



Analysis of Abdullah Nashih Ulwan's Method in Teaching Religious and Moral Values to Early Childhood: Analysis of Journal Sinta 2-5

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ABSTRACT

Strengthening children's mental potential and instilling religious moral values is carried out in various ways provided by educator Abdullah Nashih Ulwan such as methods of example, habituation, advice, attention and supervision, and punishment. Religious moral values play a role in determining children's behavior so that they can communicate and behave in accordance with the child's growth and development, continuous supervision is needed to form children's habits. The purpose of this study was to determine Abdullah Nashih Ulwan's education in the education of religious and moral values for early childhood. The method used in this study is qualitative research with the method of literature as the approach used. Data collection used documentation techniques, namely collecting various information related to the research focus, namely Abdullah NashihUlwan's education in religious and moral education. Research from journal articles Sinta 2-5 as many as 15 articles. The research instrument is the researcher himself as the key instrument. Content analysis is used as an analytical technique in research. The findings from this study are that there are 5 methods used in implementing children's religious moral education by Abdullah Nashih Ulwani, including exemplary methods, habituation, advice, attention and supervision as well as punishment methods. These methods are well applied in children's moral education and then gradually prepare children to become useful people in life.

INTRODUCTION

Education is an effort to impart values of knowledge and skills to nurture individuals to pursue the nation's dreams. Education is the most important part in determining individuals to function well in their environment through gradual growth which can mold individuals positively from various perspectives. One of them is by instilling religious and moral values in children, which is crucially applied in educating children, closely related to children's behavior and politeness in practicing Islamic teachings in everyday life. When religion and morals are ingrained in children, they receive education such as prayer, worship, and behavior that harmonizes with religious teachings. When children are taught the right

religious and moral values, it will influence their religious life as they grow older (Widya, 2019).

Early childhood education serves as a reference in enhancing physical growth, social-emotional intelligence, intellectual intelligence, communication, spiritual development, and behavior that aligns with religious values and suits the child's age, where the child is in a developmental stage and requires touch and warmth so that the stimulation provided is beneficial according to the child's further development. Moral and religious education for children is a strong foundation and investment for the future, which enhances the nation's life to become a moral and dignified nation (Ismawati & Putri, 2020).

According to Piaget, education in the moral and religious values of children can be thought of in two different stages related to morality and depends on its developmental level. Piaget also explains that one experiences a lot of moral development in life, namely: first, the heteronomous stage, where a child considers justice as something objective, that cannot be changed or eliminated by someone. Second, the autonomous stage, where a child realizes freedom in accepting a rule that is fully external (Anggraini & Syafril, 2018). Kohlberg also states that the upbringing of children's moral and religious values does not focus on moral attitudes, meaning what someone does not focus on observation, but on its study, meaning adults and children have the same behavior but different moral maturity and seen from their attitudes and behaviors (Safitri et al., 2019).

Through in-depth research, Lawrence Kohlberg studied the moral development of children and made an important discovery, namely moral development through certain stages and stated that there are 6 stages in moral development from the lowest to the highest level, namely the sixth stage. Through these stages, moral development according to Kohlberg applies universally to all cultures (Billah, 2016).

Kohlberg's theory, which applies universally to all cultures, paves the way for the creation of new educational methods and has the following characteristics: 1) forefront moral development stages. Values come from a process that must be considered in the moral development level of a child, 2) anti-dogmatic, avoiding indoctrination, which means children are told what values they should follow and given the opportunity to critically discuss various moral issues. Children must make their own decisions about issues and compare the opinions of their friends and others (Wijayanti, 2018). Religious and moral education for children is not limited to intellectual development but focuses on forming behavior and moral character, religion, attitudes, and physical and psychological development to form basic personalities. Thus, the choice of educational strategies is adjusted to the goals to be achieved, and children's attitudes and behaviors and religious and moral values must be encouraged or stimulated through education and exemplary and adjustment to child development (Zurqoni & Musarofah, 2018).

Early childhood religious and moral education based on Permendikbudin No. 137 National Standards for Early Childhood Education in 2014 How the level of achievement of religious and moral values of 4-5 year olds, among others: knowing their faith, imitating good and appropriate worship procedures, praying before or after doing something, knowing commendable and blameworthy behavior, fostering good behavior, and greeting and greeting. 5-6 year olds include: learning about their religion, practicing worship, behaving honestly,

liking to help, polite, tolerant, etc. The rapid development of modern technology influences all aspects of human life, digital pattern development and rapid changes in the world. And a new challenge for the world of Islamic education is how to create education that is aligned and appropriate to developments in this era so that it can balance and adapt to the changes that occur. One form of negative development of the times is the deterioration of the morals of the next generation, behavior that is not in line with religious and moral values is not far from the child. The child has difficulty in making good characters in their environment to be used as good role models and examples (Mukarromah, 2022) The child began to mimic negative attitudes such as speaking harshly, imitating hate speech and other bad things when such behavior emerged in the child (Ananda, 2017).

The efforts of educators in institutions are to educate children to behave in line with religious and moral values, knowledge of what is good and bad, obtained through actions, attitudes, tasks, etiquette and customs. (Sumarni & Ali, 2020). Educators can also train children in routine activities and examples, so as to create and foster religious and moral values in children and plan activities that meet community needs and are interesting and enjoyable for children (Juhriati & Rahmi, 2021).

The importance of religious and moral education for early childhood to prevent negative influences from the outside world. The negative influence provided by the use of gadgets or current technology will be able to shake the hearts of children if not based on strong religious and moral education. Strong religious and moral education in children will make them more empathetic to others, not selfish in making decisions and will be more able to adapt to their environment (Asti, 2017).

Education aims to equip, teach, guide and develop children's potential to achieve balance and happiness in the process of self-development to realize a perfect personality. Strengthening children's mental potential and instilling religious and moral values is done in various ways provided by educators Abdullah Nashih Ulwan such as example methods, habituation, advice, attention and supervision, and punishment (Ubaidila & Yuanita, 2021). Religious and moral values play a role in determining children's behavior so that they can communicate and behave according to the child's development, continuous supervision is needed to shape the child's habits (Safitri et al., 2019).

METHODS

The qualitative research method employed in this study involves analyzing existing issues. Qualitative method is a research approach that entails intensive observation using scientific methods to draw conclusions in narrative form based on specific data analysis. This research adopts a literature review approach, drawing from various sources such as scientific articles from the internet and literature. The analysis technique involves selecting articles that align with the focus of the study, particularly those related to Abdullah Nashih Ulwan's moral education in teaching religious and moral values to young children, as published in Sinta journals from 2018 to 2022, totaling 15 research articles.

Table 1. Sinta Journals 2 to 5 Discussing Moral and Religious Education

Authors	Journal	Sinta	Year Published
Ahmad Atabik dan Ahmad Burhanuddin	ELEMENTARY: Islamic Teacher journal	2	2015
Siti Nurul Aprida dan Suyadi	Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini	2	2022
Johan Istiadie, Fauti Subhan	Jurnal Pendidikan Agama Islam- UIN Sunan Ampel Surabaya	2	2013
Lilis madyawanti, marhumah, dan Ahmad Rafik	Jurnal Al-Hikmah : Jurnal Agama dan Ilmu Pengetahuan	3	2021
Aulia Lally Rizqina dan Bayu Suratman	Didaktika : Jurnal Kependidikan	3	2020
Aenullael Mukaromah	Journal of Science Education Research	3	2019
Novan Ardy Wiyani	ThufuLA	3	2016
Angi Ramdania Hermawan, Oyoh Bariah, Khalid Ramdhani	EDUMASPUL- Jurnal Pendidikan	4	2021
Triana Rosalina Noor	Kkuttab : Jurnal Ilmu Pendidikan Islam	4	2020
Zurqoni dan Musarofah	Syamil	4	2018
Asep Halimurosid	Jurnal Pendidikan dan Konseling	5	2022
Nurma dan Maemonah	As-Sibyan : Jurnal Pendidikan Anak Usia Dini	5	2022
M. Ibnu Faruk Fauzi	NUSANTARA : Jurnal Pengabdian kepada Masyarakat	5	2022

Authors	Journal	Sinta	Year Published
Masayu Nurmukjizatiah, Leni Marlina dan Ali Murtopo	Jurnal Pendidikan dan Konseling	5	2022
Nurma, Sigit Purnama	Yaa BunayyaJurnal: Pendidikan Anak Usia Dini	5	2022

Table 2. Analysis of Abdullah Nasih Ulwan's Moral Education Method in Articles Discussing Moral and Religious Education

Journal	Method of Example	Method of Habituation	Method of Advice	Method of Attention & Supervision	Method of Punishment
Sinta 2	✓	✓	✓		
Sinta 3	✓	✓	✓	✓	✓
Sinta 4	✓	✓		✓	✓
Sinta 5	✓	✓	✓		

RESULT

The moral and religious education of children involves teaching them how to behave appropriately. Islam offers many positive teachings that benefit a child's social life in the future, necessitating religious and moral education and training. Islam discusses numerous effective ways to introduce children to moral religious education that can be correctly applied (Madyawati et al., 2021). Islam presents various methods to encourage and understand moral religious education in children, such as habituation, exemplary, advice, attention and supervision, and punishment methods.

Many early Islamic figures, such as the Prophet and Luqman al-Hakim, emphasized instilling religious and moral values in children. Luqman stated that loving and educating children should be appropriate to their developmental stages. The Prophet and the Quran outline the Islamic approach to child education, which includes: a) Introducing the Quran to children from birth, b) Teaching the basics of Islam, c) Leading by example and performing prayers, d) Teaching monotheism, e) Fasting, and f) Giving good names to babies (Madyawati et al., 2021)

The education of religious and moral values in children is a plan and educational goal to foster behavior aligned with religious teachings, encouraging children to engage in commendable activities and refrain from despicable behavior, and enabling them to apply these values in society. Good deeds are also rooted in good behavior, with religious teachings aiming to produce morally upright children (Nurma & Maemonah, 2021).

According to Nasih Ulwan, moral education is a set of fundamental moral principles and virtuous behaviors that should be instilled in children from an early age. Religious and moral education is closely related to a child's life from a young age. A child's faith positively influences their morality. Therefore, balanced religious and moral education is crucial to help children develop good attitudes and behavior. Instilling religious and moral education early is vital as it cultivates various good behaviors, making children aware and committed to practicing them in daily life (Wiyani, 2017).

Instilling religious and moral values in early childhood can be understood as the psychological transition a child experiences in understanding and behaving according to their religious teachings. Children are small humans with developmental potential and characteristics different from adults. The age group 0-6 years is a period of rapid development in a person's life (Nabil, 2017). During this time, especially from 4-6 years, children are in a sensitive period, showing heightened sensitivity to various stimuli and readiness of physical and psychological functions to respond to different environmental stimuli (Aprida & Suyadi, 2022).

The religious and moral values education proposed by Abdullah Nasih Ulwan introduces noble psychological principles based on faith to protect others' rights, apply social ethics through supervision and social criticism, and foster social behavior that supports religious values, brotherhood, and compassion, ultimately creating individuals who promote good and prevent evil (Istiadie dan Subhan, 2013). There are various ways that parents and teachers can use to teach moral religious values to young children, including:

1. Exemplary Method

The exemplary method in instilling religious and moral values in children is highly influential in the success of teaching and learning, teaching children good examples in words and deeds. The exemplary method is an effective way to shape children morally and spiritually; educators are ideal role models for children, whose behavior and ways are imitated, whether consciously or not. All these examples attach to the child's self and feelings, both in words and actions, as examples greatly determine the child's goodness or badness. Children will continue to emulate the attitudes and behaviors of adults (Juwita, 2018). The exemplary method is discussed in Sinta 3 and 5 journals. According (Wiyani, 2017) in a Sinta 3 journal, the exemplary method is very effective and successful in preparing children in terms of religious morals, shaping their spiritual and social lives because parents and teachers are good examples or models in the eyes of children. Children imitate all actions and words, which become embedded in their perception. According to Nurma and Purnama (Nurma & Purnama, 2022) in a Sinta 5 journal, instilling children's religious moral education involves teaching children routines and exemplary activities to create and nurture religious and moral values in them. According to (Umroh, 2019) the exemplary method involves children following the behaviors of those around them, especially from parents, requiring parents to be careful in their actions and set an example not just through commands. For instance, when hearing the call to prayer, parents should take their children to the mosque for congregational prayer, instilling a love for worship and a sense of devotion.

According to Rizkina and Suratman (Rizqina & Suratman 2020) in a Sinta 3 journal, the exemplary method in religious moral education for children states that the exemplary method is an important factor in the learning process, with educators serving as role models for children. The behavior displayed by educators or parents will determine the praiseworthy or blameworthy behavior in children. If educators or parents show good and correct behavior based on religious and moral values, then children will also behave according to what is demonstrated.

2. Habituation Method

The habituation method in children's religious and moral education is essential as, psychologically, young children tend to follow and imitate the behavior of their idols, such as educators. This method aims to educate children according to social norms and Islamic teachings, providing religious knowledge so that as they grow up, children know how to behave towards God, others, and their environment (Oktaviana et al., 2022). In children's religious and moral education, every educator is required to have adequate personal skills, which are the foundation of other competencies, as personal competence is needed in religious moral education through the habituation method. It is understood that in applying the habituation method, teachers are committed to being good examples and role models for their students (Oktaviana et al., 2022).

The habituation method in the education of religious and moral values in children is discussed in Sinta 3 and 4 journals. According to Rizkina and Suratman (Rizqina & Suratman, 2020) in a Sinta 3 journal, the habituation method involves educators serving as examples and trainers, providing good examples to children, such as always saying "Bismillah" before starting an activity and "Alhamdulillah" after completing it. This method is applied to children repeatedly until they become accustomed to it. The habituation method is effective for children because they have strong or long-lasting memory records and underdeveloped personality states, making it easy to control their daily habits. These habits are an effective way to instill religion and morality in children. According to (Wiyani, 2017) in a Sinta 3 journal, the habituation method involves giving children instructions to do good and making it a habit so that disciplined habits instilled by parents and teachers from an early age will yield the best results in the child's development. According to (Safitri et al., 2019) the habituation method involves daily activities that instill positive behaviors such as greeting others, waiting in line, and behaviors reflecting religious and moral values in children.

Habituation in behavior and actions, along with the subject matter in kindergartens or early childhood education institutions related to the education of religious and moral values, is often carried out through habitual behaviors during learning activities. The habituation method aims to get children used to performing routine actions, such as praying before and after meals and saying thank you when helped by others. Moral values in the habituation method include discipline, such as children getting used to stepping with their right foot first, praying before starting a lesson, queuing, shaking hands with teachers, and other habituation practices carried out by educators at school.

3. Advice Method

The advice method involves educators repeatedly delivering phrases to children. Influential advice penetrates directly into the soul through emotions and feelings. Giving advice to children should be done gently and softly so that they can more easily accept the guidance, invitations, and appeals given to them. Advice should always resonate with the child's heart because children inherently remember what touches their hearts. The advice method in religious and moral education for children is discussed in a Sinta 3 article. According to (Wiyani, 2017) in a Sinta 3 article, the advice method significantly influences providing children with knowledge about the nature of things and making them aware of Islamic principles. Advice can be given by telling a story and then inviting the child to find the moral lesson behind it, encouraging them to do good based on the story's wisdom. Additionally, advice in religious moral education can be given through dialogue with the child. When giving advice to a child, it should be accompanied by mentioning the name of Allah SWT, interspersed with jokes to foster closeness between parents or teachers and the child, and can be conveyed through hand gestures, practice, and at the appropriate time. According to Rizkina and Suratman (Rizqina & Suratman, 2020) in a Sinta 3 journal, the advice method is used when a child deviates from religious and moral values and should be given gently, in a soft tone, not loudly. When a child makes a mistake, the educator should give gentle advice so that the child does not feel scared of the educator.

4. Attention or Supervision Method

The attention or supervision method involves adjusting to the child's growth and development and monitoring their creed, morals, mental, and social development while continuously observing their physical and intellectual state. According to Hermawan, supervision is crucial for parents to exercise over their children; if children's social interactions and activities are not controlled, they might engage in improper and religiously prohibited actions (Hermawan et al., 2021).

According to (Hermawan et al., 2021) in a Sinta 3 journal, children must be watched and supervised to ensure they stay on the right path and do not go astray. Once children reach mental maturity, they will have a foundation to distinguish between right and wrong. For instance, supervising children to ensure they do not use foul language, disturb or harm friends, behave honestly, and responsibly return what they borrow (Syarifudin, 2019).

5. Punishment Method

Abdullah Nasih Ulwan explains that the punishment method has several requirements: a) Educators should not rush to use physical punishment unless all gentle methods have been exhausted and it is necessary to make the child regret their actions, b) Do not punish when angry, c) Avoid sensitive body parts such as the face, head, chest, and stomach when administering punishment, d) Punish without causing serious pain or harm, e) Do not use physical punishment before the child is 10 years old, f) When a mistake is made for the first time, give the child an opportunity to reflect and regret their actions, g) Punishment should be administered personally by the educator, not delegated to others.

The punishment method in religious and moral education for children is discussed in Sinta 3 and 4 journals. According to (Wiyani, 2017) in a Sinta 3 journal, the punishment

method used by parents and teachers involves gently guiding and showing the child their mistakes through gestures or words when they make errors. This approach aims to admonish and advise the child not to repeat the mistakes. Punishment should consider the child's nature as children have different levels of intelligence and reactions to punishment. It should be administered gradually, from mild to more severe measures. According to Darisman, punishment is given to children who continue to disobey as a sanction for violating rules, but it must be appropriate to the child's physical and psychological development.

According to Zarqoni and Musarofah (Zurqoni & Musarofah, 2018) in a *Sinta 4* journal, religious and moral education for children using the punishment method should follow the teachings of the Prophet Muhammad. This includes gentle advice, reprimands, soft communication, sharp looks, or even scolding. If these methods fail, a more severe approach may be used, and if necessary, physical punishment that does not harm the child. If even this fails, punishment can be administered in front of family and friends to serve as a lesson. Additionally, rewards or praise should be given to children who obey rules, are independent, responsible, and distinguish between good and bad actions. Rewards can be verbal, such as saying "Alhamdulillah" or "Subhanallah," or tangible, like stars made by the educator. Children who do not follow rules and fail to complete religious and moral tasks should receive continuous and gradual understanding.

DISCUSSION

Abdullah Nashih Ulwan divides moral and religious education for early childhood into several methods, such as exemplification, habituation, advice, attention and supervision, and punishment, which are covered in *Sinta 2 to 5* journals. In total, 15 journals were sampled, though some only utilized the methods of exemplification, habituation, and advice. This is due to various factors that support the application of methods suitable to the child's problems, adjusted to their characteristics and personality.

1. Exemplification Method

The exemplification method involves educators providing concrete examples to children. By presenting real-life examples, children will naturally follow the behavior of the educator. Analysis of *Sinta 2 to 5* journals on the exemplification method in moral and religious education shows that this method significantly influences and effectively prepares and shapes children's moral and religious education. Educators and parents, being the best role models in the eyes of children, will be imitated unconsciously or consciously in actions, words, and deeds, which will become ingrained in children's behavior. This aligns with Fitriah's research, which states that educators and parents have the primary role and obligation in providing good examples to children. Parents and educators can implement the exemplification method in moral and religious education using media such as storybooks, narrating the great stories of the Prophet Muhammad and his companions (Fitriah et al., 2021).

2. Habituation Method

The habituation method involves repeatedly demonstrating behavior to children and encouraging them to do the same. Habits are actions performed repeatedly, either intentionally or planned, and children's habits depend on the educator. This method is considered very effective for early childhood moral and religious education because young children have strong memories and undeveloped personalities, making it easy to control their daily habits. By consistently engaging in daily routines, children remember and internalize these behaviors. An example is teaching children to always throw trash in the proper place (Oktaviana et al., 2022). Other studies, such as Asti's, suggest that habituation can also be supported by parents, such as teaching children to speak politely to elders and peers (Asti, 2017).

3. Advice Method

The advice method involves giving suggestions to correct deviant or negative behaviors. Educators tell stories or parables and invite children to find the moral lesson, encouraging good deeds based on the story's wisdom. This method can include engaging children in dialogues by asking questions that stimulate their intelligence and guide them to find good advice. Advice should be given gently and softly when children behave contrary to religious and moral values. Sulaiman's research agrees that advice should be given repeatedly by parents or educators in a gentle and soft manner, making it easy for children to accept the advice when it touches their feelings. Advising young children can also involve reading Islamic-themed or animal-themed stories (Sulaiman et al., 2019).

4. Attention and Supervision Method

The attention and supervision method involves allowing children some freedom of choice while maintaining supervision. Educators and parents pay extra attention by monitoring children's faith, morals, mental readiness, social awareness, health, and academic progress. Abdullah Nashih Ulwan's educational approach through attention and supervision involves overseeing children's faith, what they learn about principles, beliefs, and thoughts, and explaining the dangers that can threaten their purity. Attention also means giving children the freedom to choose what they like, while still supervising to prevent harmful behavior (Nurhayati et al., 2022).

5. Punishment Method

The punishment method is usually applied by teachers and parents when children make mistakes. It involves making children aware of their mistakes by giving warnings and advice to prevent recurrence. According to Abdullah Nashih Ulwan, punishment should be administered with gentle interaction. Boiliu states that this method aims to provide understanding and deter children from repeating the same mistakes. Punishment

can be asking for a direct apology, tidying up toys, or other non-harmful actions (Boiliu, 2020).

Analysis of Sinta 2 to 5 journals discussing Abdullah Nashih Ulwan's moral education methods reveals that educators and parents play a crucial role in shaping children's good personalities and encouraging praiseworthy activities while avoiding reprehensible behavior. This enables children to apply these behaviors in social life. However, few articles discuss the methods of supervision and attention in children's religious and moral education. Supervision and attention are crucial for ensuring children do not engage in harmful activities contrary to religious teachings. Future research on Abdullah Nashih Ulwan's moral education should provide detailed discussions on the supervision and attention methods in children's religious and moral education.

CONCLUSION

Based on the analysis of Sinta 2 to 5 journals, it can be concluded that the methods of moral and religious education for children, according to Abdullah Nashih Ulwan's moral education methods, include exemplification, habituation, advice, attention and supervision, and punishment. These methods are highly influential in moral education and the formation of children's personalities, requiring cooperation between parents and educators to ensure the effectiveness of moral and religious education. The analysis shows that exemplification, habituation, advice, attention and supervision, and punishment methods have been implemented by parents and teachers in the moral and religious education of early childhood.

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