

Habituation of Dhuha Prayer in Strengthening Early Childhood Piety at Raudhatul Athfal

Taranisa Baroro Purbo^{1✉}, Fajar Syarif², Muh. Ubaidillah Al Ghifary³

^{1,2,3}Islamic Religious Education Study Program (PAI), Postgraduate Study Program, Institute of Al-Qur'an Science (IIQ) Jakarta
 Email: nisatara911@gmail.com
 DOI: 10.31958/jies.v5i2.16623

Article info

Abstract

Article History

Received:

11/09/2025

Revised:

23/10/2025

Accepted:

30/11/2025



Corresponding author

Moral education in early childhood plays a crucial role in shaping character, spiritual awareness, and lifelong religious commitment. One effective approach within Islamic education is the habituation of daily worship practices to internalize moral values from an early age. This study aims to examine how the habituation of Dhuha Prayer contributes to strengthening individual piety among early childhood learners. Using a qualitative approach with a phenomenological perspective, the research explores children's lived experiences and the educational strategies implemented by teachers and parents. Data were collected through observation, in-depth interviews, documentation, and developmental assessment records involving principals, teachers, parents, and children aged 4–6 years. The findings indicate that consistent Dhuha Prayer practice, supported by teacher role modeling, structured religious routines, and active parental involvement, significantly enhances children's spiritual awareness, discipline, emotional regulation, and positive social behavior. Religious habituation fosters piety not merely as ritual compliance but as an internalized moral character reflected in daily actions. Although challenges arise from developmental characteristics and diverse family backgrounds, adaptive strategies such as creative learning methods and intensive school–parent communication strengthen program effectiveness. The study concludes that integrating Dhuha Prayer habituation within an Islamic character-based curriculum is an effective strategy for fostering early childhood moral development and individual piety.

Keywords: Moral Education, Dhuha Prayer, Individual Piety

Abstrak

Pendidikan moral pada anak usia dini memiliki peran penting dalam membentuk karakter, kesadaran spiritual, dan komitmen keberagamaan jangka panjang. Salah satu pendekatan dalam pendidikan Islam adalah pembiasaan ibadah harian sebagai sarana internalisasi nilai moral sejak dini. Penelitian ini bertujuan mengkaji bagaimana pembiasaan shalat Dhuha berkontribusi dalam memperkuat ketakwaan individu anak usia dini. Penelitian menggunakan pendekatan kualitatif dengan perspektif fenomenologis untuk memahami pengalaman anak serta strategi pendidikan yang diterapkan oleh guru dan orang tua. Data dikumpulkan melalui observasi, wawancara mendalam, dokumentasi, serta catatan penilaian perkembangan yang melibatkan kepala sekolah, guru, orang tua, dan anak usia 4–6 tahun. Hasil penelitian menunjukkan bahwa pelaksanaan shalat Dhuha secara konsisten, didukung keteladanan guru, rutinitas keagamaan terstruktur, dan keterlibatan aktif orang tua, berkontribusi terhadap peningkatan kesadaran spiritual, kedisiplinan, pengendalian emosi, serta perilaku sosial positif. Pembiasaan ibadah membentuk ketakwaan bukan sekadar rutinitas ritual, tetapi

sebagai karakter moral yang terinternalisasi dalam kehidupan sehari-hari. Meskipun terdapat tantangan perkembangan dan latar belakang keluarga yang beragam, strategi pembelajaran kreatif serta komunikasi intensif sekolah-orang tua mendukung efektivitas pendidikan moral berbasis pembiasaan.

Kata Kunci: Pendidikan Moral, Shalat Dhuha, Ketakwaan Individu

INTRODUCTION

The Indonesian education system is currently confronted with increasingly complex moral challenges, particularly reflected in the rising incidence of juvenile delinquency, violence, and substance abuse among children and adolescents (Saleha et al., 2022). Reports indicate alarming trends, including widespread exposure to violence and involvement in risky behaviors within educational environments (Maromi et al., 2024; Sabaruddin, 2020). These phenomena pose serious threats to the moral integrity and future sustainability of the nation. While advancements in science and technology have expanded access to knowledge and learning opportunities, they have simultaneously introduced new risks by facilitating moral deviation when not accompanied by strong ethical foundations (Azizah et al., 2024; Qodri, 2017). This condition highlights the urgent need for education that not only emphasizes cognitive achievement but also prioritizes moral and spiritual development from an early age.

Early childhood, commonly referred to as the golden age (0–6 years), represents a critical developmental phase during which children possess a high capacity for absorbing values, habits, and behavioral patterns. At this stage, moral and spiritual education plays a foundational role in shaping children's cognitive, emotional, and social development. Scholars emphasize that moral formation initiated in early childhood significantly influences later behavior and character. Warmansyah et al. (2023) argue that early childhood is a sensitive period for value internalization, necessitating the integration of religious and moral education within learning environments. Similarly, Puspitasari & Hidayatulloh (2020) demonstrate that value-based learning methods, such as storytelling rooted in Islamic narratives, effectively instill moral-spiritual values appropriate to children's developmental characteristics.

Moral and spiritual education is not solely the responsibility of educational institutions but requires strong collaboration between schools and families. Parental involvement is widely recognized as a determining factor in children's moral development (Imara et al., 2024; Qistina & Khadijah, 2025; Warmansyah et al., 2023b). Fadillah (2024) emphasizes that parenting styles and parental engagement significantly influence character and moral education outcomes in early childhood. Harahap & Armanila (2023) further assert that moral-spiritual leadership from educators and parents facilitates the development of moral knowing, moral feeling, and moral action, which together form a holistic character education framework. Without consistent reinforcement at home and school, moral education risks becoming fragmented and ineffective.

Despite its recognized importance, the implementation of moral and religious education in early childhood faces numerous challenges. Globalization, rapid technological advancement, and exposure to diverse value systems often weaken the internalization of religious and moral values among children (Fauzi, 2018; Hasanah et al., 2024; Jannah et al., 2023; Schuhmacher et al., 2023; Soraya, 2020). Studies reveal that limited parental supervision, insufficient moral content in curricula, and minimal understanding of religious practices among young learners contribute to moral ambiguity in early childhood (Harefa et al., 2023; Nadia & Afrianingsih, 2024). Additionally, unrestricted access to digital media can expose children to conflicting moral messages, underscoring the need for structured moral guidance within educational settings.

Islamic educational institutions, particularly Raudlatul Athfal (RA), play a strategic role in addressing these challenges by integrating moral education and piety (*taqwa*) into early childhood learning. Moral education in Islamic pedagogy is inseparable from the cultivation of faith and character, as emphasized in the Qur'an and Hadith. Research highlights that Islamic institutions are uniquely positioned to nurture moral values through habituation, role modeling, and structured religious activities embedded in daily routines. Rofiah (2021) demonstrates that systematic moral education in RA settings contributes to the development of children's spiritual intelligence, while Friyadi (2024) underscores the importance of introducing prayer practices as foundational elements of Islamic moral education.

One effective approach to moral education in Islamic early childhood institutions is habituation through religious practices, particularly the performance of *Dhuha* Prayer. Habituation enables children to internalize values through repeated practice, gradually transforming actions into character traits (Huda et al., 2022; Mulyanti & Bayan, 2022). Scholars argue that regular engagement in *Dhuha* Prayer fosters discipline, spiritual awareness, responsibility, and emotional regulation in children. Studies by Wahidah & Maemonah (2020) suggest that moral reasoning in early childhood develops optimally when supported by consistent moral environments, while Sari & Rozana (2024) highlight that integrating religious values with moral literacy strengthens children's ethical understanding and identity formation.

Based on these considerations, this study focuses on moral education oriented toward strengthening children's relationship with Allah through the habituation of congregational *Dhuha* Prayer at Raudhatul Athfal Gita Mandiri, Cilodong, Depok. Conducted from July 2024 to June 2025 and involving children aged 4–6 years, the study aims to analyze how the practice of *Dhuha* Prayer contributes to the development of individual piety (*taqwa*) in early childhood. By examining the implementation process and its moral implications, this research seeks to contribute to the discourse on Islamic moral education and offer practical insights for strengthening character education in early childhood Islamic institutions.

METHODS

This study employed a qualitative research approach grounded in a phenomenological perspective within a constructivist paradigm, aiming to explore and interpret social phenomena and interactions related to moral education through religious habituation. A descriptive field research design was adopted to obtain an in-depth understanding of how the habit of performing *Dhuha* Prayer is implemented and experienced within an early childhood Islamic educational setting. This approach allows the researcher to capture participants' lived experiences, meanings, and interpretations in their natural context, thereby providing a comprehensive portrayal of the phenomenon under investigation.

Data were collected through direct field observations conducted at the research site on October 1, 2024, complemented by semi-structured interviews with key stakeholders, including the school principal, homeroom teachers, parents, and students. All observations and interview results were systematically documented by the researcher. Primary data were supported by secondary data obtained from relevant documents, institutional records, and scholarly references, including peer-reviewed journal articles. The combination of multiple data sources and techniques was employed to enhance data richness and credibility. Through this methodological framework, the study seeks to examine contemporary moral challenges among young children in Indonesia and to analyze the role of *Dhuha* Prayer habituation in fostering moral values and individual piety.

RESULTS AND DISCUSSIN

Results

Implementation of Moral Education Programs at RA Gita Mandiri Cilodong Depok

The implementation of moral education at RA Gita Mandiri Cilodong Depok is carried out through structured, routine, and spontaneous activities that are systematically integrated into daily school life. Based on field observations, moral education is not positioned as a separate subject but is embedded within all learning activities, both inside and outside the classroom. Routine religious activities include daily *Dhuha* Prayer, collective prayers, Qur'anic recitation, memorization of short surahs and hadiths, and the habituation of polite and respectful behavior. These activities are designed to foster children's spiritual awareness and moral sensitivity from an early age.

Observational data collected on October 1, 2024, revealed that *Shalat Dhuha* is conducted regularly every morning before core learning activities begin. Teachers guide students step-by-step, starting from ablution, prayer intention, prayer movements, and concluding supplications. Documentation in the form of daily schedules and activity photos indicates that this practice is consistently implemented across all classes. The presence of teachers as prayer leaders and companions plays a significant role in helping children feel comfortable and confident during worship activities.

In addition to routine programs, moral education is reinforced through spontaneous habituation and teacher exemplification. Teachers consistently model Islamic behavior, such as greeting politely, speaking kindly, demonstrating patience, and showing discipline. According to interview data with homeroom teachers, spontaneous moral instruction is often provided when children exhibit inappropriate behavior, such as speaking loudly, interrupting others, or refusing to follow rules. Instead of punishment, teachers apply persuasive approaches, gentle reminders, and positive reinforcement to guide children toward better behavior.

These findings indicate that moral education at RA Gita Mandiri is implemented holistically, combining ritual worship, moral instruction, and exemplary behavior. The consistency of these practices reflects the institution's commitment to cultivating individual piety and noble character. Documentation analysis further confirms that moral education objectives are aligned with the school's Islamic character-based curriculum, ensuring sustainability and coherence in program implementation.

The Role of *Dhuha* Prayer Habituation in Enhancing Individual Piety

The habituation of *Dhuha* Prayer plays a central role in enhancing individual piety among children at RA Gita Mandiri Cilodong Depok. Observation results show that children gradually develop familiarity and comfort with worship activities through repeated practice. Initially, some children displayed limited concentration and required frequent guidance; however, over time, they demonstrated improved focus, calmness, and readiness to participate independently. This progression reflects the effectiveness of habituation as a pedagogical approach in early childhood moral education.

Interview data with teachers revealed that children who consistently participate in Shalat *Dhuha* exhibit noticeable changes in their attitudes and behavior. Teachers reported increased discipline, such as arriving on time, lining up neatly, and following instructions during prayer sessions. Children also showed greater emotional control, becoming more patient and less prone to tantrums or disruptive behavior. These behavioral changes indicate that the internalization of religious practices positively influences emotional and moral development.

Parents' interviews further support these findings, as many parents observed positive behavioral changes at home. Several parents stated that their children began reminding family members about prayer times and voluntarily practicing short supplications. Documentation from parent communication logs confirms that teachers regularly inform parents about religious activities at school, encouraging continuity of practice at home. This alignment between school and family environments strengthens the internalization of piety in children's daily lives.

The results suggest that *Dhuha* Prayer serves not only as a religious ritual but also as a medium for cultivating spiritual discipline and awareness. Through consistent practice, children gradually associate worship with positive emotions, structure, and self-regulation. This finding reinforces the importance of integrating habitual worship into early childhood education as a foundation for long-term moral and spiritual growth.

Moral and Behavioral Development Outcomes Observed in Children

The implementation of moral education and *Dhuha* Prayer habituation has produced significant outcomes in children's moral and behavioral development. Observational data indicate improvements in social interaction, emotional regulation, and adherence to school rules. Children demonstrate increased politeness when interacting with peers and teachers, such as greeting, asking permission, and expressing gratitude. These behaviors reflect the internalization of moral values through daily practice.

Teachers reported that children became more cooperative during group activities and showed greater empathy toward their peers. For example, during classroom observations, children were seen helping friends who struggled with prayer movements or learning tasks. Interview data suggest that these behaviors are the result of consistent moral reinforcement and teacher modeling. Teachers emphasized that moral values are more effectively absorbed when children observe and imitate positive examples.

Documentation in the form of behavioral assessment records supports these qualitative findings. Table 1 presents the average moral development scores of children across several indicators, including discipline, responsibility, respect, and religious awareness. The table shows that the majority of children achieved scores categorized as "developing very well," with class averages above institutional benchmarks. These quantitative indicators complement the qualitative data obtained through observation and interviews.

Overall, the findings demonstrate that moral education at RA Gita Mandiri effectively fosters positive behavioral changes. The integration of worship practices, moral instruction, and teacher exemplification contributes to children's holistic development. These outcomes highlight the importance of consistency and coherence in early childhood moral education programs.

Impact of *Dhuha* Prayer on Discipline, Concentration, and Motor Development

The practice of *Dhuha* Prayer at RA Gita Mandiri also contributes significantly to children's discipline and concentration. Observations reveal that children become more orderly and attentive during learning activities following prayer sessions. Teachers reported that children were more receptive to instructions and demonstrated longer attention spans during lessons. This finding suggests that spiritual activities can positively influence cognitive readiness in early childhood.

From a physical development perspective, the movements involved in *Shalat Dhuha* support children's motor skills and body coordination. Documentation and observational notes indicate improvements in balance, flexibility, and motor control, particularly among younger children. Teachers noted that repeated prayer movements help children develop awareness of body posture and spatial orientation. These benefits highlight the multidimensional impact of religious practices on child development.

Interviews with physical education instructors and homeroom teachers further confirm these observations. Teachers emphasized that prayer movements complement

motor development activities conducted during play and exercise sessions. The integration of physical, spiritual, and moral elements in prayer fosters holistic development. Parents also reported improved coordination and calmness in their children's daily activities at home.

The findings demonstrate that *Dhuha* Prayer functions as a comprehensive educational practice that supports moral, cognitive, and physical development. Its structured yet gentle nature aligns well with the developmental needs of early childhood learners. These outcomes underscore the value of incorporating religious rituals into early childhood curricula.

Collaboration Between School and Parents in Moral Education

Effective collaboration between the school and parents emerged as a crucial factor in the success of moral education at RA Gita Mandiri. Interviews with school administrators revealed that parents are actively involved through school committees, regular meetings, and joint religious activities. This involvement ensures alignment between school-based moral education and home-based reinforcement. Documentation of meeting minutes and communication records supports this finding.

Parents expressed appreciation for the school's moral education programs and acknowledged their role in continuing these practices at home. Interview data indicate that parents make conscious efforts to model good behavior, encourage prayer, and monitor children's daily activities. This shared responsibility strengthens children's motivation and consistency in practicing moral and religious values. The family environment thus acts as an extension of the school's moral education efforts.

Observational data also reveal that children whose parents actively participate in school programs show higher levels of consistency in worship and moral behavior. Teachers noted that these children are more confident, disciplined, and responsive during religious activities. Moral development indicators between children with high and moderate parental involvement, showing higher average scores among the former group.

These findings highlight the importance of school–parent partnerships in early childhood moral education. Continuous communication, shared values, and collaborative strategies enhance the effectiveness of moral education programs. Such partnerships are essential for sustaining children's moral and spiritual development beyond the school environment.

Challenges and Strategies in Implementing Moral Education

Despite its overall success, the implementation of moral education at RA Gita Mandiri faces several challenges. Observations indicate that young children's limited attention spans and varying developmental levels sometimes hinder consistent participation in worship activities. Differences in family backgrounds and parenting styles also influence children's motivation and behavior. Teachers reported that some children require additional guidance and encouragement.

To address these challenges, teachers employ creative and affective learning strategies. Interviews revealed that educators use engaging media, storytelling, songs, and interactive demonstrations to maintain children's interest. Positive reinforcement, such as praise and rewards, is also used to motivate children. Documentation of lesson plans shows deliberate efforts to integrate moral education into play-based learning activities.

Intensive communication between teachers and parents serves as another key strategy. Teachers regularly provide feedback and suggestions to parents regarding children's moral development. This communication ensures consistency in moral education across school and home environments. These strategies collectively help overcome implementation challenges and maintain program effectiveness.

Evaluation of Moral Education Outcomes and Individual Piety Development

Evaluation results indicate that moral education at RA Gita Mandiri effectively enhances individual piety among children. Assessment data compiled in Table 3 show high average scores in indicators of religious practice, moral behavior, and emotional regulation. Most children fall into the "developing very well" category, reflecting successful internalization of moral and spiritual values. These results are consistent with observational and interview data.

Teachers emphasized that evaluation is conducted continuously through observation, documentation, and reflective discussions. This ongoing assessment allows educators to identify children's progress and areas needing improvement. Parents are also informed of evaluation results, fostering transparency and shared responsibility. Documentation confirms that evaluation outcomes inform program refinement and instructional strategies.

In summary, the results demonstrate that integrating moral education with habitual *Dhuha* Prayer, teacher role modeling, and active parental involvement effectively fosters individual piety in early childhood. The comprehensive approach implemented at RA Gita Mandiri supports children's moral, spiritual, emotional, and physical development. These findings affirm the importance of consistent, collaborative, and contextually grounded moral education in Islamic early childhood institutions.

Discussion

Moral education constitutes a foundational element in early childhood character formation within the Indonesian Islamic education context. The findings of this study demonstrate that moral education at RA Gita Mandiri Cilodong Depok, particularly through the habituation of *Dhuha* Prayer, plays a significant role in fostering individual piety among young children. This aligns with the broader conception of Islamic moral education, which emphasizes the internalization of values through continuous practice and lived experience rather than mere cognitive instruction. The early formation of character is widely acknowledged as a critical determinant of children's future moral,

spiritual, and social development, reinforcing the relevance of embedding religious habituation within early childhood education frameworks.

The results of this study corroborate previous research indicating that the regular practice of *Dhuha* Prayer contributes positively to the development of religious character, discipline, and moral behavior. Latipah et al (2025) and Uswah et al (2023) found that consistent engagement in *Dhuha* Prayer was associated with improved student discipline, enhanced moral conduct toward Allah, the Qur'an, and peers, and greater commitment to worship practices. Similarly, the present findings reveal that children at RA Gita Mandiri who routinely perform *Dhuha* Prayer demonstrate increased obedience to rules, emotional calmness, and awareness of religious obligations. These outcomes support the notion that ritual worship, when implemented through habituation and guided supervision, functions as an effective moral education strategy aligned with national education goals emphasizing faith and noble character.

Furthermore, the role of teachers as moral exemplars and facilitators emerged as a decisive factor in the successful implementation of moral education. Teachers at RA Gita Mandiri not only instruct children in the technical aspects of *Dhuha* Prayer but also model values such as sincerity, patience, discipline, and respect through daily interactions. This finding is consistent with Firmansyah (2023), who reported that teacher guidance and consistent supervision significantly enhance children's perseverance, discipline, and consistency in worship. The present study reinforces the argument that moral education is most effective when teachers embody the values they seek to instill, transforming religious routines into meaningful moral experiences rather than mechanical practices.

Despite its effectiveness, the implementation of *Dhuha* Prayer habituation at RA Gita Mandiri encounters several challenges, including diverse family backgrounds, varying levels of religious exposure at home, early childhood developmental characteristics, and limited infrastructure. These findings echo concerns raised in earlier studies that emphasize the influence of family environment and institutional resources on moral education outcomes. To address these challenges, RA Gita Mandiri adopts adaptive strategies such as creative and affective learning methods, intensive communication with parents, teacher capacity-building through soft skills training, and the gradual improvement of worship facilities. This integrative approach supports Fathorrahman & Atiqoh's (2023) assertion that congregational *Dhuha* Prayer before class, when systematically embedded in school routines, significantly contributes to the development of pious and morally grounded children.

Overall, the findings of this study strengthen existing evidence that moral education through religious habituation has multidimensional benefits for early childhood development. In line with educational psychology perspectives, routine worship practices such as *Dhuha* Prayer positively influence children's moral reasoning, emotional regulation, social behavior, and even psychomotor development. The success of moral education at RA Gita Mandiri underscores the importance of consistent implementation, teacher role modeling, and active family involvement. Consequently,

this institution exemplifies a holistic model of Islamic character education that integrates spiritual, moral, cognitive, and behavioral dimensions, offering a sustainable framework for nurturing pious and socially responsible future generations.

CONCLUSION

This study concludes that moral education implemented at RA Gita Mandiri Cilodong Depok, particularly through the habituation of *Dhuha* Prayer, plays a significant role in enhancing individual piety among early childhood learners. The integration of routine religious practices, teacher role modeling, and consistent moral guidance fosters the internalization of Islamic values, discipline, emotional regulation, and positive social behavior. The findings indicate that *Dhuha* Prayer is not merely a ritual activity but functions as an effective educational medium that supports the holistic development of children, encompassing spiritual, moral, cognitive, and psychomotor aspects.

Furthermore, the success of moral education at RA Gita Mandiri is strongly supported by collaborative partnerships between teachers and parents, as well as a conducive school environment rooted in an Islamic character-based curriculum. Despite challenges related to developmental differences and family backgrounds, adaptive strategies such as creative learning methods and continuous communication ensure the sustainability of moral habituation practices. Overall, this study affirms that the consistent implementation of religious habituation, particularly *Dhuha* Prayer, constitutes a practical and effective approach to cultivating pious, disciplined, and morally responsible individuals from an early age.

REFERENCES

- Azizah, A. N., 'Ilmi, Ardiansyah, D., Aryani Febriana, I., Nur Aliffah, V., & Bachrul Qolbi Khairudin, M. (2024). Implanting Religious and Moral Values to Children in Kindergarten Inclusion. *Journal of Islamic Education Students (JIES)*, 4(1), 13. <https://doi.org/10.31958/jies.v4i1.12314>
- Fadillah, D. (2024). Hubungan Pola Asuh Orang Tua dalam Pendidikan Karakter dan Moral Anak Usia Dini. *Jurnal Paud Agapedia*, 8(1), 43–48. <https://doi.org/10.17509/jpa.v8i1.71679>
- Fathorrahman, & Atiqoh, L. (2023). Installation of Religious Character Values Through The Usual Prayer of Dhuha Together at SDN Pakamban Daya Pragaan District Sumenep Regency. *Tarbawi*, 8(2). <https://doi.org/10.24235/tarbawi.v8i2.13255>
- Fauzi, F. (2018). Hakikat Pendidikan bagi Anak Usia Dini. *INSANIA : Jurnal Pemikiran Alternatif Kependidikan*, 15(3), 386–402. <https://doi.org/10.24090/insania.v15i3.1552>
- Firmansyah, F. (2023). *Dampak Game Online Terhadap Motivasi Belajar Siswa Kelas VIII di MTs Midanutta 'lim Kab Jombang*. UIN Malang.

- Friyadi, A. (2024). Konsep Pendidikan Shalat pada Anak Usia Dini dalam Perspektif Hadis. *Preschool Jurnal Pendidikan Anak Usia Dini*, 5(2), 61–70. <https://doi.org/10.35719/preschool.v5i2.91>
- Harahap, H., & Armanila, A. (2023). Prinsip Kepemimpinan Moral Spiritual Sekolah Dalam Pembangunan Karakter PAUD di TK Nurul Hidayah Kabupaten Serdang Bedagai. *Indonesian Journal of Early Childhood Jurnal Dunia Anak Usia Dini*, 5(2), 435–446. <https://doi.org/10.35473/ijec.v5i1.1999>
- Harefa, D., Sinaga, E., Hia, A., & Naibaho, A. (2023). Peran Orang Tua dalam Menanamkan Pendidikan Agama dan Moral bagi Anak Usia Dini. *Real Kiddos Jurnal Pendidikan Anak Usia Dini*, 1(2), 112–123. <https://doi.org/10.53547/realkiddos.v1i2.370>
- Hasanah, R., Masturoh, U., & Garba Ilah, B. (2024). Development of “Religion Mazes For Kids” Educational Tools to Enhance the Religious and Moral Values of Children Aged 4-5 Years. *Indonesian Journal of Early Childhood Educational Research (IJECEER)*, 3(1), 1. <https://doi.org/10.31958/ijecer.v3i1.12144>
- Huda, M. S. A., Sariman, S., & Khasanudin, M. (2022). Strategy of Islamic Religious Education Teachers in Improving the Islamic Character of Students. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 4(2), 58–70. <https://doi.org/10.37680/scaffolding.v4i2.1439>
- Imara, F. U., Turhan Yani, M., & Sya’dullah, A. (2024). Riko The Series: Instilling Honest Character in Early Childhood Through Animated Film. *Journal of Islamic Education Students (JIES)*, 4(2), 263. <https://doi.org/10.31958/jies.v4i2.12543>
- Jannah, R., Mulyanti, F., & Pasco Bayan, R. (2023). Improving The Child’s Moral Development through The Storytelling Method on Children 5–6 Years Old. *Indonesian Journal of Early Childhood Educational Research (IJECEER)*, 1(2), 48. <https://doi.org/10.31958/ijecer.v1i2.6923>
- Latipah, E., Aripah, S., & Setiawati, S. jenab. (2025). Pembentukan Karakter Islami Siswa Melalui Pembiasaan Shalat Duha Dan Tadarus Al-Qur’an Di Madrasah Aliyah Nurul Islam. *Ulumuddin: Journal of Islamic Study*, 1(2). <https://doi.org/https://doi.org/10.62824/5wbbkd65>
- Maromi, C., Turhan Yani, M., Sya’dullah, A., Jannah, M., & Yes Matheos Lasarus Malaikosa, Y. (2024). The Impact of Violence, Bullying and Intolerance on Early Childhood. *Journal of Islamic Education Students (JIES)*, 4(1), 177. <https://doi.org/10.31958/jies.v4i1.12370>
- Mulyanti, F., & Bayan, R. P. (2022). Improving The Child ’ s Moral Development through The Storytelling Method on Children 5 – 6 Years Old. *Indonesian Journal of Early Childhood Educational Research*, 1(2), 48–62. <https://doi.org/10.31958/ijecer.v1i2.6923>
- Nadia, H., & Afrianingsih, A. (2024). Pembinaan Moral Agama Anak Usia KB melalui Parental Engagement di KB Aswa Albarokah MNU Bandengan Jepara. *Teaching*

- Jurnal Inovasi Keguruan Dan Ilmu Pendidikan*, 4(4), 330–338.
<https://doi.org/10.51878/teaching.v4i4.4016>
- Puspitasari, I., & Hidayatulloh, M. (2020). Penanaman Nilai Moral-Spiritual pada Anak Usia Dini melalui Cerita Fabel dalam Surat Al-Fiil. *Wacana*, 12(1), 36–49.
<https://doi.org/10.13057/wacana.v12i1.166>
- Qistina, N. I., & Khadijah, K. (2025). 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.
<https://doi.org/10.31958/ijecer.v4i1.15283>
- Qodri, A. (2017). Teori Belajar Humanistik Dalam Meningkatkan Prestasi Belajar Siswa Abd. *Jurnal Pedagogik*, 04(02), 188–202.
- Rofiah, R. (2021). Pendidikan Akhlak untuk Meningkatkan Kecerdasan Spiritual Anak di RA Ulul Albab Jember. *Preschool Jurnal Pendidikan Anak Usia Dini*, 2(1), 9–18. <https://doi.org/10.35719/preschool.v2i1.12>
- Sabaruddin, S. (2020). Sekolah dengan konsep pendidikan humanis. *Humanika*, 20(2), 147–162. <https://doi.org/10.21831/hum.v20i2.29306>
- Saleha, L., Baharun, H., & Utami, W. T. (2022). Implementation of Digital Literacy to Develop Social Emotional in Early Childhood. *Indonesian Journal of Early Childhood Education Research*, 1(1), 1. <https://doi.org/10.31958/ijecer.v1i1.5834>
- Sari, R., & Rozana, S. (2024). Pentingnya Pengembangan Literasi Moral dalam Pendidikan Anak Usia Dini: Suatu Pendekatan Integratif antara Nilai Agama dan Moralitas. *Incrementapedia Jurnal Pendidikan Anak Usia Dini*, 6(1), 15–22. <https://doi.org/10.36456/incrementapedia.vol6.no1.a8670>
- Schuhmacher, N., Rack, N., Beckmann, L., & Kärtner, J. (2023). Is helping always the preferred decision? Preschool- and elementary school-aged children's helping decisions in complex social situations. *Frontiers in Developmental Psychology*, 1. <https://doi.org/10.3389/fdpys.2023.1278034>
- Soraya, Z. (2020). Penguatan Pendidikan Karakter untuk Membangun Peradaban Bangsa. *Southeast Asian Journal of Islamic Education Management*. <https://doi.org/10.21154/sajiem.v1i1.10>
- Uswah, A. Y., Hartono, & Baihaqi, W. A. (2023). Formation of the Religious Character of Students Through Internalization of the Values of the Hadrah and Dhuha Prayer Programs at Madrasah Ibtidaiyah. *EDUCARE Journal of Primary Education*, 4(1). <https://doi.org/https://doi.org/10.35719/educare.v4i1.135>
- Wahidah, A., & Maemonah, M. (2020). Moral Thought of Early Childhood in Perspective Lawrence Kohlberg. *Golden Age Jurnal Pendidikan Anak Usia Dini*, 4(1). <https://doi.org/10.29313/ga:jpaud.v4i1.5991>
- Warmansyah, J., Zalzabila, Z., Yuningsih, R., Sari, M., Helawati, V., & Sari, E. (2023a). Educational Technology Applications for Enhancing Religious and Moral

Values in Early Childhood Development: A Bibliometric Analysis. *At-Tarbiyah Al-Mustamirrah: Jurnal Pendidikan Islam*, 4(2), 185.
<https://doi.org/10.31958/atjpi.v4i2.10823>

Warmansyah, J., Zalzabila, Z., Yuningsih, R., Sari, M., Helawati, V., & Sari, E. N. (2023b). Educational Technology Applications for Enhancing Religious and Moral Values in Early Childhood Development: A Bibliometric Analysis. *At-Tarbiyah Al-Mustamirrah: Jurnal Pendidikan Islam*, 4(2).
<https://doi.org/http://dx.doi.org/10.31958/atjpi.v4i2/10823>