

Integration of Islamic Values and Local Culture in Early Childhood Education Curriculum

Muh Ibnu Sholeh^{1*}, Nur'azah², Muh Habibullo³, Fakhruddin Al Farisy⁴, Munif⁵, Siti Fatinnah binti Ab Rahman⁶

¹ STAI KH Muhammad Ali Shodiq Tulungagung, Indonesia; indocellular@gmail.com

² Universitas Hasyim Asy'ari, Tebuireng, Jombang, Indonesia; azahnur31@gmail.com

³ UIN Sayyid Ali Rahmatullah Tulungagung, Indonesia; muh.habibulloh@gmail.com

⁴ STAI KH Muhammad Ali Shodiq Tulungagung, Indonesia; fakhruddinaf@gmail.com

⁵ Institut Agama Islam Faqih Asy'ari Kediri, Indonesia; munif@gmail.com

⁶ University College MAIWP International, Malaysia; fatinnah@ucmi.edu.my

ABSTRACT

Islam-based Early Childhood Education (PAUD) plays a crucial role in shaping children's character and identity by integrating Islamic values with local culture. This study aims to analyze how Islamic values and local culture are incorporated into the PAUD curriculum, identify implementation strategies, and examine the challenges and opportunities involved. Additionally, it explores the impact of this integration on children's character and identity development while providing recommendations for educators and policymakers to enhance the effectiveness of Islam-based early childhood education. This research employs a literature study method, analyzing various sources related to the PAUD curriculum, Islamic values, and local culture. The data analysis approach includes data reduction, classification, and interpretation. The findings indicate that integrating Islamic values such as tawhid, noble character, and worship with local cultural values such as community cooperation (gotong royong), love for the homeland, and mutual respect can create a holistic and contextual curriculum. This curriculum not only supports children's intellectual development but also fosters strong character and a deep sense of identity. However, challenges arise in aligning local cultural values with Islamic teachings and addressing resource limitations, particularly among educators who may not fully grasp the concept of this integration. Despite these challenges, the integration of Islamic values and local culture positively impacts children's character development and strengthens community participation in the educational process. To address these challenges, this study recommends developing a more flexible curriculum and enhancing educator capacity. These efforts will contribute to producing a generation that is intelligent, of noble character, and deeply rooted in its cultural identity.

Keywords: PAUD, Curriculum, Islamic Values, Local Culture, Islamic-Based Education.

How to Cite Sholeh, M. I., Nur'azah, Habibullo, M., Al Farisy, F., Munif, & Ab Rahman, S. F. binti. (2025). Integration of Islamic Values and Local Culture in Early Childhood Education Curriculum. Jurnal Al Burhan, 5(1), 126-142. <https://doi.org/10.58988/jab.v5i1.433>

INTRODUCTION

Early Childhood Education (PAUD) is a crucial foundation in the development of children's character, values, and skills. This period is seen as a golden age when cognitive, emotional, and psychomotor development occurs, forming the basis for a holistic individual (Mayra et al., 2022). In the context of Islamic education, PAUD plays a vital role in not only fostering intellectual growth but also cultivating a character grounded in Islamic values. The curriculum becomes a central component in implementing this educational approach, particularly in Islamic-based PAUD (Kamil & Asriyani, 2023). It is more than just a document listing learning materials it also guides the shaping of values that will be instilled in children. In Islamic education, values such as tawhid (monotheism), noble character (akhlak mulia), and worship are fundamental elements that must be integrated into every learning aspect. Therefore, the curriculum must accommodate these universal Islamic values.

A significant problem arises when the PAUD curriculum struggles to remain relevant to local needs. Local culture plays an essential role in shaping a child's identity (Arisanti et al., 2024). Engaging with local culture allows children to better grasp their traditions, language, and values, all of which are part of their identity. Local culture encourages respect, collaboration (*gotong royong*), and patriotism values that are consistent with Islamic teachings. The blending of Islamic ideals and local culture provides a chance to construct a holistic curriculum that supports spiritual growth while also strengthening children's connection to their social and cultural context (Nur et al., 2022). Yet, the challenge lies in ensuring this integration is effectively implemented without compromising Islamic principles.

This research addresses the problem of designing a relevant, culturally grounded Islamic PAUD curriculum that can integrate both Islamic values and local cultural elements. Despite previous studies highlighting the importance of integrating local culture and Islamic teachings in early childhood education ('Aziz & Aditya Hidayah, 2024), few studies have specifically examined how to harmonize these values in the curriculum without creating conflicts. Moreover, there is limited empirical evidence on the practical challenges faced by educators when implementing such integration, particularly in regions with diverse cultural backgrounds. As a result, there is a need for more concrete research on how Islamic values can coexist with local cultures in PAUD settings, while providing practical recommendations for educators.

This research differs from previous studies by providing a more focused examination of how to design a flexible, contextual curriculum that integrates Islamic values and local culture in a practical, implementable way. While other studies have discussed the theoretical importance of this integration, this research

goes further by investigating the real challenges faced by educators and how they can be supported. It also highlights the unique contribution of community involvement in shaping and implementing such a curriculum, which strengthens the relationship between schools, parents, and local communities. By exploring these aspects, this research contributes to the development of an Islamic-based early childhood education curriculum that not only preserves Islamic values but also enhances children's connection to their cultural heritage, paving the way for the development of a generation with strong Islamic character and cultural identity.

The dynamics of education in Indonesia, as a country with cultural and religious diversity, also add complexity to the design of PAUD curriculum (Tesar & Pangastuti, 2024). Each region has its own cultural traits, therefore curriculum design must take the local context into account in order to be effective. On the other hand, the universal character of Islamic values creates a core framework that may be utilized in a variety of cultural contexts. As a result, much research is required to develop a curriculum model that is flexible while remaining founded in Islamic beliefs. Integrating local culture into the Islamic PAUD curriculum also provides chances to improve community participation in education (Juhadira et al., 2024). By introducing local culture, parents and communities can become more involved in the child's learning process. This participation not only enhances the effectiveness of education but also strengthens the relationship between the school and the community. In this way, education becomes not only the responsibility of educational institutions but also a shared responsibility.

The integration of Islamic values and local culture into the Early Childhood Education curriculum will be carried out by designing a curriculum that harmoniously combines both elements in a balanced manner. Islamic values such as tawhid (monotheism), noble character, and worship will be taught through everyday activities, lessons, and interactions. These values will not only be explicitly taught but will also be reflected in the school environment, educator behavior, and the overall atmosphere of the educational institution. For instance, through stories of the prophets, simple prayers, and verses from the Qur'an that are tailored to the children's age, the value of tawhid will be introduced. Meanwhile, noble character values will be taught through activities that emphasize morality, such as honesty, respect, responsibility, and compassion. Children will be encouraged to practice these values in their daily interactions with peers and teachers, forming the foundation of their social and emotional development. Regarding worship, children will be introduced to basic practices such as prayer and charity through storytelling, role-playing, and engaging activities, with the goal of helping them understand and appreciate religious obligations from an early age.

Local culture will be introduced through language, customs, and local traditions. Children will be invited to learn about traditions, language, and local wisdom values that are part of their identity, such as mutual cooperation (*gotong royong*) and love for the homeland, which align with Islamic teachings. Through group activities that emphasize cooperation, children will be taught the importance of helping each other and working together, strengthening both aspects of these values. Additionally, respect for parents and nature will be introduced through activities that encourage environmental awareness and good behavior toward others.

This integration will contribute to children's development in various aspects. From a cognitive perspective, the introduction of Islamic values and local culture will broaden the children's horizons, strengthen their language skills, problem-solving abilities, and critical thinking. Socially and emotionally, children will learn to interact well, build emotional intelligence, and feel a strong sense of community. The moral and character values such as honesty, humility, and kindness, which stem from Islamic teachings and local culture, will guide children to become ethical and responsible individuals. Furthermore, this exposure to both aspects will help children build a strong sense of identity, fostering pride in themselves and a deeper connection to their community, which ultimately boosts their self-esteem and confidence. Thus, the integration of Islamic values and local culture into the PAUD curriculum not only supports children's intellectual and emotional development but also shapes them into individuals with strong character, responsibility, and pride in their cultural identity.

This study attempts to address the need for developing an Islamic PAUD curriculum that is relevant to current difficulties and local demands. The goal of this study is to contribute to the development of early childhood education in Indonesia by integrating Islamic values and local culture. As a result, this study is not only academically valuable, but also has practical implications for increasing the quality of Islamic education in Indonesia. This research will explore the basic concepts of Islamic PAUD curriculum, the importance of integrating Islamic values and local culture, as well as curriculum design models that can be implemented. The study will also explore the challenges and opportunities in applying such a curriculum and provide practical recommendations for educators and policymakers. With this approach, it is hoped that this research will make a significant contribution to efforts aimed at producing a generation with strong Islamic character and a solid local cultural identity.

METHODS

The research method used in this study is library research, focusing on the collection and analysis of relevant literature to examine the design of an Islamic-based early childhood education (PAUD) curriculum integrated with local

culture(Shull et al., 2008). This study is descriptive-analytical, aiming to describe the basic concepts, key elements, challenges, and opportunities in designing an Islamic PAUD curriculum that incorporates Islamic values and local culture. With this approach, the researcher aims to gain a deep understanding of how these two components can be integrated into early childhood education curricula. The data sources used in this study include both primary and secondary sources. Primary sources include books, scholarly journal articles, and official documents that discuss various topics related to Islamic PAUD curricula, Islamic values, and local culture. Secondary sources, such as research reports, educational encyclopedias, and relevant popular articles, are also used to enrich the understanding in this study. The selected literature is relevant to the research topic, published by credible authors or institutions, and contains up-to-date information, specifically published in the last five years.

The data collection process begins by identifying relevant literature through searches in library catalogs, electronic databases such as Google Scholar, Scopus, and PubMed, as well as other trusted sources. Literature selection is based on strict criteria, namely the direct relevance of the literature to the research theme and its origin from trustworthy sources(Glesne, 2016). Important information obtained from the literature is carefully noted, including the author, publication year, title, and a summary of the content of each source. In analyzing the data for this library research on integrating Islamic values and local culture into the Early Childhood Education (PAUD) curriculum(McKenney & Reeves, 2012), the process will begin by gathering relevant sources such as books, journal articles, theses, and reports on Islamic education, PAUD curriculum, and local culture. These sources will be categorized into themes such as Islamic values, cultural integration, and the impact on early childhood development. A critical review will follow to assess the quality and relevance of the sources, identifying patterns in how Islamic values are taught through daily activities and how local culture is incorporated into curricula. Comparative analysis of different curriculum models will be conducted to uncover effective strategies for integration, and the findings will be synthesized to draw conclusions and offer practical recommendations for policymakers and educators to improve the PAUD curriculum.

To ensure data validity, the researcher applies several steps. One of them is source triangulation, which involves comparing various pieces of literature to ensure consistency in the information obtained. The researcher also evaluates the credibility of the literature sources used, ensuring that only trusted and reputable sources are selected. In addition, a standard bibliography is compiled to avoid plagiarism and maintain the integrity of the research. The research procedure begins with formulating the problem to be addressed in the study, which is how to integrate Islamic values and local culture into the Islamic PAUD curriculum.

After that, the researcher collects relevant literature from various sources, which is then analyzed to find solutions to the research problem. The results of the literature analysis are presented in the form of narratives and tables to illustrate the relationships between Islamic values, local culture, and the PAUD curriculum design. This research is expected to produce practical recommendations for educators and policymakers, as well as contribute to the design of an Islamic PAUD curriculum that is relevant to local contexts and the challenges of globalization.

RESULTS AND DISCUSSION

RESULTS

The integration of Islamic values and local culture in the Early Childhood Education (PAUD) curriculum significantly contributes to children's development. This study shows that teaching that combines Islamic values with local culture not only impacts children's cognitive abilities but also plays a crucial role in shaping their character and identity. Children involved in a curriculum that integrates both aspects show positive development in various areas, including social, emotional, and moral growth.

In terms of cognitive skills enhancement, children learning within this curriculum experience significant development. They acquire knowledge of fundamental Islamic concepts, such as tawhid and noble morals, while also improving critical thinking and problem-solving abilities. Learning that incorporates stories of the prophets and age-appropriate Qur'anic teachings, along with an introduction to local customs and traditions, helps children understand various concepts in a way that is more engaging and relevant to their daily lives. Moreover, children's language skills are strengthened through story-based learning and the teaching of the local language, enriching their vocabulary and deepening their understanding of their culture.

Children's social and emotional aspects also show positive development after following this curriculum. Moral values contained in Islamic teachings, such as honesty, respect, and caring for others, are taught through group activities, joint prayers, and sharing with friends. Through these activities, children learn to interact positively and constructively with others. Additionally, the teaching of mutual cooperation and respecting elders, which is part of the local culture, further supports their social skill development. Children also learn to manage their emotions, understand others' feelings, and respond to social situations with empathy, which is essential for building healthy social relationships.

One key finding in this study is that integrating Islamic values and local culture can strengthen children's moral character. Education based on values such as noble morals, honesty, humility, and compassion helps children internalize these values and apply them in their daily lives. Children involved in this

curriculum display more polite, responsible, and caring behavior toward others. Through activities like sharing, children learn to appreciate diversity and treat others with respect. This values-based education provides a solid foundation for children's moral development and will equip them to face future life challenges.

This study also identifies several challenges in implementing a curriculum that integrates Islamic values and local culture. One of the main challenges is the inconsistency between some local cultural traditions and Islamic teachings. Some local customs or practices may not fully align with the principles of Islam. For example, certain cultural rituals involving superstition or practices that lead to worshipping other than Allah contradict Islamic teachings. Therefore, it is essential to carefully select cultural elements that can be taught to children, ensuring they do not conflict with Islamic teachings.

Another challenge is the lack of adequate training for educators to implement a curriculum that combines Islamic values and local culture. Many teachers are not fully equipped with effective methods to integrate these two aspects into their teaching process. For example, some teachers may not have sufficient knowledge on how to adjust locally-based cultural content in a way that aligns with correct Islamic principles. This can hinder the optimal implementation of the curriculum, reducing the positive impact of the integration. Thus, it is crucial to develop teachers' capacity through structured training and mentoring to ensure the effective implementation of this curriculum.

Developing a more comprehensive educational framework is also an important recommendation in this study. A clear framework will help educators design and implement a curriculum that integrates Islamic values and local culture more effectively. This framework should include detailed guidelines on how locally appropriate cultural elements, aligned with Islamic teachings, can be integrated into each learning activity, from teaching materials to the methods used. With a structured framework, the implementation of this curriculum will be more manageable and effective in achieving the desired educational goals.

Parental and community involvement is also necessary for the curriculum to be implemented effectively. Parents, as main educators at home, should recognize the need of incorporating Islamic beliefs and local culture into their children's education. To achieve this, schools must work closely with parents and communities to promote values-based education. For example, the school, parents, and community members can organize frequent meetings to review children's progress and how these principles can be used in daily life at home and in the community.

The findings of this study indicate that a curriculum integrating Islamic values and local culture has a significant positive impact on children's cognitive, social, emotional, and moral development. While there are challenges in its

implementation, especially regarding the inconsistency between some cultural elements and Islamic teachings and the lack of teacher training, the positive impact of this approach is evident. Therefore, it is important for the government and education stakeholders to continue developing relevant and contextual curricula for the future of PAUD education in Indonesia. The application of a curriculum that integrates Islamic values and local culture can produce a generation that is not only intellectually intelligent but also possesses strong character, good morals, and a solid cultural identity.

DISCUSSION

Integration of Islamic Values in the PAUD Curriculum

The integration of Islamic values in the Early Childhood Education (PAUD) curriculum is crucial in shaping a child's character and spirituality from an early age. The findings of the study indicate that the application of Islamic values, such as Tawhid (monotheism), noble character, and worship, plays a central role in child development. These values help establish a strong foundation for the child's character, form good behavior, and provide clear guidance in their lives (Fransisca, 2024). For example, Tawhid teaches children to recognize God as the One Almighty Creator, while noble character instills moral principles necessary for building harmonious social relationships, and worship educates children on the importance of their connection with God.

The application of Islamic values in an Islamic-based PAUD curriculum requires the selection of appropriate materials and methods in line with the child's developmental stage. In the context of PAUD, children are in a critical period highly sensitive to the formation of habits and character (Hidayati et al., 2024). Therefore, it is essential for educators to design activities that not only promote the cognitive development of children but also integrate Islamic principles into their daily lives. One way to achieve this goal is through simple and easily understandable worship practices for children, such as prayers before meals, daily prayers (Salat), and other good habits that teach children about cleanliness, honesty, and responsibility.

In addition to worship, the Islamic-based PAUD curriculum must also focus on teaching noble character. Teaching children to speak politely, respect others, share, and be disciplined are part of efforts to build character in accordance with Islamic teachings (Warmansyah et al., 2022). These ethical values serve as the foundation for forming good social behavior, which functions not only in everyday life at home and school but also in the wider community. Teaching noble character is also highly relevant in supporting the emotional development of children, which is crucial for shaping individuals who are patient, caring, and empathetic toward others.

The learning process in an Islamic-based PAUD curriculum is not limited to academic teaching but also prioritizes character formation and moral values applied in daily life (Adisti & Rozikan, 2024). For instance, children can be introduced to exemplary stories from the lives of the Prophet Muhammad and his companions, which teach values such as goodness, honesty, courage, and loyalty. Through this approach, children not only gain theoretical knowledge but also experience its direct impact on their behavior (Chaanpraserta et al., 2024). This reinforces the idea that early childhood education should integrate cognitive learning with moral and spiritual aspects.

The importance of integrating Islamic values into the Islamic-based PAUD curriculum also lies in its ability to instill a lasting love for Islam and its culture, which will continue into adulthood (Muklir et al., 2024). Moreover, this integration helps children understand and appreciate the teachings of their religion as part of their daily lives, strengthening their foundation as individuals with Islamic character (Ahmed et al., 2024). In practice, this teaching must be supported by educators who have a deep understanding of Islam and can convey these values in a way that is easily comprehended and relevant to children's lives.

The integration of Islamic values in the PAUD curriculum has a positive impact on children's spiritual, social, and emotional development (Nurjamilah, 2024). It not only shapes their character but also helps them grow into individuals who understand the importance of moral and religious values in their lives. With this approach, early childhood education can produce a generation that is not only intellectually smart but also possesses noble character, ready to face the challenges of life in the future with a solid guide from Islamic teachings.

The Role of Local Culture in Shaping Children's Identity

The role of local culture in shaping children's identity is crucial, particularly in building character and a sense of pride in their origins and traditions within their communities (Lestari, 2024). Local culture contains values that serve as the foundation for developing a child's personality. During the learning process, children are introduced to the values of tradition, language, and customs that are characteristic of their community. This helps children understand and appreciate their heritage and value the culture around them. A strong identity provides children with a sense of pride, builds self-confidence, and lays a solid foundation for their life journey.

One key value inherent in local culture is gotong royong (mutual cooperation), which teaches children the importance of working together to solve problems. This culture of cooperation encourages children to care for others, share burdens, and build a sense of solidarity within the community. The value of mutual respect is also part of local culture, teaching children to appreciate differences and form harmonious relationships with others (Bećirović, 2012). These

values are highly relevant to Islamic teachings, which emphasize caring for others, mutual respect, and collaborating for the common good. Therefore, integrating local culture with positive values in early childhood education is essential, as it strengthens character and enhances children's understanding of their social responsibilities.

Teaching local culture can be done in a fun and age-appropriate way (Syafi'i & Ikwandi, 2023). For example, folktales, regional songs, dances, and local arts can be used as effective learning tools to introduce children to their culture. Through folktales, children not only learn about local cultural values but also understand moral lessons and life principles embedded in the stories (Satyawati & Dwikurnaningsih, 2024). Regional songs, which carry positive messages, can help children remember and comprehend the values within their culture more easily. In this way, children gain knowledge about local culture while internalizing these values in their everyday lives (Habibulloh et al., 2024).

Daily life practices that emphasize togetherness and social responsibility can also be applied in early childhood education (Ferdian Utama & Leli Fertilianita, 2023). For example, children can be taught to share tasks and cooperate in joint activities, such as cleaning their surroundings or helping a friend in need (Riveira, et al., 2014). This not only introduces them to positive habits from local culture but also teaches the importance of cooperation, cleanliness, and responsibility towards the environment and others. By doing so, children will learn that harmonious living in society requires good collaboration, mutual respect, and awareness of environmental stewardship.

One challenge in integrating local culture into early childhood education is the cultural diversity present in Indonesia (Masdul et al., 2024). Each region has its own culture, language, and values, so teaching local culture must be adapted to local contexts. Educators in early childhood education need to have a broad understanding of the cultural diversity in their area and be able to adjust learning materials to align with the values of each region (Sholeh, 2023). Additionally, educators must understand how to harmonize local cultural values with Islamic teachings to remain relevant in an Islamic-based educational setting. This is important to ensure that children not only learn to appreciate their local culture but also understand the significance of Islamic values in their daily lives.

Integrating local culture into early childhood education benefits not only the formation of a strong identity but also introduces children to the diversity present in society. By teaching children about local culture, they will learn to appreciate differences and live together in diversity. This will also strengthen their sense of nationalism and love for their country, preparing them to become individuals who respect cultural diversity in a multicultural society. Therefore, teaching local

culture harmonized with Islamic values will make a significant contribution to forming children's character and identity.

Challenges in Integrating Islamic Values and Local Culture

Integrating Islamic values and local culture in early childhood education presents significant challenges, particularly related to the differences in values within both (Hassan, 2023). One of the main challenges identified in this research is the presence of local cultural values that may contradict the principles of Islam. In some areas, local cultural practices related to animism or worship of nature or ancestors clearly conflict with the Islamic concept of *tawhid* (the oneness of God). In this context, the rich diversity of local culture does not always align with religious teachings, creating a dilemma in integrating these two elements.

A wise approach is necessary to filter and select local cultural elements that align with Islamic teachings, ensuring that the learning process in early childhood education maintains its Islamic integrity (Sholeh, Azah, et al., 2024). Early childhood educators need to be trained to identify and understand local cultures that are still relevant and can be preserved in the Islamic-based curriculum (Muzakki et al., 2023). Understanding how to adapt local cultural elements to align with Islamic teachings is essential so that the education process emphasizes spiritual values without sacrificing deep-rooted cultural values.

The selection of local cultural values to be included in the curriculum also requires the involvement of the community and parents. Collaboration between educators, the community, and parents is crucial to ensure that the curriculum taught is accepted and understood by all parties (Sismanto et al., 2022). Discussions and consensus regarding local cultural values that align with Islamic teachings should be carried out with the involvement of various stakeholders, ensuring that Islamic-based education and local culture can coexist harmoniously without conflicting values. With the involvement of parents and the community, children will more easily understand the importance of both aspects and how they support each other in their lives.

Limited resources particularly educators who may not fully understand the concept of integrating Islamic values and local culture, also pose an obstacle to the implementation of this curriculum. Many early childhood educators may not have sufficient knowledge on how to effectively integrate Islamic values with local culture (Aziz & Napitupulu, 2023). Therefore, increasing the capacity and understanding of educators regarding this integration is crucial. Training and workshops that educate educators on how to integrate these two elements will help them better understand how to deliver appropriate material to children.

Improving the quality of educators must be accompanied by updates to the teaching materials that align with the changing times and the needs of early childhood education. In this regard, an Islamic-based early childhood curriculum

needs to be developed comprehensively, considering local values that support children's character while maintaining the core Islamic teachings. Therefore, curriculum development that involves various stakeholders, including educators, the community, and parents, will significantly help ensure a well-integrated early childhood education curriculum that aligns Islamic values with local culture. While the challenges in integrating Islamic values and local culture are considerable, a careful and wise approach can enable the harmonious application of both elements in early childhood education. Education that combines Islamic values with local culture will not only shape children's character but also provide them with a broader understanding of their identity as individuals living in a society rich in culture and traditions.

The Impact of Integrating Islamic Values and Local Culture in Early Childhood Education Curriculum

The integration of Islamic values and local culture into the Early Childhood Education (PAUD) curriculum has a significant impact on the development of children's character. This study found that children taught with a curriculum combining these two aspects exhibit better character development (Elyana & Das, 2022). They not only understand and internalize Islamic values such as *tawhid* (the oneness of God), noble morals, and worship, but also feel a stronger connection to their community and culture (Syafi'i & Ikwandi, 2023). Children taught local cultural values such as mutual cooperation, respect, and love for their homeland tend to have a stronger sense of identity and find it easier to adapt to social changes around them (Johnson et al., 2024). They grow into individuals more sensitive to the conditions of their society and are ready to take part in diverse social life.

In addition to its impact on character development, the integration of Islamic values and local culture into the PAUD curriculum also strengthens the relationship between schools, parents, and the community (Sholeh et al., 2024). When local culture is incorporated into the curriculum, parents and communities become more active in their children's education. They are not just passive viewers; they actively contribute to the teaching process. This fosters a shared sense of responsibility for ensuring that their children grow up with a strong awareness of their religious and cultural beliefs. Parental participation not only enhances the effectiveness of education but also strengthens solidarity in preserving and upholding the cultural and religious values in society. With the involvement of parents, children feel supported in their journey to understand and appreciate their cultural heritage.

By integrating Islamic values and local culture, the PAUD curriculum can create a more conducive learning environment for children to grow and develop. Education based on these values provides a solid foundation for children to grow into individuals who uphold noble character, maintain behavior in accordance

with religious teachings, and appreciate and love their local culture (Azah, et al., 2024). This also contributes to the formation of a more resilient character, allowing children to face social challenges, both locally and globally, with the principles they learned early on. They are not only academically intelligent but also possess broad insights into social and cultural values that foster harmony in society.

Another important impact is how this integrated curriculum helps shape a generation with high cultural awareness. Children taught to appreciate local culture will not only feel proud of their identity but will also be better prepared to preserve that culture in the face of accelerating globalization (Abdullah et al., 2022). Islam-based education combined with the teaching of local culture provides them with a strong foundation to face the changing times while maintaining the noble values present in society. The integrated PAUD curriculum, which combines Islamic values and local culture, plays a significant role in shaping a generation that is not only academically competent but also possesses strong character and a clear cultural identity. The positive impact of implementing this curriculum is not only felt by the children but also by the community as a whole, as it creates the next generation capable of facing global challenges while maintaining their religious and local cultural values. The success of this curriculum implementation depends on the involvement of all parties, from educators to parents and the community, to ensure that the education provided to children contributes positively to their character and identity formation.

CONCLUSION

This study underlines the importance of incorporating Islamic beliefs and local culture into the Early Childhood Education (PAUD) curriculum to promote comprehensive development in children. This allows children to develop not only cognitive talents but also strong moral character and a feeling of cultural identity, all of which contribute to their entire personal development. The incorporation of local cultural values such as mutual cooperation, love of the homeland, and respect for others assists children in developing a stronger connection to their community, which is critical for developing a strong identity. However, the research also highlights significant challenges in this integration process, including the misalignment of some local cultural values with Islamic principles and the lack of familiarity among educators with how to effectively combine these elements in their teaching practices.

While the research provides valuable insights, it also faces some obstacles, particularly in terms of limited resources and the need for teacher training. To address these challenges, it is recommended that future research focus on developing training programs for educators to enhance their ability to integrate Islamic values and local culture effectively. Further studies can also explore how

different cultural contexts may impact the integration process and the outcomes of such curricula. This research serves as a foundation for continued efforts in creating a more flexible and adaptable curriculum that meets the evolving educational needs while preserving the essence of Islamic teachings and cultural values.

REFERENCES

- Abdullah, A., Nu'man, A., Zamroni, Z., Wahyuni, D. I., & Arbaiyah, A. (2022). Multicultural Based Learning Management in Early Childhood Education. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 6(1), 305–316. <https://doi.org/10.33650/al-tanzim.v6i1.3337>
- Adisti, A. R., & Rozikan, M. (2024). Enhancing English Language Teaching for Islamic Early Childhood Education: A Multimodal Approach to Optimize Student Well-being. *N Proceeding of Annual International Conference on Islamic Education and Language (AICIEL)*.
- Ahmed, N. H., Andersion, J., & Martínez, A. (2024). Innovative Blended Learning Approaches to Enhance Student Engagement in University. *JTL: Journal of Teaching and Learning*, 1(1), 1–21.
- Arisanti, F., Wahyudi, M., & Muttaqin, A. (2024). Pendekatan Holistik Dalam Pendidikan Anak Usia Dini: Menyelaraskan Aspek Kognitif, Emosional Dan Sosial. *Journal Of Early Childhood Education Studies*, 4(1).
- 'Aziz, H., & Aditya Hidayah, M. (2024). Critical Reflections on the Role of Islamic Early Childhood Educators in Building Tolerance Awareness in Educational Setting. *Al-Athfal: Jurnal Pendidikan Anak*, 10(2), 151–163. <https://doi.org/10.14421/al-athfal.2024.102-05>
- Aziz, M., & Napitupulu, D. S. (2023). The instilling of Islamic character in early childhood through Quranic learning. *TARBAWY: Indonesian Journal of Islamic Education*, 11(2).
- Bećirović, S. (2012). The Role of Intercultural Education in Fostering Cross-Cultural Understanding. *Epiphany*, 5(1). <https://doi.org/10.21533/epiphany.v5i1.49>
- Chaanpraserta, P., Thomas, J. L., & Mitchell, S. (2024). Innovative Learning Strategies for Enhancing Student Engagement in Multicultural Classrooms. *JTL: Journal of Teaching and Learning*, 1(1), 57–72.
- Elyana, L., & Das, R. K. (2022). Management of Islamic Education on Construction of Early Childhood Curriculum. *Journal of Nonformal Education*, 8(2).
- Ferdian Utama & Leli Fertiliana Dea. (2023). Alternative Early Childhood Moral Development: Parenting through the Local Wisdom of Lampung People. *Journal of Childhood Development*, 3(2), 180–187. <https://doi.org/10.25217/jcd.v3i2.3302>

- Fransisca, V. (2024). Integration of Islamic Values in Early Childhood Education: A Comprehensive Framework. *Al-Banat: Journal of Early Childhood Islamic Education*, 1(1).
- Glesne, C. (2016). *Becoming qualitative researchers: An introduction*. Pearson. One Lake Street, Upper Saddle River, New Jersey 07458.
- Habibulloh, M., Sholeh, M. I., & Idawati, K. (2024). Exploring Technological Innovations and Approaches in Modern Education. *SAHRI: Journal of Studies in Academic, Humanities, Research, and Innovation*, 1(1), 49–66.
- Hassan, S. I. (2023). Culturally Responsive Approaches To Quran Learning In Early Childhood Education: Case Study In East Africa. In *International Conference of Early Childhood Education in Multiperspectives*.
- Hidayati, Z., Yulianti, N., & Fillah, M. (2024). Integration Of Religious Moderation Values In The Independent Curriculum Of Early Childhood Education. In *Proceeding International Conference on Islam and Education (ICONIE)*, 3(1).
- Johnson, E., Mendoza, C., & Sobirin, M. S. (2024). Strategies of School Principals in Improving Educational Quality: An Analysis of Best Practices in American Schools. *JMPI: Jurnal Manajemen, Pendidikan, Dan Pemikiran Islam*, 2(2).
- Juhadira, J., Puspitasari, Y., & Nasir, N. (2024). Community-Based Human Resource Management in Quality Early Childhood Education. *International Journal of Educational Management and Innovation*, 5(2), 96–106. <https://doi.org/10.12928/ijemi.v5i2.9175>
- Kamil, N., & Asriyani, S. (2023). Analisis Penerapan Metode Montessori Pada Aspek Kemandirian Anak Melalui Kegiatan Pembelajaran Practical Life. *Jurnal Buah Hati*, 10(1), 1–15. <https://doi.org/10.46244/buahhati.v10i1.2098>
- Lestari, N. S. (2024). Psychological Characteristics Of Personality In Elementary School-Aged Children In Indonesia: Review And Implications. *Edukasi Islami: Jurnal Pendidikan Islam*, 14(4).
- Masdul, M. R., Pajarianto, H., Rajindra, R., Ahmad, J., Kuliawati, K., & Rahmawati, R. (2024). Acculturation of religious values in early childhood: Central Sulawesi Educational Institutions. *South African Journal of Childhood Education*, 14(1). <https://doi.org/10.4102/sajce.v14i1.1530>
- Mayra, Z., Maulana, M. N., & Kushendar, K. (2022). The Effect of Emotional Social Development on Physical Motor Development in Early Childhood. *Journal of Childhood Development*, 2(2), 64–70. <https://doi.org/10.25217/jcd.v2i2.2693>
- McKenney, S. E., & Reeves, T. C. (2012). *Conducting educational design research*. Routledge.
- Muklir, M., Hasyem, M., Saharudin, S., & Abdullah, A. (2024). Implementation Of Curriculum Policy Edutechno Islamic Preneurship In Aceh. *Proceedings of*

- International Conference on Social Science, Political Science, and Humanities (ICoSPOLHUM)*, 4, 00032. <https://doi.org/10.29103/icospolhum.v4i.409>
- Muzakki, H., Maunah, B., & Patoni, A. (2023). Budaya Kepemimpinan Transformatif di Lembaga Pendidikan Islam. *JMPI: Jurnal Manajemen, Pendidikan, dan Pemikiran Islam*, 1(1).
- Nur, M., Hidayat, A., & Sari, N. (2022). Persepsi Guru terhadap Pendidikan Multikultural di Pendidikan Anak Usia Dini. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(6), 6208–6214. <https://doi.org/10.31004/obsesi.v6i6.3266>
- Nurjamilah, U. (2024). Implementation of Islamic Religious Education Values in Early Childhood Moral and Religious Development. *Journal of Childhood Development*, 4(2).
- Riveira, C., Fadhila, A., & O'Reilly, J. (2014). Technological Advancements Shaping Future Learning Environments. *SAHRI: Journal of Studies in Academic, Humanities, Research, and Innovation*, 1(1), 1–17.
- Satyawati, S. T., & Dwikurnaningsih, Y. (2024). Strategies For Organization In Educational Resource Management. *SAHRI: Journal of Studies in Academic, Humanities, Research, and Innovation*, 1(1), 33–48.
- Sholeh, M. I. (2023). Evaluation and Monitoring of Islamic Education Learning Management in Efforts to Improve Education Quality. *Communaautaire: Journal of Community Service*, 2(2), 108–117. <https://doi.org/10.61987/communaautaire.v2i2.159>
- Sholeh, M. I., Azah, N., Arifin, Z., Rosyidi, H., Sokip, S., Syafi'I, A., & Sahri, S. (2024). Development of a Multicultural Curriculum to Enhance Student Tolerance in Senior High School. *IJE: Interdisciplinary Journal of Education*, 2(3), 163–176. <https://doi.org/10.61277/ije.v2i3.147>
- Sholeh, M. I., Lestari, A., Erningsih, E., Yasin, F., Saleh, F., Suhartawan, V. V., Pattiasina, P. J., Widya, A., Sampe, F., Fadilah, N. N., & others. (2024). *Manajemen Kurikulum*. CV. Gita Lentera. <https://books.google.co.id/books?id=Ql8FEQAAQBAJ>
- Shull, F., Singer, J., & Sjøberg, D. I. K. (Eds.). (2008). *Qualitative Methods in Empirical Studies of Software Engineering*. Springer.
- Sismanto, S., Bakri, M., & Huda, A. M. (2022). Implementation of Multicultural Islamic Education Values. *SSRN*, 633(5).
- Syafi'i, K., & Ikwandi, M. R. (2023). Strategi Kepala Sekolah Dalam Meningkatkan Mutu Pendidikan Melalui Program Unggulan di SMK Kiyai Mojo Tembelang Jombang. *JMPI: Jurnal Manajemen, Pendidikan, dan Pemikiran Islam*, 1(2).
- Tesar, M., & Pangastuti, Y. (2024). From colonial legacies to inclusive futures: Transforming and reconceptualising early childhood education in

Indonesia. *Global Studies of Childhood*, 14(3), 264–282.
<https://doi.org/10.1177/20436106241268149>

Warmansyah, J., Yuningsih, R., Sari, M., Urrahmah, N., Data, M. R., & Idris, T. (2022). Implementation of the Minangkabau Culture Curriculum at Kindergarten. *Aulad: Journal on Early Childhood*, 5(2), 228–234.
<https://doi.org/10.31004/aulad.v5i2.376>



© 2025 by the authors. Submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).