



An Analysis of the Dhuha Prayer Program in Shaping Religious Character among 5–6-Year-Olds in Kindergarten

Nur Izzah Qistina^{1*}, Khadijah²

¹⁻²Universitas Islam Negeri Sumatera Utara Medan, Indonesia

*Corresponding Author: Nur Izzah Qistina,

E-mail: nurizzah1002@gmail.com

Received: May 10, 2025

Revised: May 13, 2025

Accepted: May 16, 2025

Online: June 11, 2025

ABSTRACT

Religious character development in early childhood is a fundamental aspect of moral and spiritual education, laying the groundwork for lifelong values and behavior. One effective approach to fostering religious character is through habituating acts of worship from an early age. This study aims to analyze the implementation of the dhuha prayer program in shaping the religious character of early childhood learners at kindergarten. A qualitative descriptive method was employed, utilizing data collection techniques such as in-depth interviews, observation, and document analysis. The research subjects included the principal, teachers, and students in group B at Al-Fikri Integrated Islamic Kindergarten. The object of this study was the process of implementing the dhuha prayer program as a medium for religious character formation. Data analysis was conducted through data reduction, data display, and conclusion drawing. The findings indicate that the dhuha prayer program is conducted regularly through a habituation and exemplary approach led by teachers. Children are trained to perform dhuha prayer in congregation, recite short prayers, and internalize the meaning of worship from an early age. The program positively influences the development of religious character, reflected in increased awareness of worship, discipline, and responsibility toward religious practices. Challenges encountered include varying levels of understanding among children and inconsistency in practice at home. Overall, the program is effective in instilling religious values in early childhood education.

Keywords: *Dhuha Prayer Program, Religious Character, Early Childhood*

Journal Homepage

<https://ejournaluinmybsk.ecampus.id/index.php/ijecer/index>

This is an open access article under the CC BY-NC-SA license

<https://creativecommons.org/licenses/by-nc-sa/4.0/>

How to cite:

Qistina, N. I., & Khadijah, K. (2024) An Analysis of the Dhuha Prayer Program in Shaping Religious Character among 5–6-Year-Olds in Kindergarten. *Indonesian Journal of Early Childhood Educational Research (IJECEER)*, 4(1), 214-224. <https://doi.org/10.31958/ijecer.v3i1.15283>

Published by:

Universitas Islam Negeri Mahmud Yunus Batusangkar, Indonesia

INTRODUCTION

Character education is one of the fundamental goals of education (Andrianie et al., 2021; Febriani et al., 2023; Nuruzzaman et al., 2023). Character can be shaped through the influence of parents, teachers, and the surrounding environment, with the aim of instilling moral values so that children can behave well toward God, themselves, others, and all of God's creations (Ismanto et al., 2021; Nikmah, 2023). The values of character education in early childhood are diverse and can serve as a reference and guideline for determining the appropriate methods of implementation, ensuring that children are able to internalize these values and be accepted within society (Aisyah et al., 2021). Good character education has a positive impact on children, whereas improper implementation may result in negative consequences (Hidayati et al., 2022; Tatminingsih, 2016; Warmansyah et al., 2024).

The dhuha prayer program is a routine practice of sunnah prayer performed in the morning, designed for children aged 5–6 years with the aim of fostering their religious

character (Paujiah et al., 2022). Early childhood is a critical period often referred to as the “golden age,” a unique window that occurs only once in a person’s developmental life (Ailah et al., 2025; Purwaningsih & Syamsudin, 2022; Suhada MR & Hanum, 2025). During this golden age, character formation is particularly crucial. Santrock (2017) explains that early childhood development encompasses various aspects, including physical, cognitive, socio-emotional, social context, moral, language, self-identity, and gender development. Suryana (2013), adds that children must be stimulated not only cognitively but also in terms of physical-motor, language, socio-emotional, and religious-moral aspects. Therefore, character education must begin as early as possible. Early childhood is an ideal phase for instilling positive values into each child’s personality.

Religious character in children can be reflected through their moral behavior. Parents play a crucial role as primary role models by embodying virtuous qualities and providing protection for their children (Cahyaningrum et al., 2017). This supportive presence fosters feelings of love, security, appreciation, and parental support in children. Conversely, when children feel discomfort or lack of support, they tend to reject guidance, become unresponsive, and show indifference toward others (Fauziah et al., 2021:7). Religious character values can be instilled by nurturing a child’s relationship with Allah SWT through practicing His commandments and avoiding His prohibitions. Practical examples include reciting the Qur’an, teaching children how to perform prayer, and engaging them in other forms of worship. Additionally, it is essential to cultivate harmonious living within the community, fostering mutual support and positive interaction with the surrounding environment (Santy Andrianie et al., 2022:6).

Early childhood refers to a group of children undergoing unique stages of growth and development, encompassing spiritual-moral, physical-motor, cognitive, socio-emotional, language, and artistic aspects Khadijah, , early childhood development is categorized into four age stages: infancy (birth to 12 months), toddlerhood (1–3 years), preschool age (3–6 years), and early school age (6–8 years). Therefore, it is crucial to provide learning experiences tailored to each developmental stage. Teaching religious practices in early childhood education (ECE), particularly instilling habits of worship, presents unique challenges, as religious practices are often abstract concepts not easily grasped by young learners. To address this, it is essential to design and implement effective learning strategies that enable children to understand and apply abstract religious concepts in daily life. According to the Regulation of the Minister of Education No. 58 of 2009 on the Standards for Formal Early Childhood Education, five developmental aspects must be addressed: religious and moral values, physical-motor skills, language, socio-emotional development, and cognition. One of the goals of this developmental approach is to strengthen religious values, including through the practice of dhuha prayer, with the expectation that children will gradually understand the movements and recitations involved (Samsinar, Sitti Fatimah, 2022).

The implementation of a dhuha prayer program for children aged 5–6 years, guided by teachers, serves as an effort to instill religious character from an early age. Character education is expected to encourage children to become morally upright individuals with noble character (Santrock, 2010). Religious character is reflected in behaviors that comply with religious teachings, demonstrate tolerance toward other faiths, and show respect for differences in belief (Mutiawati, 2019). Through consistent practice, children are trained not only in ritual worship but also in embodying values of discipline, responsibility, and obedience. This program is designed to create a holistic foundation, integrating moral, spiritual, and social aspects to prepare children for living harmoniously within a diverse society.

Preliminary observations conducted at Al-Fikri Integrated Islamic Kindergarten showed that students in Group B begin each school day by lining up, exchanging greetings with teachers, reciting morning prayers, and performing dhuha prayer in congregation. This daily routine reflects the school's commitment to integrating religious values into the learning process under the guidance of teachers. Observations indicate that the children have internalized these routines, suggesting the program's positive influence. Motivated by these findings, the researcher seeks to explore in greater depth how the dhuha prayer program contributes to the development of religious character in early childhood at Al-Fikri Integrated Islamic Kindergarten.

The routine implementation of the dhuha prayer every morning, alongside daily activities such as learning to read the Qur'an (iqro), reading, and writing, reflects the school's effort to integrate religious practices into the educational environment. The dhuha prayer is performed at the start of each day, immediately following the morning assembly. Observations of this practice indicate that students have developed a habitual understanding of the religious routines established by the school and guided by teachers. This condition highlights the importance of examining how such a program contributes to the formation of children's religious character. Therefore, this study aims to analyze the implementation of the dhuha prayer program in shaping the religious character of children aged 5–6 years. The findings are expected to provide insights into the role of religious habituation in early childhood education and its impact on fostering moral and spiritual values from an early age.

RESEARCH METHODOLOGY

Research Method

This study employed a qualitative descriptive method aimed at describing phenomena as they occur in their natural setting. This approach prioritizes the collection of descriptive data from various sources, including in-depth interviews, observations, and document analysis, to explore individual experience (Waruwu, 2023). Qualitative descriptive research is intended to provide a detailed account of a particular situation or phenomenon without manipulation, emphasizing factual and contextual understanding.

Research Site

The research was conducted at Al-Fikri Integrated Islamic Kindergarten, an early childhood education institution located in Aek Marbatu, Kampung Pajak Village, NA IX-X Subdistrict, North Labuhanbatu Regency.

Research Subjects and Objects

The subjects of this study were the children enrolled at Al-Fikri Integrated Islamic Kindergarten, specifically those in Group B (ages 5–6 years) participating in the dhuha prayer activities led by teachers. Additionally, the research subjects included the class teachers and the principal, who were interviewed to obtain information regarding the implementation of the dhuha prayer program and its role in shaping children's religious character. The object of this study was the implementation process of the dhuha prayer program as a means of fostering religious character in early childhood, including the structure and strategies used in the program.

Data Collection Techniques

The data collection techniques included interviews, observations, and documentation. Interviews were conducted with teachers to gather information regarding their understanding and application of religious and disciplinary character education in children. Observations were carried out to examine the actual practice of the dhuha prayer program and its role in shaping the religious character of 5–6-year-old children. Documentation was also utilized as an additional method for collecting relevant data from institutional records and materials.

Instrument Grid

Table 1. Indicators of Religious Character in Children Aged 5–6 Years

No	Variable	Aspect	Indicator	Description
	Religious Character	Obedience to Allah SWT	1. Able to demonstrate discipline in performing prayer on time	BB/MB/BSH/BSB
			2. Able to show generosity and willingness to share	
		Habitual Worship	1. Able to recall prayer movements	
			2. Able to say <i>bismillah</i> before activities and <i>alhamdulillah</i> after activities	
		Understanding Noble Acts	Able to say greetings (<i>salaam</i>) when entering the classroom	
		Recognizing Good & Bad	1. Able to apologize when making a mistake	
			2. Able to say thank you when receiving something	
		Respect for Tolerance	Able to befriend anyone without discrimination	

Notes: BB (*Belum Berkembang – Not Yet Developed*), MB (*Mulai Berkembang – Beginning to Develop*), BSH (*Berkembang Sesuai Harapan – Developing as Expected*), BSB (*Berkembang Sangat Baik – Very Well Developed*)

Data Analysis Technique

The data analysis in this study used triangulation, as suggested by Sugiyono (2013). Triangulation is a method of verifying data validity by cross-checking information from different sources or methods to ensure credibility. The analysis process consisted of three main steps: 1) Data Reduction – This involved summarizing, selecting essential information, and focusing on key aspects while identifying patterns or themes and eliminating irrelevant data; 2) Data Display – The reduced data were then organized and presented visually using tables, charts, diagrams, or other formats to facilitate interpretation and understanding. This step allowed the researcher to comprehend the situation more clearly, plan subsequent actions, and make informed decisions; 3) Conclusion Drawing and Verification – The final step involved drawing conclusions and verifying them. Preliminary conclusions were

considered provisional and were revised or confirmed based on further data validation and supporting evidence.

RESULTS AND DISCUSSION

This study analyzes whether religious character has been cultivated in children through the daily implementation of the dhuha prayer program. The findings were obtained from in-depth interviews with teachers and the principal regarding religious character in the dhuha prayer program. Based on observations and interviews conducted over a two-week period at Al-Fikri Integrated Islamic Kindergarten, Aek Marbatu Hamlet, Kampung Pajak Village, NA IX-X Subdistrict, North Labuhanbatu Regency, North Sumatra, from April 11 to 28, it was found that the dhuha prayer is routinely performed every morning before the start of learning activities. The teacher recites the prayer aloud, followed by the children, including the intention (niyyah), prayer movements, remembrance (dhikr), and daily supplications such as the parents' prayer, study prayer, and morning prayer.



Figure 1. Children Performing the Dhuha Prayer Program

The dhuha prayer is performed inside the classroom, while the ablution process is taught using a “wudhu clap” technique to help children memorize the sequence of ablution steps. Actual practice of ablution is carried out during assessments to evaluate whether the children have successfully remembered what has been taught. The teacher instructs the children to align their prayer rows, positioning their feet shoulder-width apart, and directs them to focus during prayer. Supporting factors in implementing the dhuha prayer include parental upbringing, while challenges arise from the varying character and developmental readiness of each child. The teacher provides continuous guidance and supervision throughout the prayer, ensuring that the process runs smoothly. Some children still engage in playful behavior during prayer but can be gently corrected by the teacher. No significant obstacles were encountered during the dhuha prayer implementation, and the children generally followed the teacher’s instructions without resistance. The dhuha prayer is believed to enhance the children's faith and piety from an early age. Evaluation was conducted through observation during the prayer, focusing on aspects such as recitation accuracy, prayer movements, and behavioral discipline. For example, if a child was caught playing during the dhuha prayer, they would be gently reminded and encouraged to recite istighfar as a corrective action.

Based on the evaluation instrument and observations across five religious character indicators:

The first aspect assessed was obedience to Allah SWT. The indicator of this aspect was the children's ability to demonstrate discipline in performing dhuha prayer on time. The findings showed that all children consistently performed dhuha prayer punctually, as the prayer was scheduled before formal learning began. If a child missed the group prayer, they were instructed to perform it individually. The second indicator was the ability to exhibit commendable behavior, such as willingness to share; the researcher observed that most children already displayed sharing behavior, although some were still developing this trait.

Obedience to Allah SWT is the core of a Muslim's faith, reflecting a servant's submission to the Creator by fulfilling His commands and avoiding His prohibitions. This obedience extends beyond ritual practices such as prayer and fasting, encompassing ethical, social, economic, and legal behavior. True obedience means believing that Allah's laws are supreme, prioritizing divine guidance over personal desires or societal norms. A devout Muslim adheres to the Qur'an and Sunnah as the ultimate guides in all aspects of life. Among the forms of obedience is performing the five daily prayers and practicing recommended Sunnah prayers such as dhuha. Shaykh Abdul Aziz bin Baz explains that after reciting Al-Fatihah in dhuha prayer, one may read any surah from the Qur'an, with a minimum of two rak'ahs concluded by salam (Muhammad, 2019:130-131). According to Siregar, (2021), dhuha prayer is a Sunnah prayer performed after sunrise (approximately 07:00 AM) until just before the sun reaches its zenith (before noon), consisting of at least two rak'ahs and up to twelve rak'ahs.

The Second aspect assessed was habitual worship. Indicators included the child's ability to remember prayer movements and to say bismillah before activities and alhamdulillah afterward. Observations showed that the children had successfully memorized the prayer movements and consistently recited bismillah and alhamdulillah before and after their activities. Establishing habitual worship plays a vital role in shaping an individual's spiritual and moral character. In the educational context, habituating worship is an essential step in internalizing religious values into daily life. This includes practices such as prayer, fasting, almsgiving, and pilgrimage, which foster discipline, responsibility, and closeness to God. Research indicates that regular religious practices in childhood and adolescence promote a sense of responsibility and strengthen spiritual awareness. For example, children who are accustomed to praying from an early age develop patience, discipline, and self-control. Performing congregational prayers at school further cultivates discipline and reinforces social bonds among peers. In addition, routine religious practices instill an ongoing awareness of life's higher purpose—drawing closer to God and maintaining good relations with others (Asbar & Setiawan, 2022). This habituation also contributes to creating a positive-value environment, directly benefiting an individual's mental and emotional well-being. Regular worship encourages time management and prioritization of spiritual obligations over worldly matters (Kusuma, 2018).

The third aspect is understanding noble behavior. The indicator for this aspect is the ability to greet (salaam) upon entering the classroom. Based on the researcher's observation, most children were already able to greet when entering the classroom, although some still required occasional reminders from the teacher. Understanding noble behavior is a crucial element of character education. Noble behavior refers to virtues that are valued in society, such as honesty, compassion, responsibility, politeness, and wisdom. Such behaviors are not only accepted but also respected and expected in daily life (Badawi, 2019). Character education aims to instill an understanding of these virtues in children, so they not only recognize what is good but also develop the desire to practice these behaviors in their own lives. This can be achieved through various learning methods, such as moral storytelling, group discussions, and role modeling by individuals known for their exemplary character.

Therefore, character education that promotes noble behavior should be integrated into all aspects of a child's life, whether at home, at school, or in the broader community (Zuhra et al., 2024).

The fourth aspect is recognizing good and bad behavior. The indicators include the ability to apologize when making a mistake and the ability to say thank you when receiving something. Observations showed that the children were already able to apologize without being reminded by the teacher and could say thank you independently when receiving something. Understanding good and bad behavior plays a significant role in both personal and social development. Good behavior refers to actions that align with moral, religious, and social norms, while bad behavior represents actions that contradict these values and often cause harm to oneself or others. In the context of character education, it is essential for students to comprehend the differences between good and bad behavior as well as the consequences of their actions. This awareness helps them make wiser and more responsible decisions. Good behavior—such as respecting parents, speaking politely, and helping others—brings positive outcomes for both the individual and the community. Conversely, bad behavior—such as lying, stealing, or being rude—damages social relationships and erodes trust. Effective character education teaches children to make thoughtful choices that benefit themselves and others. This learning process should not rely solely on theory but must also be reinforced through real-life examples set by teachers, parents, and other role models (Sahnan, 2024).

The fifth aspect is respecting differences and fostering tolerance. The indicator for this aspect is the ability to befriend anyone regardless of differences. Observations revealed that the children formed friendships without discrimination. Although all students in the school shared the same Islamic faith, tolerance in this context also involved accepting differences in physical traits, such as height or appearance. In today's increasingly globalized world, it is crucial to teach tolerance and respect for diversity. Every individual, regardless of background, deserves equal respect and recognition. Respecting differences means embracing diversity in various forms, including religion, ethnicity, culture, and perspectives. Education that instills tolerance helps create a peaceful and harmonious society. Tolerance involves not only accepting visible differences but also understanding and respecting differing beliefs and viewpoints. In this regard, character education plays a pivotal role in shaping individuals who can coexist peacefully amidst diversity (Sari et al., 2024).

These five aspects—obedience to Allah, habitual worship, understanding noble behavior, recognizing good and bad behavior, and respecting differences and tolerance—serve as foundational pillars in developing a strong and harmonious character. Through education that addresses each of these dimensions, individuals grow not only in academic intelligence but also in moral integrity, spiritual closeness, and the capacity to live harmoniously with others despite differences. These aspects are interrelated and mutually reinforcing, shaping a better, wiser, and more tolerant generation.

Character education is a direct approach to moral education, teaching children the basic principles of morality to prevent them from engaging in harmful or immoral behavior (Santrock, 2010). According to Ratna Megawangi, character education is “an effort to educate children to make wise decisions and practice them in daily life, enabling them to make positive contributions to their environment” (Tsauri, 2015). John Dewey, as cited by Muslich, views education as a process of developing fundamental intellectual and emotional capacities directed toward nature and fellow human beings. Among these capacities, character plays a critical role (Andrianie et al., 2021). Imam Al-Ghazali, on the other hand, defines character as being closely linked to *akhlaq* (ethics), describing it as spontaneous human behavior that

arises naturally, without deliberate thought, because it has become ingrained within the person (Gunawan, 2022).

According to Ulil Amri Syarif, religiosity is defined as an attitude and behavior that adheres to one's religious teachings, respects the worship practices of other religions, and maintains harmonious relationships with people of different faiths. A religious person believes that all existence in the universe is tangible proof of God's presence (Nikmah, 2023). Religious character reflects a commitment to following religious teachings, respecting the worship of others, and fostering peaceful coexistence among people of different beliefs. At its core, religious values are regarded as the highest form of truth, surpassing all other values, as they originate from divine truth. Therefore, the ultimate goal of religious values is to achieve harmony in all aspects of life, including alignment between human will and divine commandments, between speech and action, and between belief and practice (Aulia et al., 2022).

CONCLUSION

This study concludes that the implementation of the dhuha prayer program at Al-Fikri Integrated Islamic Kindergarten effectively contributes to the formation of religious character in children aged 5–6 years. The findings reveal that daily dhuha prayer, guided by teachers through recitations and movements, fosters children's understanding and practice of prayer rituals, enabling them to memorize intentions, movements, and supplications, and encouraging independent practice at home. The program positively impacts children's religious behavior, evidenced by increased faith, awareness of the purpose of dhuha prayer as a means of seeking blessings from Allah, and improved attitudes toward parents, teachers, and peers. The children demonstrate politeness, emotional regulation, honesty, and discipline in daily interactions, and habitually say bismillah and alhamdulillah during activities. They exhibit noble behaviors such as respecting others, helping, maintaining cleanliness, responsibility, fairness, apologizing when wrong, and expressing gratitude. Tolerance is also developed, shown by their ability to accept differences among friends. Notably, the school consistently implements dhuha prayer even on special activity days, reflecting its commitment to religious character education. These findings imply that integrating daily religious practices in early childhood education can holistically support moral, spiritual, and social development from an early age.

ACKNOWLEDGEMENT

The researcher extends sincere gratitude to the foundation, teachers, staff, and students of Al-Fikri Integrated Islamic Kindergarten for their valuable support and participation in this study. Their cooperation and enthusiasm were essential to the success of the research. Appreciation is also expressed to colleagues and the promotor for their guidance throughout the research process, as well as to the researcher's family for their unwavering encouragement and prayers.

REFERENCES

- Ailah, C., Priyanti, N., & Anggraeni, R. I. (2025). Exploring the Impact of Parental Nutrition Literacy on Early Childhood Physical-Motor Development : A Case Study. *Indonesian Journal of Early Childhood Educational Research*, 4(1), 1–10. <https://doi.org/10.31958/ijecer.v4i1.14931>
- Aisyah, Salehudin, M., Yatun, S., Yani, Komariah, D. L., Aminda, N. E. R., Hidayati, P., & Latifah, N. (2021). Persepsi Orang Tua Dalam Pendidikan karakter Anak Usia Dini Pada
-

- Pembelajaran Online di Masa Pandemi Covid-19. *PEDAGOGI: Jurnal Anak Usia Dini Dan Pendidikan Anak Usia Dini*, 7(1), 60–75. <https://doi.org/10.30651/pedagogi.v7i1.6593>
- Andrianie, S., Arofah, L., & Ariyanto, R. D. (2021). *Karakter Religius Sebuah Tantangan Dalam Menciptakan Media Pendidikan Karakter*. CV. Penerbit Qiara Media.
- Asbar, A. M., & Setiawan, A. (2022). Nilai Aqidah, Ibadah, Syariah Dan Al-Dharuriyat Al-Sittah Sebagai Dasar Normatif Pendidikan Islam. *AJIE: Al-Gazali Journal of Islamic Education*, 1(1), 88–101. <https://staialgazalibulukumba.ac.id/jurnal/index.php/AJIE/article/view/7>
- Aulia, A., Diana, & Setiawan, D. (2022). Pentingnya Pembelajaran Musik untuk Anak Usia Dini. *Jurnal Golden Age*, 6(1), 160–168. <https://ejournal.hamzanwadi.ac.id/index.php/jga/article/view/4693>
- Badawi. (2019). Pendidikan Karakter Dalam Pembentukan Akhlak Mulia Di Sekolah. *Seminar Nasional Pendidikan*, 207–218. <https://jurnal.umj.ac.id/index.php/SEMNASFIP/index>
- Cahyaningrum, E. S., Sudaryanti, S., & Purwanto, N. A. (2017). Pengembangan Nilai-Nilai Karakter Anak Usia Dini Melalui Pembiasaan Dan Keteladanan. *Jurnal Pendidikan Anak*, 6(2), 203–213. <https://doi.org/10.21831/jpa.v6i2.17707>
- Fauziah, H. U., Suhartono, E., & Pudjantoro, P. (2021). *Implementasi penguatan pendidikan karakter religius*. 1(4), 437–445. <https://doi.org/10.17977/um063v1i4p437-445>
- Febriani, H., Anesty Mashudi, E., & Tewari, V. (2023). The Importance of the Roles of Parents and Teachers in Cultivating Honesty in Early Childhood Characters. *Indonesian Journal of Early Childhood Educational Research (IJECEER)*, 2(2), 71. <https://doi.org/10.31958/ijecer.v2i2.11499>
- Gunawan, H. (2022). *Pendidikan Karakter Konsep dan Implementasi*. Alfabeta CV.
- Hidayati, W. R., Warmansyah, J., & Zuhendri, Z. (2022). Upaya Penguatan Nilai-Nilai Karakter Islam Moderat pada Satuan Pendidikan Anak Usia Dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(5), 4219–4227. <https://doi.org/10.31004/obsesi.v6i5.1756>
- Ismanto, W., Munzir, T., Ratnasari, S. L., Sutjahjo, G., & Ciptono, C. (2021). Karakteristik Individu Dan Kepemimpinan Terhadap Kinerja Melalui Kompetensi Guru. *Jurnal Dimensi*, 10(3), 619–637. <https://doi.org/10.33373/dms.v10i3.3934>
- Kusuma, D. (2018). Pembentukan Karakter Religius Melalui Pembiasaan Sholat Berjamaah. *Jurnal Kewarganegaraan*, 2(2), 38. <https://doi.org/10.46244/buahhati.v6i2.589>
- Muhammad, D. (2019). *Shalat-Shalat Tathawwu*. Uwais Inspirasi Indonesia.
- Mutiawati, Y. (2019). Pembentukan Karakter Religius Pada Kegiatan Makan Anak Di Pendidikan Anak Usia Dini. *Al-Gazali Journal of Islamic Education*, 6(2), 165–174. <https://doi.org/10.31316/jk.v2i2.1294>
- Nikmah, F. (2023). Pendidikan Karakter Religius Anak Usia Dini di Era Digital dalam
-

- Perspektif Al-Qur'an. *Tinta Emas: Jurnal Pendidikan Islam Anak Usia Dini*, 2(1), 1–14. <https://doi.org/10.35878/tintaemas.v2i1.678>
- Nuruzzaman, M. A., Darussalam, A. F., & Aisyah, A. (2023). Pesantren-Based Character Education in Counteracting Juvenile Delinquency: A Case Study at Fadlillah Islamic Boarding School. *JIES: Journal of Islamic Education Students*, 3(2), 105–116. <https://doi.org/10.31958/jies.v3i2.10612>
- Paujiah, P., Fitrianor, F., Hamdani, R., Mutmainah, A. S., Subandi, S. A., & Ramli, A. (2022). Pembiasaan Salat Duha sebagai Implementasi Visi Sikap Religius Anak di Taman Kanak-Kanak. *Dirasat: Jurnal Manajemen Dan Pendidikan Islam*, 8(2), 183–193. <https://doi.org/10.26594/dirasat.v8i2.3122>
- Purwaningsih, C., & Syamsudin, A. (2022). Pengaruh Perhatian Orang Tua, Budaya Sekolah, dan Teman Sebaya Terhadap Karakter Religius Anak. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(4), 2439–2452. <https://doi.org/10.31004/obsesi.v6i4.2051>
- Sahnan. (2024). Urgensi Akhlak, Etika Dan Moral Dalam Pergaulan. *Jurnal Kualitas Pendidikan*, 2(2), 201–207. <https://ejournal.edutechjaya.com/index.php/jkp/article/view/737>
- Samsinar, Sitti Fatimah, R. A. (2022). *Pendidikan Karakter Anak Usia Dini* (pertama). Akademiia Pustaka.
- Santrock, J. W. (2010). *Psikologi Pendidikan* (kedua). Kencana Prenada Media Group.
- Santrock, J. W. (2017). *Psikologi Pendidikan* (2nd ed.). Kencana Prenada Media Group.
- Sari, E., Hestiana, I., & Nurlita, R. (2024). Membangun Pengetahuan dan Sikap Toleransi Melalui Pembelajaran Pendidikan Kewarganegaraan di Sekolah Dasar. *Jurnal Pendidikan Guru Sekolah Dasar*, 1(3), 9. <https://doi.org/10.47134/pgsd.v1i3.451>
- Siregar, A. M. (2021). *Fiqih Shalat Sunnah*. Guemedia Group.
- Suhada MR, S., & Hanum, R. (2025). Unveiling the Role of Smart Pinwheel Media in Supporting Alphabet Recognition Among 4-5-Year Olds. *Journal of Islamic Education Students (JIES)*, 5(1), 12. <https://doi.org/10.31958/jies.v5i1.14014>
- Suryana, D. (2013). *Pendidikan Anak Usia Dini Teori Dan Praktik Pembelajaran*. UNP Prees Padang.
- Tatminingsih, S. (2016). Hakikat Anak Usia Dini. *Perkembangan Dan Konsep Dasar Pengembangan Anak Usia Dini*, 1, 1–65. <https://repository.ut.ac.id/4707/1/PAUD4306-M1.pdf>
- Tsauri, S. (2015). *Pendidikan Karakter Peluang Dalam Membangun Karakter Bangsa*. IAIN Jember Press.
- Warmansyah, J., Sari, M., Zalzabila, Z., Yulia, N., Siregar, R. Y., & Wiliani, S. (2024). Integrating Sumbang Duo Baleh Values into Early Childhood Character Education through Interactive Google Sites Media. *Ta'dib*, 27(2), 311–319. <https://doi.org/10.31958/jt.v27i2.13494>
-

- Waruwu, M. (2023). Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif dan Metode Penelitian Kombinasi (Mixed Method). *Jurnal Pendidikan Tambusai* 2, 7(1), 2896–2910. <https://doi.org/10.36706/jbti.v9i2.18333>
- Zuhra, N. A., Harahap, A. M., & Gusmaneli, G. (2024). Dasar-Dasar Pendidikan Karakter Membangun Siswa Berakhlak Mulia. *Jurnal Media Akademik (JMA)*, 2(11). <https://jurnal.mediaakademik.com/index.php/jma/article/view/898>
-

Copyright Holder :

© Qistina & Khadijah. (2025).

First Publication Right :

© Indonesian Journal of Early Childhood Educational Research

This article is under:

