

Integration of Islamic Education into Early Childhood Education Curriculum: Building Character in the Digital Era

Iva Nur Ainnin¹, Ismail²

^{1,2)} Institut Studi Islam Muhammadiyah Pacitan, Indonesia

Correspondence email: Ismailhand316@gmail.com

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Abstract

The character education model shows optimal impact when integrated into a holistic and integrative curriculum and learning. Today's children really need character education, in this case teachers and parents, especially teachers, play an important role in strengthening character education for their students. This study aims to examine the integration of Islamic education in the Early Childhood Education (PAUD) curriculum: Building Character in the Digital Era at Bina Putra Kledung Pacitan Kindergarten. This research method uses qualitative research. Descriptive analysis used in this study to explore the dynamics of learning and social interaction in the school environment. For data collection, the author used observation and interview methods with teachers, principals, and parents. The results of this study indicate that research on the integration of Islamic education in the PAUD curriculum at Bina Putra Kledung Pacitan Kindergarten shows that the holistic approach applied is effective in shaping children's character in the digital era.

Keywords

Character Building; Digital Era; Early Childhood Education Curriculum; Integration of Islamic Education.



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1. INTRODUCTION

Early Childhood Education (ECE) in Indonesia is increasingly receiving attention as awareness grows about the importance of early foundations for developing children's character and morals. Early childhood education is crucial for the nation's continuity and should be a serious concern for the government (Nursidik, 2023). Children are in a critical phase of personality, moral, and ethical development at this stage, which will serve as the foundation for their future. Today's children highly need character education; in this case, teachers and parents, particularly teachers, play a significant role in strengthening character education for their students (Anisyah et al., 2023). In this context, Islamic education plays an important role as a guide in shaping children's noble character. However, new challenges arise with the development of technology and changes in lifestyle in the digital era, which demand adjustments in

integrating Islamic education into the ECE curriculum. In the digital age, many changes occur due to the significant development of digital technology (Astuti, 2022).

Islamic education at the ECE level aims to instill religious values from an early age, such as honesty, patience, gratitude, and compassion. The integration of Islamic education is expected to form children who are not only intellectually intelligent but also have emotional and spiritual intelligence. The instillation and reinforcement of religious character values must be carried out from an early age to address the moral crisis in Indonesia (Apriati et al., 2022). The Islamic-based ECE curriculum strives to teach children about divinity, ethics in relationships with others, and how to live harmoniously with nature and the surrounding environment.

The curriculum includes elements from nature schools and government curricula, teaching Islamic knowledge (such as performing the dhuha prayer each morning and reading tahsin and tahfiz) (Prahestiwi, 2023). By managing learning references (curriculum management), educational institutions' teaching and learning processes can be effective and efficient (Merlina et al., 2022). However, technological advancements and the digital era bring new challenges to this educational process. The digital era significantly impacts how Generation Alpha understands values, ethics, and social interactions. Religion, as a moral and ethical filter, also influences the character formation of this generation (Sakoan, 2024).

By instilling religious character education from an early age, it is hoped that children will be able to face the challenges of the 4.0 era (Nikmah, 2023). The integration of Islamic education in the ECE curriculum focuses on formal teaching in the classroom and involves a holistic approach that includes the family, school, and community environment. The character education model shows optimal impact when integrated into a holistic and integrative curriculum and learning (Al Wahfiyah & Pamungkas, 2023). The integrated education concept, both systemic and organic, has been implemented in two models: the "structural model" and the "cultural model" (Muhdi, 2018). Character education based on Islamic teachings must be delivered through methods relevant to the times, such as utilizing positive and interactive digital media. Thus, children can more easily accept and understand Islamic values in everyday life, especially amid the ongoing wave of digitalization (AIMANAH, 2013).

Collaboration among educators, parents, and the community becomes very important as part of efforts to build a generation with noble character. In this case, the author attempts to explain the importance of inculcating religious values from the perspective of the Quran in early childhood education (Risnawati & Priyantoro, 2021). ECE educators must understand how to integrate Islamic values with a curriculum

suitable for early childhood. One influencing factor is the role of the family, particularly parents, which is crucial for character formation at various levels (Winarto, 2021). Parents should also actively supervise their children, especially regarding technology use at home, so that Islamic values can be maintained in every aspect of their child's life. There is a strong need for collaboration between teachers and parents in instilling Islamic values from early childhood (Zarkasyi, 2022). Additionally, the community also plays a significant role in creating a conducive environment for the formation of good character in children.

Thus, integrating Islamic education into the ECE curriculum in the digital era aims to preserve traditional values and prepare children to be individuals who can face modern world challenges. The findings suggest that the school needs to evaluate and review every strategy, planning, and implementation of distance learning in their school (Bratanoto et al., 2022). Children with strong religious understanding and noble character will be better prepared to face various changes and complex life dynamics. Balancing intellectual, emotional, and spiritual intelligence remains challenging for educators in achieving learning outcomes and educational goals (Benshlomo, 2023). Education emphasizes a balance between intellectual, emotional, and spiritual intelligence, which is key to shaping the future generation with noble character and the ability to adapt to changing times. Life should be filled with a balance between spiritual, emotional, and intellectual intelligence (AIMANAH, 2013). Noble character does not emerge suddenly but requires a long process through education (Malik, 2019). Integrating Islamic education into the ECE curriculum is a strategic solution for building a generation that is not only academically intelligent but also possesses good character and high moral standards. Early childhood is a time of character and personality building (Khasanah, 2021). The values of Islamic education internalized in children include faith, worship, and moral values (Sufiani et al., 2022). Amid globalization and digitalization, these efforts will form a solid foundation to face future challenges, ensuring that religious values and noble character remain integral to the child's development from an early age. This will create a generation with strong character as part of a morally upright nation (Fathurohman, 2019). Education should not start in adolescence but should ideally begin from a young age (Rusmalita, 2017).

Some of the following previous studies have been used as a basis for conducting the current research, among others:

Research conducted by (Suprijanto et al., 2024) titled "Analisis Kesiapan Sekolah dalam Implementasi Pendidikan Karakter pada Anak Usia Dini" (Analysis of School Readiness in Implementing Character Education in Early Childhood) analyses school

readiness in implementing character education in early childhood in Indonesia. The research includes an analysis of curriculum readiness, educators' competencies and readiness, teaching methods, support from the school environment and parents, and evaluation and monitoring of character education programs. The results show that although many ECD schools have integrated character values into daily activities, some challenges still need to be addressed, including limited resources, lack of teacher training, and different perceptions of character values between schools and parents.

Research by (Kurniawati et al., 2024) titled "Pendidikan Anak Usia Dini Ditinjau dari Perspektif Islam pada Anak Kelas B RA Perwanida XIV Nunggi" (Early Childhood Education from an Islamic Perspective in Students of Class B RA Perwanida XIV Nunggi) explores and analyses the character education for early childhood from an Islamic perspective in class B of RA Perwanida XIV Nunggi. This study's result stated that character education in RA Perwanida XIV Nunggi has been running well through various learning activities adapted to Islamic values such as honesty, responsibility, patience, and compassion. This study also found some challenges in implementing character education, such as limited time and resources and differences in understanding and application of character values between the school and home environment. Therefore, collaboration between teachers, parents, and the surrounding environment is needed to create harmony in children's character education. In conclusion, Islamic-based character education at RA Perwanida XIV Nunggi is important in shaping a noble young generation. Strengthening cooperation between schools and families and developing innovative learning methods are the keys to success in implementing character education for early childhood.

The third research was done by (Al Wahfiyah & Pamungkas, 2023) through their work titled "Membentuk Karakter Anak Usia Dini: Integrasi Segitiga Cinta Maiyah dalam Inovasi Kurikulum" (Shaping Early Childhood Character: Integrating Maiyah's Triangle of Love in Curriculum Innovation), explore the integration of Segitiga Cinta Maiyah values, which involve love for God, the Messenger, and humans, in the innovation of the Early Childhood Education (ECE) character learning curriculum at TKIT Alhamdulillah. The results showed that integrating the curriculum with the values of Segitiga Cinta Maiyah was brought through three stages: planning the design of character values and teacher involvement, implementation of learning methods and media, evaluation, and follow-up. Students of TKIT Alhamdulillah showed positive character values reflected through spiritual, moral, and social awareness. The character education model shows optimal impact when integrated into a holistic and integrative curriculum and learning.

A study done by (Andhika, 2021) titled "Peran Orang Tua sebagai Sumber Pendidikan Karakter bagi Anak Usia Dini" (Parents Role as a Source of Character Education for Early Childhood" explores the roles of parents as a determining factor in shaping children's character. This library research found that the role of parents in influencing children's character is played by a mother and a father, where the father is also obliged to participate in shaping children's character by engaging in their children's daily activities and habits.

The study done by (Umar et al., 2021) titled "Implementasi Pendidikan Karakter Berbasis Moderasi Beragama pada Jenjang Pendidikan Anak Usia Dini" (Implementation of Religious Moderation-Based Character Education at the Early Childhood Education Level) examines the implementation of character education based on religious moderation in early childhood, especially in kindergarten of RA Manado. The result showed that the implementation of character education based on religious moderation in early childhood in minority areas is focused on three aspects, namely: 1) Strengthening of Aqidah, 2) Moral Education, and 3) Fostering the Value of Tolerance. These three focuses are implemented through learning, habituation, and role models. Factors influencing the child's character building are environmental factors, teachers, support from parents and school committees, and the foundation support.

The novelty of this research lies in integrating Islamic education into the ECE curriculum with a focus on adjusting teaching methods in the digital era. The main novelty is the holistic approach that combines Islamic values with the demands of modern technology. The article emphasizes the importance of utilizing positive and interactive digital media as a tool to instill religious values in the context of early childhood development. Additionally, the article highlights the need for collaboration between educators, parents, and the community to create an environment that supports the formation of children's noble character.

This research is expected to be an example of innovation in integrating character education into the early childhood education curriculum in early childhood schools throughout Indonesia. This study aims to explain the form of integrating Islamic education into the ECD curriculum to build a generation of character in the Digital Age at Bina Putra Kledung Pacitan Kindergarten and to describe the implementation strategy of integrating Islamic education into the ECD curriculum to build a generation of character in the Digital Age at Bina Putra Kledung Pacitan Kindergarten.

2. METHODS

Qualitative research is descriptive and tends to use an inductive approach to analysis, highlighting processes and meanings based on subjects' perspectives (Fadli, 2021). At TK Bina Putra Kledung Pacitan, the method used is a case study to explore learning dynamics and social interactions within the school environment. A case study aims to explain that a case study is a study of an event that has occurred without the researcher intervening. In case studies, researchers are not part of the context of the object of research, but researchers come to investigate, analyze, and consider various factors and components that may affect each other (Susanto, 2020).

This research will involve participatory observation, where the researcher will be directly involved in the daily activities at the kindergarten to gain an in-depth understanding of educational practices, interactions between educators and students, and how cultural values and norms are integrated into teaching and learning activities. In addition to observation, semi-structured interviews will be conducted with teachers, parents, and several students to gather their views on the effectiveness of teaching methods and their impact on child development. The data collected from observations and interviews will be analyzed using thematic analysis to identify patterns and relevant themes related to the kindergarten's educational experiences, starting with Introduction, code generating, themes generating, themes reviewing, themes naming and defining, and report writing. Essentially, research aims to discover the truth (Moleong, 1989). The findings of this study are expected to provide valuable insights into optimal ways to implement teaching methods that align with the local context and student needs, as well as offer recommendations for improving the quality of education at TK Bina Putra Kledung Pacitan.

The validity test is carried out through the triangulation method, which checks data obtained from the same source using different techniques. This study was carried out by asking the same questions at different times.

3. FINDINGS

History of the Integration of Islamic Education

The history of the integration of Islamic education reflects the dynamic development of knowledge that influences educational systems. The spread of Islam to various parts of the world beyond the Arabian Peninsula significantly impacted the advancement of knowledge, particularly during the Abbasid Dynasty (753-774 AD). During the Abbasid era, the Islamic Abbasid Empire contributed substantially to the development of Islam to the extent that it is often referred to as an age of glory, prosperity, and welfare (Daulay et al., 2023). The progress and golden age in the field of

knowledge during the Abbasid Caliphate were due to the implementation of Islamic education during this period (Wangi, 2023). This era saw a massive translation of books from foreign languages into Arabic, accelerating knowledge development among Muslims, including in Astronomy, Philosophy, and Medicine. Knowledge and technology experienced rapid development (Oktaviyani, 2018). This development encouraged Muslims to revise the educational system, which had previously focused solely on religious studies, leading to the emergence of informal educational institutions that taught both scientific knowledge and theology. Many Muslim intellectuals emerged during this time, contributing to scientific and religious knowledge (Nunzairina, 2020).

The concept of integrating scientific knowledge and theology was championed by Al-Farabi, who viewed science and theology (religion) as an inseparable unity. In Islamic scientific tradition, from its inception, growth, and development, there has always been a harmonious relationship between various fields of knowledge, including between science and religion (Humaidi, 2018). He believed that both sources of knowledge came from God and that scientific development always aligned with religion.

In Indonesia, M. Natsir initiated the establishment of educational institutions with a dual curriculum, incorporating both religious and general subjects (Suganda & Syarifudin, 2022). This aimed to provide a more comprehensive education and prepare the younger generation to participate in modern society. Mukti Ali worked to include general knowledge in the curricula of Madrasahs and Pesantrens. He also played a role in improving the quality of education in Madrasahs through the 1975 joint ministerial decree (SKB) of three ministers. This demonstrated efforts to integrate religious education with general and technological education (Saiwanto et al., 2022).

This concept of integration faced setbacks due to the dominance of Western colonialism, which prioritized general knowledge and restricted religious studies. From the 16th to the 17th century, Western colonial dominance led to a focus on general subjects in educational institutions, while religious studies became less relevant. This resulted in a prolonged period of decline for Islamic education. The decline sparked dissatisfaction with the separation of knowledge and faith, which was subsequently addressed by figures like M. Naquid Al-Attas and Ismail Raji Al-Faruqi, who endeavored to revive the integration of knowledge and faith through new approaches (Fathul Mufid, 2013).

Philosophical Review of the Integration of Islamic Education

In Islamic epistemology, knowledge is divided into two main categories: knowledge obtained through human effort and knowledge given through divine revelation from Allah SWT. Knowledge acquired through human effort includes

information obtained through the senses, intellect, a combination of both, or through the heart (Rachmadi, 2022). On the other hand, knowledge derived from revelation includes knowledge from the Prophets, inspiration, and guidance from the human heart.

This division aligns with Imam Al-Ghazali's perspective, distinguishing between *ilm fardu 'ain* (spiritual knowledge) and *ilm fardu kifayah* (worldly knowledge). *Ilm fardu 'ain* encompasses knowledge related to the hereafter and spiritual matters, while *ilm fardu kifayah* pertains to knowledge related to worldly and empirical aspects (Helmi & Rahmaniah, 2020).

In Islamic epistemology, knowledge is categorized into empirical knowledge acquired through observation and verification and theological knowledge obtained through revelation. This view corresponds with Imam Al-Ghazali's classification, which differentiates between *ilm fardu 'ain* (spiritual knowledge) and *ilm fardu kifayah* (worldly knowledge) (Helmi & Rahmaniah, 2020).

The integration of knowledge in Islam encompasses three main aspects: ontology, epistemology, and axiology. Ontology focuses on the essence of knowledge itself, epistemology addresses how knowledge is acquired, and axiology evaluates the values inherent in that knowledge (82 @ Publicabooks.Ascarya.or.Id, n.d.). In this context, knowledge is not considered neutral or value-free; instead, it must consider aspects of faith and morality, serving as a blessing for all creation (Chaeruddin B, 2016).

Integrating science and faith is crucial in developing a deeper understanding of the world and God. The primary goal is to remove the barriers between knowledge and faith, allowing individuals to comprehend and apply knowledge grounded in Islamic values.

Philosophical Review of Curriculum

The term "curriculum" etymologically derives from the Greek words "Currir," meaning runner, and "Currere," meaning the course or place of running. Thus, the curriculum can be understood as the distance a runner must cover to achieve a goal. In educational terms, the curriculum involves the body of knowledge that learners need to master to achieve educational objectives. It encompasses the material to be studied and the learning process, teaching methods, and evaluation techniques used to assess students' progress (Sapitri, 2022).

In practice, the curriculum guides teachers, schools, and governments in developing effective educational programs (Solehudin et al., 2022). It must be continually updated to meet societal needs and developments, ensuring students acquire the knowledge and skills necessary to face future challenges (Huda, 2017).

In Islamic education, the curriculum has a meaning similar to "manhaj," which refers to a way to achieve life's goals. An Islamic curriculum should be designed to shape students' Islamic character, foster a worldview by the teachings of the Qur'an and Sunnah, and ensure mastery of knowledge and skills (Sukatin et al., 2023).

The curriculum also functions as an integrative tool that shapes a well-rounded individual intellectually and spiritually. Schools need to develop an integrative curriculum that adheres to the fundamental principles of Islamic education, such as the values of Tawhid (monotheism) and the balance between the worldly and the hereafter. This intergalactic curriculum provides a solution to the challenges of secularism, which separates intellectual and spiritual aspects and addresses negative impacts such as moral decadence and shifting norms (Yustiasari Liriwati, 2023).

Early Childhood Education

Early childhood education (ECE) is a critical stage in child development that involves learning and play and is designed to build cognitive, social, and emotional foundations. According to Developmentally Appropriate Practice (DAP), children in this phase experience rapid physical and mental development (Huliyah, 2016). Children absorb new information and skills quickly at this age, so a positive and stimulating learning environment can long-term affect their future abilities (Ainur Rofi'ah et al., 2023). Effective ECE programs integrate activities that stimulate creativity, critical thinking, and social skills, helping children build confidence and readiness for formal education.

ECE also plays a crucial role in language development and communication skills. Intensive interactions with educators and peers help children enrich their vocabulary and understand language structures better (Fadillah & Yusuf, 2022). Educational games, storytelling, and interactive activities encourage children to practice speaking, listening, and effective communication. Enhancing these language skills supports future academic learning and strengthens their ability to interact in broader social environments.

In addition to academic aspects, ECE addresses children's social and emotional development. Children learn to collaborate, share, and resolve conflicts constructively through group activities and play. Early education helps them recognize and manage their own emotions as well as understand the feelings of others, which is essential for healthy interpersonal relationships. By providing appropriate support and guidance, ECE contributes to character development and life skills that benefit children throughout their lives (Marlina, 2017).

Challenges of Character Education in the Digital Era

Education in the 21st century has entered the era of Industry 4.0, necessitating continuous innovation. As a fundamental educational institution, Early Childhood Education (ECE) must be prepared to address the challenges of the evolving times (Nurjanah & Mukarromah, 2021). In the rapidly advancing digital era, character education for young children faces several new and complex challenges. Here are some key points regarding the use of digital media in early childhood education and strategies to address these challenges:

Digital media for young children must have high-quality content, context, and usability. The media should be child-friendly and not detrimental to their physical or mental health (Pusat Data dan Teknologi Informasi Kemendikbud, 2022). Simple media such as posters, mind maps, puppets, statues, and miniature traffic lights can stimulate children's sensory and motor skills, engaging all their senses. Meanwhile, digital media in the form of audio-visual content, such as videos and interactive applications, can serve as supplementary tools for learning various concepts like color, sound, and shapes.

Young children need to be closely monitored to avoid exposure to inappropriate or harmful content. Teachers and parents must collaborate to prepare optimal digital media to ensure a smooth learning process (Kurniasih, 2019). Since young children may not yet be able to differentiate between positive and negative content, educators and parents must facilitate open discussions about what they see and how to assess information wisely. Emphasizing critical thinking and empathy early is essential to help children navigate the digital world more effectively.

DISCUSSION

This study explores how Islamic education is integrated into the Early Childhood Education (ECE) curriculum at TK Bina Putra Kledung Pacitan, particularly in building character in the digital era. The findings indicate that integrating Islamic education at TK Bina Putra involves instilling religious values through a holistic and adaptive approach to technological advancements. In implementing the curriculum, TK Bina Putra combines traditional teaching methods with digital innovations to ensure that children understand and embrace Islamic values well. This holistic approach includes classroom learning and extracurricular activities that integrate Islamic values. For example, children are taught about noble character through Islamic stories, the practice of sholat dhuha (voluntary prayer), and tahsin tafhiz (Qur'an recitation). This approach aims to comprehensively shape children's character, addressing intellectual, emotional, and spiritual aspects integral to Islamic education in ECE. The use of relevant methods in the digital age, such as Islam-based educational

apps and interactive media, helps children understand religious teachings in a way that aligns with technological developments.

A significant finding of the study is the importance of collaboration among educators, parents, and the community in integrating Islamic education. At TK Bina Putra, parental involvement is emphasized to support children using technology at home. This is crucial to ensure that religious values are maintained in every aspect of the child's life, both at school and at home. Parents are expected to play an active role in supporting school activities and helping children manage technology wisely. However, a major challenge is adapting the curriculum to the rapid advancement of digital technology. The digital era significantly impacts how children interact and access information. At TK Bina Putra, curriculum adjustments are made by utilizing positive and interactive digital media. This approach aims to ensure that children are academically intelligent and possess the emotional and spiritual intelligence needed to face challenges in the digital era.

The study further identifies that the ECE curriculum at TK Bina Putra adopts two integration models: the structural and cultural models. The structural model focuses on integrating Islamic values into the formal curriculum structure, while the cultural model emphasizes Islamic values through daily activities and practices at school. The implementation of both models aims to create a learning environment consistent with religious principles and support character development. Additionally, the study highlights the need to evaluate and review the integration strategies in Islamic education in ECE. Evaluating the effectiveness of teaching methods and curriculum adaptation in response to digital challenges is crucial for improving educational quality and achieving desired learning outcomes. This evaluation should involve all stakeholders, including educators, parents, and the community, to obtain constructive feedback and enhance the educational process.

Ultimately, integrating Islamic education into the ECE curriculum should be viewed as a strategic solution for developing a generation that is not only academically proficient but also has strong moral character. Character education that balances intellectual, emotional, and spiritual intelligence is key to addressing the changing times and future challenges. With a holistic and adaptive approach to technological advancements, TK Bina Putra aims to shape future generations that are morally upright and well-prepared for the dynamics of life in the digital era.

Based on observations and interviews conducted, several key findings have been identified. First, the integration of Islamic education at TK Bina Putra is carried out through the introduction of religious values in the daily activities of children, such as

sholat dhuha (voluntary prayer) and reading tahsin (Qur'an recitation). These activities are included in the formal curriculum and integrated into the children's daily routines, making these values a part of their habits.

Second, educators at TK Bina Putra use a holistic approach in implementing the curriculum, involving collaboration among the school, family, and community. This approach aims to create a learning environment that supports character development beyond the classroom. Third, challenges faced include adapting teaching methods to the rapid advancement of digital technology, such as using interactive and positive digital media as tools to convey religious values.

The integration of Islamic education in the ECE curriculum at TK Bina Putra Kledung Pacitan demonstrates effectiveness in instilling religious values from an early age, aligning with the importance of character education in shaping children's personalities. The instillation of values such as honesty, patience, and compassion through daily activities helps children become intellectually competent and develop emotional and spiritual intelligence. This reflects the fundamental principles of character education desired in an Islam-based curriculum.

However, significant challenges arise in the digital era. The rapid technological advancements require adjustments in teaching methods to ensure that children understand religious values and navigate technological challenges wisely. The use of positive and interactive digital media is one solution to adapt learning to contemporary developments. This media can introduce religious values in engaging ways that suit today's children's contexts.

The holistic approach applied at TK Bina Putra, involving collaboration between educators, families, and the community, proves effective in creating an environment that supports character development. This collaboration is crucial to ensure that religious values are taught at school and practiced in children's daily lives. Engaging families and the community makes character education more consistent and comprehensive.

The active role of parents in monitoring and guiding children's use of technology is also a significant focus. Parental involvement in overseeing and directing children's digital media use helps ensure that children receive beneficial information while being shielded from potential negative influences. This demonstrates that character education cannot rely solely on schools but requires close collaboration between home and educational institutions.

Thus, the strategy for integrating Islamic education into the ECE curriculum at TK Bina Putra Kledung Pacitan shows that integrating religious values into the

curriculum needs to be done adaptively, considering technological developments and changing times. Despite the challenges, the holistic and collaborative approach applied shows potential for building a generation that is not only academically intelligent but also possesses strong and moral character. This approach also provides a solid foundation for children to face various changes and dynamics of life in the digital era.

4. CONCLUSION

The research on integrating Islamic education into the Early Childhood Education (ECE) curriculum at TK Bina Putra Kledung Pacitan reveals that the holistic approach applied effectively shapes children's character in the digital era. The integration of character education in the ECE curriculum at TK Bina Putra combines religious values with traditional teaching methods and digital innovations. The implementation of the integration of character education in the ECE curriculum is expressed through activities such as sholat dhuha (voluntary prayer) and reading tahsin (Qur'an recitation), which are incorporated into daily routines, supporting comprehensive character development through intellectual, emotional, and spiritual aspects. Islam-based digital media helps children understand religious teachings in a manner that aligns with current technological advancements.

The study also identifies significant challenges in adapting teaching methods to rapid technological progress. Collaboration among educators, parents, and the community is crucial for ensuring consistent integration of religious values. Active parental involvement in monitoring children's technology use is key to preserving religious values and mitigating potential negative impacts of technology. Regular evaluation and review of curriculum implementation strategies are necessary to ensure the effectiveness of teaching methods and the relevance of the curriculum to the evolving times. This approach aims to build a generation that is not only academically proficient but also possesses strong character and is prepared to face challenges in the digital era. The shortcoming of this study is the limitedness of the informants (children's parents), where all parents have different aptitudes and intellects, so some of their answers don't meet the indicators.

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