practice. - Corrective approach: educational consequences with empathetic	- Authentic task implementation: independent task completion, managing belongings, and contributing to group work. - Scaffolding: gradual assistance to enhance self-regulation. - Persistence reinforcement: focusing on process and strategies, not just the results.	- Prosocial behavior implementation: gotong royong, helping friends, sharing, and practicing empathy in spontaneous moments. - Socio-emotional strategies: role-playing perspective-taking, emotional dialogues, and simple conflict mediation. - Meaningful activities:

	improvement, not retribution.	communication.		social service projects that emphasize sincerity, not formalities.
Evaluation	- Ongoing authentic assessment: naturalistic observation, anecdotal notes, and honesty indicators rubric. - Formative feedback: brief reflections and communication with parents. - Follow-up: micro-interventions (re-practice, small targets), and consistency reinforcement across environments.	- Habit assessment: discipline checklist. - Process evaluation: stability of habits over time. - Follow-up: adjustment of routines, reinforcement through visuals, and school-home coordination for consistency.	- Process-results assessment: task completion, participation quality, and consistency in maintaining trust. - Structured reflection: task and group role reviews. - Follow-up: individual support plans and gradual development targets.	- Prosocial behavior assessment: frequency and quality of helping behavior, responses to friends' needs, and cooperation skills. - Social climate evaluation: relationship quality and conflict reduction. - Follow-up: reinforcement of class culture, empathy training, and parental involvement.
Role of Teachers	Moral model (integrity role-model), facilitator of reflection, psychological safety climate manager, and authentic assessment executor.	Class manager, keeper of consistency in norms, discipline model, and provider of gradual reinforcement.	Self-regulation coach, scaffolding provider, social role guide, and process evaluator.	Empathy model, facilitator of prosocial interactions, conflict mediator, and driver of collective culture.
Supporting Factors	School culture pro-integrity; consistent reinforcement; school-home	Established SOPs and routines; physical environment	Authentic tasks aligned with development; structured	School's social programs; warm classroom climate; real

	communication; availability of role-model materials.	support (visual cues); consistency among educators; parental support.	classroom environment; parental support; culture of appreciation for the process.	activities; parental and community support.
Obstacles	Children's fear of punishment reactions; inconsistent parenting patterns; peer/media influence; biased assessment if based solely on incidents.	Unstable home routines; tardiness; gadget distractions; inconsistency in application across contexts.	Over-assis	

Aspects and Their Implementation by Teachers, and Impact on Students

Aspect	Form of Implementation by Teachers	Impact on Students
Role Model	Teacher is honest, disciplined, caring in daily life (keeping promises, being transparent, admitting mistakes)	Students directly imitate positive behavior, learn integrity.
Habituation	T3Q routines, prayers, game rules, and other activities	Develops regularity, discipline without pressure.
Stories/Folktales	Interactive storytelling, hand puppets, Prophet stories, folk tales, fables, inspirational stories	Moral imagination develops, values are easily remembered, students learn reflection & discussion.
Religious Practices	Congregational prayers, Friday charity, daily prayers & dhikr	Students become time-disciplined, learn obedience & sincerity, develop self-reflection.
Social Activities	Gotong royong (mutual assistance), sharing, social visits, environmental care	Students become more empathetic, socially sensitive, learn cooperation & respect for others.
Collaboration with Parents	Communication books, routine meetings, parenting sessions	Consistency of values between school and home is maintained.
Reward and Appreciation	Praise, stars, small rewards	Motivates students to repeat positive behavior without force.

CONCLUSION

In conclusion, the internalization of character values in early childhood education through the T3Q Program is a meaningful and systematic process that

requires the active role of teachers, the support of families, and a conducive school culture. The findings of this study show that teachers at Athirah Islamic Kindergarten Bukit Baruga Makassar play a crucial role not only as instructors, but also as moral role models, facilitators of habituation, guides in Qur'anic reflection, and connectors between school and family. Through role modeling, religious practices, daily routines, storytelling, habituation, and collaboration with parents, values such as honesty, discipline, responsibility, and care can be gradually internalized in children's daily behavior.

This study implies that character education in early childhood should be implemented consistently through concrete, age-appropriate, and religiously meaningful activities. For educators, the findings suggest the importance of integrating Qur'anic values into daily classroom practices, not only through memorization and recitation, but also through reflection, example, and repeated positive habits. Teachers need to maintain consistency in their behavior, provide gentle guidance, use authentic assessment, and create a learning environment that supports children's moral, emotional, social, and spiritual development.

For school leaders and policymakers, this study highlights the need to strengthen Qur'an-based character education programs in early childhood institutions. Policies should support teacher training, curriculum integration, school-family collaboration, and the development of structured character assessment instruments. Schools are encouraged to design sustainable programs that connect religious learning with character formation, while also involving parents so that values taught at school are reinforced at home. This is important because consistency between the school and family environment is a key factor in strengthening children's character development.

Practically, the T3Q Program can serve as a model for Islamic early childhood education institutions that aim to integrate Tahsin, Tahfidz, and Tadabbur Qur'an with character education. The program demonstrates that Qur'anic learning can be used not only to improve children's religious literacy, but also to cultivate moral values through daily practice. Therefore, the development of similar programs should consider teacher readiness, parental involvement, school culture, learning time, and children's developmental characteristics.

Future research is recommended to examine the long-term impact of the T3Q Program on children's character development as they continue to higher levels of education. Further studies may also explore more specifically the role of parental involvement in reinforcing character values at home, the influence of school culture on the sustainability of character education, and the effectiveness of different T3Q learning strategies in developing specific values such as honesty, discipline, responsibility, and care. In addition, comparative studies involving different Islamic early childhood institutions would provide broader insights into how Qur'an-based character education can be implemented effectively in diverse educational contexts.

Acknowledgments: Each author contributed significantly to the study in different areas: Author 1 was responsible for the study's design, data collection, and drafting of the manuscript. Author 2 contributed to the methodology, data analysis, and revisions

of the manuscript. Author 3 developed the theoretical framework, conducted the literature review, and contributed to the discussion. Author 4 handled the statistical analysis, data validation, and interpretation of the results. All authors reviewed and approved the final manuscript.

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