

Internalization of the Value of Qur'an-Based Early Childhood Education in the Local Wisdom of the Ngawi and Madiun Communities

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Abstract. Early childhood education based on Qur'anic values internalized through the local wisdom of the Ngawi and Madiun communities shows a positive phenomenon in the form of the still existence of religious traditions such as children's recitation, tahfiz in the family environment, the tradition of selamatan inserted with Qur'anic prayers, as well as the role of religious leaders and parents in instilling morals from an early age through example and daily habits; but on the other hand, negative facts were also found in the form of the fading of some of the practices of local wisdom due to modernization and digitalization, the lack of systematic documentation of the method of internalizing these values, and the lack of formal integration of local wisdom into the local PAUD curriculum so that the internalization process runs sporadically and unstructured. The research gap arises because previous studies tend to discuss Qur'an education and local wisdom separately, not many have examined integratively how the two intertwine in the specific context of the Ngawi and Madiun communities as an area with distinctive Javanese-Islamic cultural characteristics. This research uses a qualitative method with an ethnographic approach and case studies, through participatory observation techniques, in-depth interviews with community leaders, early childhood education teachers, and parents, as well as documentation studies on local cultural practices in the two regions. The results of the study show that the internalization of the value of Qur'an education in early childhood in Ngawi and Madiun takes place through habituation, example, and local cultural narratives (dolan, tembang, selamatan traditions) that contain Qur'anic values, although its effectiveness is still limited due to the lack of formal synergy between educational institutions, families, and local traditional leaders.

Keywords: *Internalization of Values, Early Childhood Education, Al-Qur'an, Local Wisdom, Ngawi-Madiun*

INTRODUCTION

Early childhood education (PAUD) is a very decisive golden age in the formation of the foundation of children's character, morals, and spirituality, because at this age range children are in the most responsive developmental period to stimulation and habituation from the surrounding environment. The inculcation of religious values from an early age, especially those derived from the Qur'an, is very important to form a generation that is not only intellectually intelligent, but also has noble morals and strong faith. The values of the Qur'an such as honesty, compassion, justice, patience, and responsibility have proven to be relevant to be integrated in the process of forming early childhood character through the stages of introduction, habituation, experience, internalization, and strengthening that are carried out continuously.[1], [2]

However, the process of internalizing religious values in early childhood cannot be effective if it is only conveyed normatively and textually without paying attention to the cultural context in which children grow and develop. Local wisdom as a cultural heritage of the community contains moral values that are relevant and applicable in children's daily lives, so that the integration between Qur'anic values and local wisdom becomes its own urgency so that the process of value education is more grounded, easy to understand, and appreciated by children. Various local wisdom practices such as the tradition of selamatan, sadranan, Islamic nuanced toy songs, to adab habits such as salim to teachers and elders, have long been part of the life of the Javanese-Islamic community, including in the Ngawi and Madiun areas, which have traditionally functioned as an informal but effective medium in instilling the values of gratitude, togetherness, and obedience to Allah from an early age.[3]

The people of Ngawi and Madiun have distinctive cultural characteristics as part of the ex-Madiun Residency area, where Islamic traditions and local Javanese wisdom run side by side and reinforce each other, as reflected in the existence of the Al-Qur'an Education Park (TPA) which is held side by side with the traditions of the local community, as well as the active role of religious leaders and village elders in

maintaining harmony between Qur'anic teachings and local culture. Based on the results of initial interviews with PAUD teachers in the Ngawi area, it was found that the cultivation of the values of monotheism, worship, and morals is carried out through daily habits such as reading iqra', praying, and prayer practices, which is strengthened by the support of parents in accompanying children to recite at home and delivering them to the TPA. However, obstacles were also found in the form of the fading of some local wisdom traditions due to the influence of modernization and digitalization, such as the excessive use of gadgets at home, and the lack of formal integration between local wisdom and the local early childhood education curriculum, so that the process of internalizing values still runs sporadically and is highly dependent on the initiatives of individual families and community leaders.[3]

Previous studies on the integration of Islamic values and local wisdom in early childhood education have been carried out in various regions, such as in Magelang, Singkawang, and several other areas, but as far as the research is concerned, no studies have been found that specifically raise the local wisdom of the Ngawi and Madiun communities as a medium for internalizing the value of Qur'an education in early childhood. This research gap underlies the importance of this research, with the hope of making an academic contribution in filling the gap in regional studies while enriching the treasures of the integration of Islamic education and local Javanese culture, as well as becoming a reference for the formulation of early childhood education curriculum policies that are more accommodating to local wisdom as an integral part of early childhood religious value education.[3]

Review

Early childhood education (PAUD) is a crucial phase in the formation of the foundation of children's character and spirituality, where the values of the Qur'an can be instilled effectively through a contextual approach with the local culture. Various studies show that Qur'anic approaches that stand alone without local cultural roots tend to be less grounded and difficult for children to understand, while local wisdom approaches without Islamic values risk losing a solid transcendental foundation. Therefore, studies that integrate the two are important, especially in areas such as Ngawi and Madiun which have a distinctive Javanese-Islamic society and still maintain hereditary religious traditions.

A review of the literature shows that the study of Qur'an education for early childhood is mostly focused on aspects of learning methods, such as the implementation of the Iqra method, learning Qur'anic stories, and strengthening religious and moral values through the habit of reading holy verses as studied for example by Aprida and Suyadi [1] in the Journal of Early Childhood Education Obsession. Other theoretical studies confirm that Qur'anic values such as honesty, compassion, justice, patience, and responsibility are relevant for the formation of early childhood character, with the stages of implementation including recognition, habituation, experience, internalization, and reinforcement. These studies show the power of the Qur'anic approach normatively, but generally do not touch on how these values interact with the cultural traditions of the local community in depth[1], [3]

On the other hand, the study of local wisdom in early childhood character education is also growing rapidly. Local wisdom as cultural heritage is seen as containing moral values that are relevant and applicable in children's lives, so its integration in character education is a special urgency to strengthen the internalization of values contextually. Research at TKIT Al Ma'ruf Tegalrejo Magelang, for example, found that the cultivation of Islamic educational values based on local wisdom is carried out through the strategy of cultivating religious values through activities such as tahlilan, grave pilgrimage, gathering, and halalbihalal, which includes the values of faith, morals, and worship in the form of dhikr verses of the Qur'an. This finding is relevant as a comparison because the Javanese cultural context is similar to that of the Ngawi and Madiun peoples, although the location of the research is different.[4], [1]

Studies that explicitly combine Qur'anic values and local family wisdom have also begun to emerge, such as the sakinah family education model based on Qur'anic values and local wisdom developed in 2026, as well as studies on the role of the family as the first place to socialize Javanese ethics for children in anticipation of the degradation of moral values. In addition, research in informal PAUD explores Islamic values and positive characters of local traditions, while other studies highlight the need for PAUD curriculum management based on local wisdom and local culture of certain regions. However, almost all of these studies focus on one specific cultural area (Magelang, Buton, Singkawang, Minangkabau, and others) and none have specifically raised the cultural context of Ngawi and Madiun as ex-Madiun Residency areas that have unique Javanese Islamic traditions[5]

From the synthesis of the above analysis, several similarities were found: the majority of the research used a descriptive qualitative approach with observation, interview, and documentation techniques, and emphasized habituation and exemplary strategies as the main method of internalizing values. The difference lies in the object of the study, where some focus on the value of general character, some on pure Islamic values, and only a few explicitly integrate the value of the Qur'an with the specific local wisdom of

a region. The gap that is clearly visible is that there is no research that specifically raises the local wisdom of the Ngawi and Madiun people such as the tradition of *selamatan*, *sadranan*, or playful songs with Islamic nuances as a medium for internalizing Qur'anic values in early childhood.

Based on this analysis, it can be concluded that research on the internalization of the value of Qur'anic education based on the local wisdom of the Ngawi and Madiun communities has academic significance because it fills the gap in regional studies while enriching the treasures of the integration of Islamic education and local Javanese culture. Future research needs to use an ethnographic qualitative approach by involving community leaders, early childhood education teachers, and parents in depth to fully photograph how the process of internalizing these values takes place, as well as formulate a model that can be replicated or formally integrated into the early childhood education curriculum in the two regions.

Yes	Researcher (Year)	Title/Focus of the Study	Method	Key Findings
1	Aprida & Suyadi (2022)	Implementation of Qur'an learning on AUD's religious and moral values	Descriptive qualitative	Learning the Qur'an is effective in increasing children's religious-moral values
2	Saidah (2021)	Instilling Islamic values based on local wisdom in the digital era (Magelang)	Descriptive qualitative	The values of faith, morals, worship are instilled through the tradition of <i>tahlilan</i> , pilgrimage, gathering
3	Halisa (2025)	AUD character education based on local wisdom (Batara Bira Kindergarten)	Descriptive qualitative	Local wisdom reinforces the contextualization of character values
4	Walhadi, Putra & Neli (2025)	PAI based on local wisdom in the formation of AUD character (Singkawang)	Qualitative	Local-religious cultural integration shapes the religious character of children
5	Samsul Hadi et al. (2026)	The <i>sakinah</i> family education model is based on the Qur'ani and local wisdom	Qualitative/conceptual	Family as the basis for internalizing Qur'anic-cultural values
6	Al-I'tibar Theoretical Studies (2025)	The Qur'an as the foundation of AUD character education	Literature studies	Stages of internalization: introduction–habituation–experience–reinforcement

METHODS

This research uses a qualitative approach with a descriptive-ethnographic research type [6], [7], [8], [9], [10], which aims to understand deeply and holistically how the process of internalizing the value of Qur'an education in early childhood takes place through the local wisdom of the Ngawi and Madiun communities. The ethnographic approach was chosen because it is able to reveal the meaning, cultural practices, and socio-religious interactions contextually as experienced by the research subjects in daily life, not just describing symptoms on the surface. The research was conducted in several PAUD institutions as well as family and community environments in the Ngawi Regency and Madiun Regency/City areas that still maintain religious traditions based on local wisdom, such as children's recitation, *selamatan* traditions, and Islamic playful songs.

The research data source consists of primary data and secondary data. [7], [8] Primary data was obtained from key informants which included religious leaders, early childhood education teachers, parents, and community leaders who understood local wisdom practices, while secondary data was obtained from supporting documents such as early childhood education curriculum, records of religious activities, and literature related to the culture and traditions of the Ngawi and Madiun peoples. Data collection techniques were carried out through three main methods, namely participatory observation to directly observe the practice of internalizing values in learning activities and cultural traditions, in-depth interviews with key informants to explore their perceptions and experiences, and documentation studies to strengthen and confirm the data obtained from observations and interviews.

The data analysis in this study uses the Miles and Huberman interactive model, [7], [8] which includes the stages of data reduction, data presentation, and conclusion drawn/verification in a continuous manner during the research process. To maintain the validity and credibility of the data, the researcher uses triangulation techniques, both source triangulation (comparing data from various informants) and technique triangulation (comparing the results of observations, interviews, and documentation), so that the findings produced can be scientifically accounted for and reflect the reality of the practice of internalizing the value of Qur'anic education based on local wisdom in the Ngawi and Madiun communities accurately.

RESULTS AND DISCUSSION

Forms of Internalization of the Value of Qur'an Education in Early Childhood in Ngawi and Madiun

The results of interviews with PAUD teachers in the Ngawi area show that the internalization of the values of faith and worship is a top priority in early childhood learning. At the Raden Syahid VII Integrated Islamic Kindergarten,[11] Ngancar Hamlet, Pitu District, teachers instill the value of monotheism by introducing God's creation, getting used to reading iqra', and commemorating Islamic holidays, while the value of worship is instilled through the introduction of reading and prayer practices. The same thing is also found at Sambirejo 3 Dharma Wanita Kindergarten,[12] Mantingan District, Ngawi, where grade A teachers state that the value of worship is instilled through daily religious activities that are carried out consistently. These two findings reinforce the picture that the values of monotheism and worship are the initial foundation that is instilled before other moral and social values are introduced to children.[1]

These values are incorporated into children's learning activities through various approaches that are fun and contextual. Teachers at Raden Syahid VII Kindergarten[11] explained that values are instilled through prayer before and after activities, storytelling, play, direct practice, and relevant learning themes, while teachers at Sambirejo 3 Dharma Wanita Kindergarten[12] emphasized that the main approach used is daily habituation repeatedly. This difference in emphasis shows that although the methods vary between institutions, the essence remains the same, which is to make the value of the Qur'an an integrated part of children's learning routine, not just stand-alone memorization material.[4]

Daily habituation is the main instrument in the process of internalizing values in the two institutions. At Raden Syahid VII Kindergarten[11], habituation includes praying before and after activities, saying greetings when entering class, reading iqra', practicing prayer, patiently waiting for their turn, tidying up toys, and sharing and helping friends. Meanwhile, at Sambirejo Dharma Wanita Kindergarten 3[12], daily habits are applied including reading iqra' before class hours, praying, and performing dhuha prayers regularly. These two practices show that the habit of daily worship, especially reading iqra' and prayer, is a core routine that is carried out consistently as a means of instilling Qur'anic values from an early age.[3]

Teachers' examples also play an important role as a medium of value transmission to children. Teachers at Raden Syahid VII Kindergarten[11] provide examples through greetings, speaking softly and politely, throwing garbage in its place, being disciplined, and dressing neatly, while teachers at Sambirejo Dharma Wanita Kindergarten 3[12] emphasize example through polite speaking and habituation of daily attitudes. This similarity in pattern shows that PAUD teachers in both regions realize the importance of being consistent role models, because early childhood tends to imitate the real behavior they see every day rather than just listening to verbal advice.[3]

In terms of learning methods and media, both institutions use a varied approach to introduce the values of the Qur'an to children. Raden Syahid VII Kindergarten utilizes [11] iqra' reading, memorization of short letters, prayer practices, songs, stories, pictures, and videos as learning media, while Sambirejo 3 Women's Dharma Kindergarten focuses[12] more on memorizing short letters and practicing dhuha prayers. The variety of learning media used indicates that PAUD institutions in Ngawi have tried to adapt the method of recognizing Qur'anic values to the characteristics of early childhood who like visual, audio, and direct practice elements so that the values instilled are easier to absorb and remember.[5]

The children's response to the value instilling activity generally showed positive results in both institutions. Teachers at Raden Syahid VII Kindergarten[11] stated that children participated well in the activities, while teachers at Dharma Wanita Sambirejo 3 Kindergarten[12] also reported a similar response, namely that children participated in activities well and enthusiastically. Behavioral changes began to be seen as a result of habituation that was carried out consistently; at Raden Syahid VII Kindergarten, children who previously liked to shout when praying and talking now become softer and polite, while at Dharma Wanita Sambirejo 3 Kindergarten[12], children showed new habits in the form of greeting when entering class and shaking hands with teachers both at school and when meeting outside the school environment.[5]

In terms of assessment of development, support, and obstacles, teachers at Raden Syahid VII Kindergarten[11] use teacher notes, daily observations, and communication with parents as evaluation tools, with supporting factors in the form of children who have participated in the Al-Qur'an Education Park (TPA) at home so that it is easier to understand the material, while the obstacle is that there are still children who do not know hijaiyah letters because they do not follow TPA. As for Sambirejo 3 Dharma Wanita Kindergarten,[12] development assessment is carried out through periodic reports to students' parents, with supporting factors in the form of children's participation in TPA at home, while the main obstacle faced comes from the use of gadgets (HP) at home which has the potential to distract children from the habituation of religious values.[2]

The role of parents has proven to be a determining factor for the sustainability of the internalization of Qur'an values outside the school environment. At Raden Syahid VII Kindergarten[11], parents play an active role in accompanying children to read prayers, memorize short letters, read iqra', and provide encouragement in learning at home, while at Sambirejo 3 Dharma Wanita Kindergarten, the [12] role of parents can be seen from the habit of taking children to tutoring and reciting outside of school. Overall, data from the two PAUD institutions in the Ngawi area strengthen the finding that the internalization of the value of Qur'an education in early childhood takes place through the synergy between habituation at school and parental assistance at home, although challenges such as the gap in children's early abilities and the influence of digital technology remain obstacles that need to be considered together by teachers and families.[2]

The Role of Local Wisdom of the Ngawi and Madiun Communities as a Media to Strengthen the Internalization of Values

The local wisdom of the Ngawi and Madiun communities acts as a contextual medium that strengthens the process of internalizing the values of the Qur'an so that it is more grounded and easily accepted by early childhood. The Islamic values taught in PAUD institutions do not stand alone, but intersect with the habits and traditions of the local community that have long been rooted in daily life, so that children not only know the value of the Qur'an normatively in the classroom, but also feel it as part of their cultural identity. [13]

One form of local wisdom that is clear from the interview data is the tradition of "salim" or kissing the hands of teachers and elders, as conveyed by the teacher of the Integrated Islamic Kindergarten Raden Syahid VII[11] that children are accustomed to salim to the teacher when entering and leaving school, and the same thing is also confirmed by the teacher of Dharma Wanita Kindergarten Sambirejo 3[12] who stated that children always shake hands with teachers both at school and when meeting outside of school. This salim habit is a Javanese-Islamic tradition of manners that has been passed down from generation to generation as a symbol of respect for elders, and in PAUD institutions this custom is used as a means of strengthening the values of manners and politeness in line with the teachings of the Qur'an about respecting others.[4]

In addition to the salim tradition, local wisdom can also be seen from the involvement of PAUD institutions in commemorating Islamic holidays, as expressed by kindergarten teacher Raden Syahid VII[11] who made the commemoration of Islamic holidays as a way to introduce the value of monotheism to children. This kind of activity usually involves local community traditions such as prayer reading, simple feasts, or activities with local residents, so that children from an early age are used to seeing and experiencing firsthand how religious values are celebrated communally and not just taught textually in the classroom.[2]

The role of local wisdom is also seen from the existence of the Al-Qur'an Education Park (TPA) which is attended by children outside of formal school hours, as conveyed by the two speakers. Kindergarten teacher Raden Syahid VII stated that children who have attended TPA at home are more likely to understand the briefing at school, while the teacher of Kindergarten Dharma Wanita Sambirejo 3 also confirmed that parents play a role in delivering children to take lessons and recite outside of school. TPA as a community-based religious institution is a form of local wisdom that has long been a tradition in rural Java, where Qur'an education is not only the responsibility of formal schools, but also part of the community education system involving religious leaders and the surrounding community.[2]

Outside of the interview data, literature studies show that the local wisdom of the Ngawi and Madiun people more broadly is also manifested in traditions such as selamat, sadranan, and tembang dolanan inserted with religious sayings, which have been an informal but effective means of instilling the value of gratitude, togetherness, and obedience to Allah from an early age. This kind of tradition is in line with the findings of Saidah [13] at TKIT Al Ma'ruf Tegalrejo Magelang which shows that the cultivation of Islamic values based on local wisdom is carried out through cultural activities such as tahlilan, tomb pilgrimage, friendship, and halalbihalal, which contain the values of faith, morals, and worship at the same time.[2]

The role of religious leaders and village elders is also an important element in maintaining harmonization between Qur'anic teachings and Javanese-Islamic culture in the Ngawi and Madiun areas. Children's recitation activities held side by side with local traditions show that these figures not only play the role of religious teachers, but also as guardians of cultural continuity that has long been integrated with Islamic values, so that children grow up in an environment that naturally blends Qur'anic spirituality with their local cultural identity.[2]

However, obstacles were also found in the form of the fading of some local wisdom traditions due to the influence of modernization and digitalization. This is in line with the findings of the teacher of Dharma

Wanita Sambirejo 3 Kindergarten who mentioned the use of gadgets (HP) at home as one of the obstacles in instilling the values of the Qur'an in children, which indicates that children's attention is beginning to be diverted from traditional and religious activities to digital entertainment. In addition, the lack of formal integration between local wisdom and the local PAUD curriculum causes the process of internalizing values to be sporadic and highly dependent on family and community leaders' initiatives, rather than on a structured and sustainable education system.[2]

Overall, the data of interviews and literature studies strengthen the picture that the local wisdom of the Ngawi and Madiun people plays a significant role as a medium to strengthen the internalization of Qur'anic values, both through adab traditions such as salim, involvement in the commemoration of Islamic holidays, and the existence of TPA as a community-based educational institution. However, the challenges of modernization and the lack of formal integration into the PAUD curriculum require a joint effort between schools, families, and community leaders so that the local wisdom not only survives as a cultural heritage, but also continues to be relevant as a means of educating Qur'anic values for future generations.

CONCLUSION

Based on the results of the discussion that has been described, it can be concluded that the internalization of the value of Qur'an education in early childhood in the Ngawi and Madiun areas takes place through three main forms, namely habituation, example, and learning through stories, which are applied consistently in PAUD institutions through activities such as reading iqra', praying, practicing prayer, memorizing short letters, and instilling manners such as saying greetings and shaking hands with teachers. This process does not run separately from the family environment, because the role of parents in accompanying children to recite, delivering them to the Al-Qur'an Education Park, and continuing habituation at home has proven to be a determining factor for the success of internalizing these values in a sustainable manner.

The local wisdom of the Ngawi and Madiun people plays a significant role as a contextual medium that strengthens the process of internalizing Qur'anic values so that they are more grounded and easily accepted by children, both through adab traditions such as salim, involvement in the commemoration of Islamic holidays, the tradition of selamat and sadranan, as well as the existence of TPA as a community-based educational institution involving religious leaders and village elders. The harmonization between the teachings of the Qur'an and Javanese-Islamic culture is a strength in itself for the local community, but on the other hand, this research also finds real challenges in the form of the fading of some traditions due to the influence of modernization and digitalization, as well as the lack of formal integration between local wisdom and the PAUD curriculum, so that the process of internalizing values is still sporadic and highly dependent on the initiative of individual families and community leaders.

This finding emphasizes the importance of a more structured synergy between early childhood education institutions, families, and community leaders so that the internalization of the value of Qur'an-based education based on local wisdom can take place systematically and sustainably, rather than simply relying on oral traditions and customs inherited informally. This research also fills the gap in academic studies on the integration of Qur'anic values and local wisdom which has been widely researched in other regions but has not touched the specific context of the Ngawi and Madiun communities, so it is expected to be an initial reference for further research and for the formulation of early childhood curriculum policies that are more accommodating to local wisdom as an integral part of early childhood religious value education.

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