

Implementation of the Morning TPQ Program in Developing Religious Values among Early Childhood Children (A Case Study at TPQ Al-Huda Jondang Jepara)

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Abstract

This study aims to analyze the learning strategies implemented in the TPQ Morning Program at TPQ Al-Huda Jondang in developing the religious values of early childhood. This research employs a qualitative approach with a case study design. Data were collected through observation, interviews, and documentation, and analyzed using an interactive model consisting of data reduction, data display, and conclusion drawing. The results show that the learning strategies include auditory habituation through listen-and-repeat methods, a combination of classical and individual approaches, the use of concrete media, game-based learning, and gradual habituation of worship practices. These strategies are integratively applied to support the internalization of religious values, covering cognitive aspects, worship practices, and daily behavior. In addition, the implementation of the program in the morning supports children's learning readiness due to more optimal physical and mental conditions. In conclusion, adaptive, varied, and habituation-based learning strategies play an important role in developing religious values in early childhood holistically. The integration of multiple learning strategies becomes a key factor in enhancing the effectiveness of religious value internalization within non-formal Islamic education contexts.

Keywords:

Learning Strategies;
Qur'anic Learning Center (TPQ);
Early Childhood;
Religiosity.

Abstrak

Penelitian ini bertujuan untuk menganalisis strategi pembelajaran dalam program TPQ Pagi di TPQ Al-Huda Jondang dalam mengembangkan nilai religius anak usia dini. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi, sedangkan analisis data menggunakan model interaktif yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa strategi pembelajaran yang diterapkan meliputi pembiasaan auditori melalui metode simak-ulang,

Kata Kunci:

Strategi Pembelajaran;
TPQ (Taman Pendidikan Al-Qur'an);
Anak Usia Dini;
Religiusitas

kombinasi pendekatan klasikal dan individual, penggunaan media konkret, pembelajaran berbasis bermain, serta pembiasaan ibadah secara bertahap. Strategi-strategi tersebut diterapkan secara terintegrasi untuk mendukung proses internalisasi nilai religius anak yang mencakup aspek kognitif, praktik ibadah, dan perilaku sehari-hari. Selain itu, pelaksanaan program pada pagi hari mendukung kesiapan belajar anak karena kondisi fisik dan mental yang lebih optimal. Kesimpulan penelitian ini menunjukkan bahwa strategi pembelajaran yang adaptif, variatif, dan berbasis pembiasaan memiliki peran penting dalam mengembangkan nilai religius anak usia dini secara holistik. Integrasi berbagai strategi pembelajaran menjadi faktor kunci dalam meningkatkan efektivitas internalisasi nilai religius dalam konteks pendidikan Islam nonformal.

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1. Introduction

Islamic religious education in early childhood plays a strategic role in shaping religious character as the foundation of individual and social life. In practice, this role is strongly influenced by the learning strategies implemented in Qur'anic education programs such as the Qur'an Education Park (Taman Pendidikan Al-Qur'an/TPQ (Sari et al., 2022). The existence of TPQ is part of community empowerment efforts in Islamic education, particularly in developing Qur'an reading skills while also fostering early habituation to religious practices (Khoir et al., 2022). However, field realities indicate that the learning process in TPQ still faces various challenges, especially those related to differences in early childhood characteristics, levels of concentration, and limited ability to understand religious material that is still concrete in nature.

The Morning TPQ Program is an innovative form of non-formal Islamic education service conducted in the morning to optimize children's readiness for learning. This program is not only oriented toward improving Qur'an reading and memorization skills but is also directed at developing religious values through habituation in worship practices and intensive interaction between teachers and children (Erimawahti et al., 2025). In the context of community education, this program reflects efforts to develop children's capacities from an early age through structured and continuous learning approaches. However, its implementation still reveals disparities in learning outcomes among children, influenced by differences in abilities, backgrounds, and levels of engagement in the learning process (Tukly et al., 2025).

The Morning TPQ Program at TPQ Al-Huda Jondang is implemented in a structured manner through a series of activities, including collective prayers, murojaah (recitation review) of short surahs and daily prayers, Qur'an reading instruction, and prayer practice. The learning process emphasizes listening and repetition methods, allowing children to gradually become familiar with, imitate, and memorize recitations. These activities are designed in a fun learning

atmosphere and adapted to the characteristics of early childhood learners. The implementation in the morning is also considered to support children's learning readiness, as their physical and mental conditions are relatively more optimal, thereby potentially enhancing the effectiveness of religious value internalization.

In addition, this program demonstrates distinctive characteristics, particularly its consistent and scheduled implementation as well as the presence of intensive interaction between teachers and children in the process of religious habituation. This interaction is facilitated through role modeling and routine practices that gradually foster a religious culture among early childhood learners. However, this potential has not yet been sufficiently supported by in-depth scholarly studies on how learning strategies are designed and implemented by teachers within this context. This indicates that learning practices occurring in the field still involve complexities that have not been extensively explored in previous research.

Theoretically, early childhood learning requires approaches that are based on direct experience, habituation, and enjoyable learning activities (Irpan & Hajar, 2025). In addition, from the perspective of Islamic education, religiosity does not only encompass cognitive aspects but also includes worship practices and the application of values in daily life (Febrian et al., 2025). Therefore, learning strategies that integrate various approaches such as auditory, visual, kinesthetic, and worship habituation are essential to support the holistic internalization of religious values. This integration of strategies remains relatively underexplored in studies of TPQ learning, particularly in the context of early childhood education.

Several previous studies have examined the implementation of TPQ programs in developing religious and moral values in early childhood. Research conducted by Hendrika et al., (2025) shows that the Morning TPQ program is effective in enhancing religious values through memorization habits and worship practices. Other studies also emphasize the role of TPQ in shaping religious character through routine religious activities (Sangadah & Basiran, 2023). However, the limitation of previous studies lies in their tendency to focus on program outcomes, without comprehensively examining the pedagogical processes carried out by teachers. As a result, they have not been able to explain the mechanism of religious value internalization in depth. Moreover, studies that integrate various learning strategies within a unified analytical framework, particularly in addressing the heterogeneity of early childhood characteristics, remain limited. This indicates a significant research gap between field practices and existing scholarly literature.

Based on this gap, this study aims to analyze the learning strategies implemented in the Morning TPQ program at TPQ Al-Huda Jondang in developing religious values among early childhood learners. The focus of this research is on identifying the forms of learning strategies and analyzing their contribution to the process of religious value internalization in children. The novelty of this study lies in its integrative analysis of various learning strategies adapted to the characteristics of early childhood within the context of non-formal Islamic education. Therefore, this research is expected to contribute both theoretically to the development of Islamic education studies and practically to the

management of TPQ learning that is more adaptive, effective, and relevant to community needs.

2. Methods

This study employs a qualitative approach with a case study design. This approach was chosen to gain an in-depth understanding of teachers' strategies in developing religious values among early childhood learners through the Morning TPQ program within a natural setting. Qualitative research focuses on interpreting processes, interactions, and learning practices from the participants' perspectives. Meanwhile, a case study is used to examine intensively a single educational program in a specific setting, thereby producing a comprehensive and contextualized description (Creswell, 2014).

The research was conducted at TPQ Al-Huda Jondang during the 1447 H/2026 academic year. The research subjects were selected purposively based on their direct involvement in the implementation of the Morning TPQ program. The informants consisted of the head of TPQ and TPQ teachers. In addition, ten children aged 3–5 years were involved as observation subjects to examine their responses to the learning strategies and the practice of religious value habituation during the learning activities. The children were not used as interview informants; instead, their behaviors and interactions during the learning process were observed (Andaristo et al., 2025).

Data collection techniques included semi-structured interviews, observation, and documentation. Observation was conducted directly during the Morning TPQ sessions to examine the learning strategies applied by teachers, interaction patterns, and forms of religious value habituation. Interviews were carried out with the head of TPQ and teachers to obtain information regarding program planning, instructional strategies, learning objectives, as well as supporting and inhibiting factors. Documentation served as supporting data in the form of activity schedules, photographs of learning activities, and administrative records of the TPQ (Nafisatur, 2024).

Data analysis was conducted using a descriptive qualitative approach based on the interactive model of Miles and Huberman, which includes data reduction, data display, and conclusion drawing. The analysis process was carried out continuously from the data collection stage until the completion of the study. It focused on identifying themes and patterns related to teachers' strategies, the process of religious value habituation, and children's responses during learning activities (Qomaruddin & Sa'diyah, 2024).

Data validity was ensured through source triangulation and technique triangulation, by comparing data obtained from observations, interviews, and documentation across different informants. In addition, member checking was conducted to ensure the accuracy of the data in relation to field conditions, along with prolonged engagement to enhance the researcher's depth of understanding of the research context. Thus, the data obtained possess a level of credibility and validity that is scientifically accountable (Alaslan et al., 2023).

3. Result and Discussion

The findings of this study indicate that the Morning TPQ program at TPQ Al-Huda Jondang is implemented through a series of structured learning strategies oriented toward the development of religious values in early childhood. From the perspective of religiosity, these findings demonstrate an integration of knowledge, practice, and the internalization of religious values within a single learning

process. Children are not only introduced to Arabic letters and Qur'anic recitation but are also habituated to practicing these values in their daily lives. This confirms that effective Qur'an learning in early childhood cannot be separated from a continuous habituation process (Febrian et al., 2025).

Based on the research findings, the success of the Morning TPQ program is not determined by a single instructional strategy, but rather by a combination of complementary learning strategies. This integration reflects an adaptive learning approach that responds to the diverse characteristics of early childhood learners. These strategies include auditory habituation, classical and individual approaches, the use of concrete learning media, play-based learning, and gradual habituation of worship practices (Hasnawati, 2022).

To gain a deeper understanding of how these learning strategies are implemented, the following section elaborates on the main strategies used in the Morning TPQ program.

a. Auditory Habituation through Listening to Qur'anic Recitation

The findings of this study indicate that teachers implement an auditory habituation strategy by repeatedly exposing children to Qur'anic recitations, which are then followed by the children through a listen-and-repeat method. In practice, the teacher first recites verses or selected passages with proper tartil and clear intonation, after which the children are asked to imitate the recitation either collectively or individually. This process is carried out gradually, beginning with the introduction of hijaiyah letters, followed by syllables, and then short verses, so that children gain a systematic and continuous learning experience.

This strategy does not only function as a method for introducing recitation, but also serves as an initial mechanism for building children's phonological memory of Qur'anic sound patterns. Through consistent auditory exposure, children gradually become familiar with the rhythm, intonation, and structural patterns of the Arabic language in a natural way. This indicates that listening ability becomes the primary foundation before children are able to read independently, particularly in the early stages of Qur'anic literacy development. Thus, learning does not begin with symbols (letters), but with sounds that are more accessible for early childhood learners (Ismaiyah et al., 2026).

Theoretically, these findings are consistent with the behaviorist perspective, which emphasizes the importance of modeling and reinforcement in the learning process. The teacher acts as the primary model who provides correct recitation examples, while repetition functions as reinforcement that strengthens children's learning responses (Mustakimah & Sutyono, 2023). In addition, in the context of early childhood language development, auditory stimulation plays an important role in enhancing phonological abilities, memory retention, and the capacity to accurately imitate sounds. This is also supported by previous studies showing that repeated sound exposure can accelerate language acquisition and memorization processes in children (Satriyo et al., 2025).

Furthermore, auditory habituation has significant implications for the development of children's religiosity. Through repeated listening to and imitation of Qur'anic recitation, children not only learn the technical aspects of reading but also begin to develop emotional and spiritual closeness to the Qur'an. This

intensive interaction with Qur'anic recitation creates an implicit religious experience, in which religious values are gradually internalized through consistent habits (Budiwanto et al., 2025). Thus, auditory habituation can be understood as an initial stage in the process of experiential-based religious value internalization, which serves as an important foundation for shaping early childhood religious character.

b. Classical and Individual Approaches in Qur'anic Learning

The findings of this study indicate that teachers combine both classical and individual approaches in the Qur'anic learning process. At the initial stage, instruction is delivered in a classical manner, such as introducing hijaiyah letters or short recitations, which are followed collectively by all children. Subsequently, the teacher provides individual guidance to each child to accommodate differences in reading ability, comprehension speed, and individual learning characteristics. This pattern allows for continuity between collective instruction and personalized assistance.

This approach reflects the application of the principle of differentiated instruction, in which teachers do not apply uniform treatment to all learners but instead adjust instructional strategies according to individual needs. In the context of early childhood education, where learners exhibit heterogeneous characteristics, an individualized approach is essential to ensure that each child receives learning experiences aligned with their developmental level. Without differentiation, children with lower abilities may fall behind, while faster learners may become less challenged (Widowati & Susdarwati, 2026).

Theoretically, this strategy aligns with the concept of individual differences in educational psychology, which emphasizes that each child has unique learning processes. It is also related to the concept of scaffolding, where teachers provide gradual support until learners are able to perform independently (Nurhidayati et al., 2026). Previous studies also indicate that individualized learning can significantly enhance children's engagement, confidence, and learning outcomes (Widowati & Susdarwati, 2026).

The implication of this strategy for the development of religiosity lies in its ability to ensure that each child understands and practices religious values according to their own capacity. Through individualized guidance, teachers are able to direct children not only in technical reading skills but also in the formation of religious attitudes and habits (Fashlah et al., 2025). Thus, the combination of classical and individual approaches serves as a pedagogical strategy that supports equitable internalization of religious values in early childhood.

c. The Use of Concrete Media in Learning

The findings of this study indicate that teachers utilize concrete learning media, such as hijaiyah letter cards, as instructional aids in the learning process. These media are used to introduce letter forms, sounds, and pronunciation in both visual and kinesthetic ways. Children are encouraged to see, touch, and arrange the letter cards, making the learning process more interactive rather than abstract.

The use of concrete media serves to bridge children's difficulties in understanding abstract concepts such as Arabic letter symbols. With visual

materials that can be touched and manipulated, children are able to recognize and remember hijaiyah letters more easily. This demonstrates that learning becomes more effective when it is adapted to the characteristics of early childhood learners, who generally require direct, hands-on experiences (Setyawati, 2024).

Theoretically, these findings are consistent with cognitive development theory, which states that early childhood learners are at the preoperational stage, where learning occurs through real objects and concrete experiences. Concrete media facilitate the transition from concrete understanding to symbolic comprehension (Retnaningrum & Umam, 2021). In addition, the use of media is also related to multisensory learning theory, which emphasizes the importance of involving multiple senses in the learning process to enhance information absorption and retention (Winnuly et al., 2026).

Furthermore, the use of concrete media does not only influence cognitive aspects but also affects children's affective development. Learning becomes more engaging and enjoyable, thereby increasing children's motivation and involvement. In the context of religiosity, these media serve as an initial means of introducing religious symbols in a joyful manner, so that children do not feel burdened during the process of learning the Qur'an.

d. Game-Based Learning

The findings of this study indicate that teachers apply game-based learning through various educational activities that involve active children's interaction, such as hijaiyah letter recognition games, recitation guessing games, and simple group activities. These activities are designed to create a joyful learning environment while maintaining children's focus and engagement throughout the learning process.

This strategy demonstrates that learning is not solely oriented toward the delivery of content but also toward the creation of positive emotional learning experiences. Through games, children learn without feeling pressured, making the learning process more natural and effective. This is particularly important considering that early childhood learners have a limited attention span and tend to learn more effectively through enjoyable activities (Dewi, 2022).

Theoretically, game-based learning is aligned with the concept of learning through play, which emphasizes that play is the primary medium of learning in early childhood education (Astuti & Afendi, 2022). In addition, this approach is also related to motivation theory, where a fun learning environment can enhance children's interest, participation, and engagement. Previous studies also indicate that game-based learning is able to improve focus, social interaction, and learning outcomes in children (Ashadi, 2024).

The implication of this strategy for the development of religiosity lies in its ability to create positive learning experiences related to religious values. Children do not learn merely out of obligation but because they feel happy and interested. This has the potential to foster positive attitudes toward Qur'anic learning and religious practices from an early age, allowing religiosity to develop in a natural and sustainable manner.

e. Worship Habituation through Prayer Practice and Daily Supplications

The findings of this study indicate that worship habituation is carried out through gradual prayer practice as well as the habituation of reciting daily supplications in routine activities. The teacher directly guides children through each stage of worship, from movements to recitations, and provides examples that can be imitated by the children. This process is conducted consistently in every session, making it part of the children's daily routine.

This strategy demonstrates that learning in the TPQ program is not only focused on cognitive aspects but also on the formation of religious behavior through direct practice. Children do not merely learn the procedures of worship but also become accustomed to performing them in their daily lives. This indicates that practice-based learning plays an important role in shaping religious habits (Mavianti et al., 2022).

Theoretically, these findings are consistent with the concept of habituation in Islamic education, which emphasizes the importance of repetition as a primary method for character formation. Continuous repetition allows religious values to be gradually internalized within children. In addition, this strategy is also related to social learning theory, where children learn by observing and imitating the behavior of the teacher as a model (Suryaningsih, 2024).

Furthermore, worship habituation has a direct implication for the development of children's religiosity. Through routine practice, children not only understand worship in a theoretical sense but also internalize and integrate it into their daily lives (Angraini, 2024). Thus, this strategy serves as an advanced stage in the process of religious value internalization, which does not stop at understanding but extends to actual practice.

To clarify the relationship between learning strategies, theoretical foundations, and their implications for the development of religious values in early childhood, the findings of this study are presented in a synthesized form in Table 1. This table shows that each implemented strategy does not stand alone but rather complements one another in forming a holistic learning process.

Table 1. Synthesis of Learning Strategies

Learning Strategy	Form of Implementation	Theoretical Basis	Impact on Religiosity
Auditory habituation (listen-and-repeat)	Repeated listening to and imitation of Qur'anic recitation	Behaviorism (modeling and reinforcement)	Develops phonological memory and supports Qur'an memorization
Classical and individual approaches	Group instruction and individualized guidance	Differentiated instruction	Accommodates children's heterogeneity and supports equitable internalization of values
Concrete media	Hijaiyah letter cards	Piaget's cognitive development theory	Facilitates letter recognition and conceptual understanding

		(preoperational stage)	
Game-Based Learning	Educational games	Active learning theory	Increases motivation and engagement
Worship habituation	Prayer practice and daily supplications	Habituation in Islamic education	Internalizes religious values through consistent worship practices

Based on Table 1, it can be seen that the learning strategies implemented in the Morning TPQ program are strongly connected between field practices and their supporting theoretical foundations. This indicates that the learning process is not incidental but is grounded in clear pedagogical principles. In addition, the integration of various strategies suggests that the development of religious values in early childhood cannot be achieved through a single approach, but rather requires a combination of complementary strategies. These findings reinforce that an adaptive and integrated learning approach is key to enhancing the effectiveness of religious value internalization in early childhood.

Overall, the results of this study show that the success of the Morning TPQ program lies in the integration of various mutually reinforcing learning strategies. This integration creates a learning process that is not only oriented toward Qur'anic reading skills but also toward the holistic development of religiosity.

Furthermore, the implications of this study indicate that the Morning TPQ program does not only contribute to improving children's individual abilities but also plays a role in strengthening religious values within the community environment. Through worship habituation and intensive interaction between teachers and children, the program indirectly fosters a religious culture that can extend into family and community settings. This demonstrates that TPQ as a non-formal educational institution has a strategic role in community empowerment through early childhood Islamic education. Thus, the development of adaptive and integrated learning strategies not only impacts classroom learning processes but also contributes more broadly to the formation of religious character in society.

4. Conclusion

This study shows that the learning strategies implemented in the Morning TPQ program at TPQ Al-Huda Jondang play a significant role in developing religious values among early childhood learners through an integrated approach. The novelty of this study lies in its comprehensive analysis of a combination of learning strategies, including auditory habituation, classical and individual approaches, the use of concrete media, game-based learning, and gradual worship habituation. These findings confirm that the development of religious values in early childhood cannot be achieved through a single instructional strategy, but rather requires the integration of various approaches adapted to children's developmental characteristics. Theoretically, this study contributes to enriching the discourse on Islamic education, particularly regarding adaptive,

contextual, and habituation-based learning strategies within non-formal educational settings.

In addition, this study indicates that the Morning TPQ program not only enhances children's ability to read and memorize the Qur'an but also contributes to the formation of a religious culture that can extend into family and community environments. Therefore, it is recommended that TPQ institutions and Islamic education practitioners develop more varied and integrated learning strategies in accordance with the needs of early childhood learners. Future research is suggested to further examine the effectiveness of similar learning strategies in broader contexts.

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