

The Implementation of Tarbiyah Science in Character Building in Early Childhood at TAUD SaQu Arinal Haq Bandung

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Abstract

This paper discusses the implementation of the concept of Tarbiyah in the formation of early childhood character at TAUD SaQu Arinal Haq Bandung. The background of this research departs from the phenomenon of declining values of politeness, empathy, and increasing aggressive behavior in society, so that educational intervention is needed during the golden age (0–6 years) as a crucial phase of character formation. This study uses a descriptive qualitative approach with the subjects of school principals, teachers, and students. Data was collected through observation, interviews, and documentation. The results of the study show that the implementation of Tarbiyah is carried out through routine activities such as greetings and prayers, daily dhikr, congregational Dhuha prayers, the use of thayyibah sentences, recitations of the Qur'an with the At-Tibyan method, as well as learning aqidah and fiqh. This practice is effective in fostering discipline, responsibility, empathy, and love for the Qur'an and Islamic teachings. Thus, Tarbiyah has proven to play a fundamental role in shaping children's character and personality holistically through habituation of Islamic behavior and exemplary in a religious and fun learning environment

Keywords: *Tarbiyah, Character Building, Early Childhood.*



A. INTRODUCTION

Attention to the formation of morals in early childhood is increasingly urgent along with various socio-cultural dynamics and changes in today's lifestyle. The phenomenon of weakening norms of politeness, declining empathy skills, and increasing aggressive behavior that is often seen both in the family, school, and through media reports shows that moral and character aspects require educational intervention from the most sensitive period of child development, namely the age of 0–6 years. This age was a golden age (*Golden Age*) which is decisive in the formation of a child's character, attitudes, behaviors, and personality in the future (Wulandari et al., 2017). At this stage, children have an extraordinary capacity to absorb values, imitate behavior, and form habits that will become the basis of their personality later in life.

The perspective of child development emphasizes that early experience and social environment play a crucial role in the formation of habits that will later become permanent characters, in order to provide the right stimulation, the role of parents, teachers and the surrounding environment is very important (Augustine, 2019). Especially in Indonesia's culturally and religiously diverse context, the integration of character education based on local and religious values is a strategy adopted by many PAUD institutions to build positive social behavior from an early age.

Many early childhood education institutions have made efforts to form good morals and character in students, one of which is TAUD SaQU Arinal Haq Bandung, which is one of the PAUD Institutions in the city of Bandung with Tahfizh and Tarbiyah as its flagship programs which was established in 2018. This institution makes Tarbiyah as one part of the curriculum, is an effort to instill morals in early childhood, all habits that are in accordance with the science of tarbiyah have been applied by this institution, but what distinguishes it from other PAUD Institutions is that there is a habit of practicing the content of the Qur'an which has been summarized in the book *At-Tibyan* which is used in schools, In the book, there are fragments of verses of the Qur'an and hadith which are then applied in schools as part of the application of Tarbiyah knowledge.

Islamic religious education at an early age has great potential in forming the moral and spiritual foundation of children (Mutiara et al., 2023). Concept *Tarbiyah* which includes the process of education, maintenance, and the formation of the soul towards the perfection of fitrah becomes a relevant framework for instilling sustainable manners, morals, and religious habits. In practice, tarbiyah not only teaches cognitive aspects, but also emphasizes ritual habituation, daily manners, and internalization of values as the core of Islamic morality. Previous studies have shown that daily religious habituation in early childhood can have an impact on the internalization of moral values that are more stable than an instructional approach (Ayu & Junaidah, 2019)

Research conducted by (Munastiwi, 2021) shows that the values of Islamic education taught through habituation, example, and moral inculcation can consistently shape the spiritual and social character of children. This study emphasizes that the process *Tarbiyah* Not just the transfer of religious knowledge, but the development of the soul through interaction and example of teachers. Next (Ananda, 2017) In his research, it is emphasized that children's moral values can be formed through routine activities that are carried out consistently, such as the habit of prayers, greetings, and mutual cooperation. This research also highlights the important role of teachers in setting an example and creating an environment that supports children's moral behavior. Other research by (Ayu & Junaidah, 2019) In his research, it is shown that the formation of morals in children must be carried out through an integrated approach between family and school. They emphasized that the *Tarbiyah* It includes cognitive, affective, and psychomotor aspects that must be developed in a balanced manner.

Based on the various studies above, there is a research gap in the study of the application of *tarbiyah* science to the formation of early childhood morals, most of the research still highlights moral values in general without directly associating with the principle of *tarbiyah Islamiyah* which is sourced from the Qur'an and hadith,

Therefore, this study focuses on how the habituation of tarbiyah knowledge is applied in shaping early childhood morals at TAUD SaQu Arinal Haq Bandung. In the context of Islamic-based early childhood education, tarbiyah science acts as a pedagogical approach that not only emphasizes the transfer of religious knowledge,

but also the instillation of value through example, habituation, and strengthening a spiritual learning environment. This research aims to comprehensively describe the forms of habituation of *tarbiyah* knowledge carried out in the educational process, such as the habit of praying before and after activities, the habit of greetings and manners of speaking, routine worship activities, and the internalization of Qur'anic values in children's daily activities.

B. METHOD

This study uses a qualitative approach with a descriptive method, which aims to describe in depth the application of *tarbiyah knowledge* in the formation of early childhood morals at TAUD SaQu Arinal Haq Bandung. This approach was chosen so that researchers can directly understand the process of habituating *tarbiyah* values applied in the child's learning environment.

The research subjects include school principals, teachers, and students. The principal plays the role of providing information about the policies and vision of the institution in instilling Islamic values, teachers provide data related to the application of *tarbiyah* habituation in daily activities, while students are observed to see the real results of the habituation process.

Data collection techniques are carried out through observation, interviews, and documentation. Observation is used to observe habituation activities such as prayer, greetings, and speaking manners. Interviews were conducted with school principals and teachers to obtain data on the strategy and implementation of *tarbiyah* values, while documentation was used to strengthen field data.

C. RESULT AND DISCUSSION

1. Tarbiyah Science in the Context of Early Childhood

Tarbiyah is an educational and development process that includes physical, intellectual, and spiritual aspects in a sustainable manner so that students are able to grow up, be independent, and play a role in society (Pramita et al., 2023). Etymologically, *tarbiyah* comes from the Arabic language which has several root words such as "*rabaa-yarbuu*" (meaning to develop), "*rabiya-yarbaa*" (to grow), and "*rabba-yarubbu*" (to repair, take care of, lead, maintain and maintain). This meaning emphasizes that *tarbiyah* is not just academic teaching, but also nurturing and fostering wisely with compassion, tenderness, and attention so that the perfection of human nature is achieved according to the guidance of Islamic sharia (Ahmad Syukri, 2023).

The philosophical foundation of *Tarbiyah* lies in two main concepts: *tauhid* and *Fitrah*. *Tauhid*, or the oneness of God, is not only a theological principle, but also the epistemological and methodological foundation of this entire educational system (Abdalla, 2025). Within the framework of *Tarbiyah*, *tauhid* is understood as a whole and integrated system, in which all aspects of knowledge, values, and actions are sourced from and back to God (Lubis, 2015). Concept *tauhid* This is an integrated

vision that underlies the conceptual structure, curriculum, and instructional process in Tarbiyah education.

The second concept that is the backbone of Tarbiyah's philosophy is *Fitrah*. *Fitrah* refers to the nature of human beings who are holy, inclined to goodness, and have a natural tendency to know and worship Allah (tawhid) (Turiansyah & Darmawan, 2023). Prophet Muhammad ﷺ said that "Every child is born in a state of *fitrah*" (Abu Bakr et al., 2025). This concept is very central in early childhood education because it emphasizes that children are not tabula rasa, but rather individuals who carry positive and sacred innate potentials (Ab Aziz et al., 2025). The main goal of Tarbiyah is not to instill values from outside, but to "uncover" or develop potential *Fitrah* to become a real skill. In the context of Islamic psychology, *Fitrah* It includes religious (hidayyat al-diniyyat), intellectual (hidayyat al-aqliyat), emotional (hidayyat al-ghariziyat), physical (hidayyat al-hasiyyat), and social potentials, all of which must be developed in a balanced manner. But *Fitrah* It is susceptible to environmental, educational, and parental influences that can alter or distort it. Therefore, Tarbiyah education has a great responsibility to create an environment that supports maintenance and development *Fitrah* children, not obscuring them with conflicting values (Harahap et al., 2024).

Tarbiyah includes the development of physical, intellectual, and spiritual potential gradually and systematically from easy to difficult, and is carried out with an easily accepted method so that it can be practiced in daily life. Tarbiyah contains the meaning of nurturing, nurturing, giving guidance, guidance, and character improvement so that a person with noble character, piety, and noble personality is born (Nur'aini et al., 2020). This process is comprehensive and holistic, aiming to foster the maturity of students so that they are ready to face social and religious life well.

Tarbiyah education emphasizes the process of moral growth through habituation, not just cognitive instruction. According to Al-Ghazali in the theory of riyadhah al-nafs, morality can be formed through repeated and consistent spiritual training until it becomes an inherent habit (Ghozali & Zamroni, 2022). This principle is relevant to the Montessori view that early childhood learns through hands-on experience and the repetition of meaningful activities (Hasanah et al., 2024). Thus, the habituation of Islamic behavior at TAUD SaQu Arinal Haq becomes a forum for children to imitate and internalize tarbiyah values in the context of daily life.

Tarbiyah knowledge in the context of early childhood (PAUD), is not described as a teaching process (tadrīs) that is structural and formal, or the imparting of knowledge (ta'lim), rather as a holistic process that emphasizes gradual growth and all-round development. This process includes physical, intellectual, moral, and spiritual dimensions, and is dynamic, integrative, and contextual, able to adapt to the socio-cultural environment while adhering to Islamic principles (Abdalla, 2025).

The teaching strategies and methodologies in Tarbiyah educational institutions for early childhood are specifically designed to respond to the characteristics of child development, while remaining faithful to Islamic principles. These methods are active, fun, and contextual, with a strong focus on learning through hands-on

experience. One of the most dominant and widely recognized methods is the exemplary method (Ramli, 2022). This method is based on the belief that children learn most effectively through imitating figures they are close to and respectful of, such as parents and teachers (Nurunnisa, 2022).

In addition to example, habituation is the main pillar in shaping moral and spiritual character from an early age (Zuraidah et al., 2024). This method involves the consistent repetition of daily routines to instill good values. Concrete examples of this method include habitual Islamic greetings, reciting prayers before and after studying, congregational prayers (such as Dhuha and Dhuhr prayers), and reciting the Qur'an every morning. Routines like this not only shape behavior, but also create a God-centered environment (Arsila et al., 2017).

Educational institutions play a central and irreplaceable role in the formation of the moral and spiritual character of early childhood within the framework of Tarbiyah Science. This role goes beyond the conventional academic function, transforming it into a vehicle to form a complete human being who has faith, knowledge, and noble character (Yulindaputri & Latipah, 2023). The institution is responsible for creating a supportive environment (*nurtureGrowth Fitrah* children, where Islamic values are not only taught, but lived and internalized through every aspect of school life.

2. Early Childhood Moral Formation

The term *akhlak* comes from the Arabic word "akhlaq", which is the plural form of the word "khuluqun", which means a person's character, nature, behavior, or character. The word "akhlaq" is also rooted in the word "khalaqa" or "khalqun" which means creation or event, and is closely related to the term "khaliq" which means the Creator, and "makhluq" which means a creature or something created. Thus, etymologically, morality has a meaningful relationship between the creator, the creation process, and the results of creation which are reflected in human behavior.

Terminologically, morality is understood as the order of human behavior in various aspects of life. In a general sense, morality is often equated with morality or ethics. According to Al-Ghazali, morality is a quality that is embedded in a person's soul so that it is able to encourage the birth of actions spontaneously without the need for deep consideration or thought. The essence of morality leads humans to establish a good relationship with Allah SWT as the Creator, as well as to foster harmonious relationships with fellow humans. The main essence of moral teachings lies in the sincere determination to do or abandon an act solely for the sake of obtaining the pleasure of Allah SWT (Dacholfany & Hasanah, 2018).

Early childhood, which spans the range of 0–6 years, is a golden age in which physical, cognitive, social, and emotional development takes place very rapidly (Fitriani et al., 2023). The process of effective moral formation cannot be separated from a deep understanding of the psychological characteristics of children in this period. Classical developmental theories, such as those put forward by Jean Piaget and Erik Erikson, provide a very useful framework for understanding the potential

and challenges that children face. Without this understanding, moral education efforts can be futile or even counterproductive.

According to Piaget's theory of cognitive development, children aged 2–7 years are in the pre-operational stage. Children at this stage are often egocentric, meaning they have difficulty understanding other people's point of view, they do not understand the concept of conservation and think concretely, children's morality at this early stage (about 2–6 years) is "coercive" (heteronomous morality) (Augustine, 2019)

Moral development and the formation of attitudes and personalities in a person generally begins from childhood through various experiences that he experiences. In this process, the main role is held by parents, teachers, and the community in the environment around the child. A child's religious attitude is first formed by the guidance of his parents at home, then strengthened and perfected by the teacher at school. Religious activities such as prayer, prayer, reading the Qur'an, and performing congregational prayers need to be instilled and habituated from an early age so that a sense of love and positive habits in carrying out good deeds (Eliza, 2021).

The formation of morals through the habituation of tarbiyah in schools encompasses a wide range of moral aspects, ranging from individual values to social and spiritual values. Analysis of various studies shows that there is a strong consensus on the core values that are the main focus (Cinantya & Suriansyah, 2019).

3. Application of Tarbiyah Science in Shaping Young Children Morals at TAUD SaQu Arinal Haq

Tarbiyah education emphasizes the process of moral growth through habituation, not just cognitive instruction. According to Al-Ghazali in theory *Riyadhha al-Nafs*, morality can be formed through repeated and consistent spiritual practice until it becomes an inherent habit (al-Ghazali, 2017). This principle is relevant to Montessori's (2020) view that early childhood learns through direct experience and the repetition of meaningful activities. Thus, the habituation of Islamic behavior at TAUD SaQu becomes a forum for children to imitate and internalize tarbiyah values in the context of daily life.

In addition, Kohlberg's theory of moral development reinforces that in the early stages of a child's life, moral formation takes place through a process of observation and social reinforcement of the adults around him. Early childhood teachers who apply tarbiyah-based habits act as models of Islamic behavior that are imitated by children (Bandura, 2019). This kind of habituation strengthens moral development through a combination of *observational learning* and spiritual strengthening sourced from Islamic teachings (Hamid, 2022).

One of the institutions that makes Tarbiyah part of its curriculum is TAUD SaQu (Tahfizh Early Childhood Friends of the Qur'an) Arinal Haq Bandung, is one of the institutions that was established under the auspices of the Wadi Mubarak Bogor Foundation. TAUD SaQu has been established since 2018, with one of its missions being "Instilling karmah morals in interacting with parents, friends and the

community", by familiarizing the practice of Tarbiyah in the daily lives of students as one of the efforts to realize the Mission.

"We do not only teach academic materials, but also what is much more important and main than that, namely manners and morals" (Ummu Asma, interview with the principal of TAUD SaQu Arinal haq)

Based on the observations that have been made, the knowledge of tarbiyah is applied to every activity of students, starting from arrival at school to when to go home, all of which are done with the aim of instilling Tarbiyah habits that will form good morals or behavior in students. The application of tarbiyah knowledge carried out includes:

- a. Saying greetings, shaking hands, stepping on the right foot, and reciting prayers before entering the room

The habit of greetings and prayers before entering the classroom is a form of routine activities that have an important role in the formation of early childhood character. Based on the results of observations, every child who comes to school is welcomed by one or two teachers. The child then shakes hands with the teacher while listening to the teacher's greeting, and in the following days some children begin to say the greetings first without being asked. After that, the teacher guides the child to read the prayer before entering the room. This simple activity reflects the systematic habituation process and integration of religious, social, and moral values in the early childhood learning environment.

In the context of Islamic education, the pronunciation of greetings and prayers is a form of habituation of manners and religious values that are taught from an early age. The teacher as an example gives an example by starting the greeting and then guiding the child to say it independently. This habituation serves to form a harmonious environment, full of respect, discipline, and increase children's sense of faith from an early age (Maryam et al., 2023). In addition, reading the prayer before entering the room is an activity that instills spiritual values and gratitude, as well as increasing children's concentration in the next learning (Murhum et al., 2025)

In addition, the habit of welcoming children with greetings and handshakes is part of the process of socializing social values and norms. Children learn how to be polite, respectful of others, and interact positively. As time goes by, children not only follow the teacher's directions but begin to show social initiatives, such as saying hello first. This phenomenon shows that the process of internalizing norms has taken place, children not only imitate the teacher's behavior, but already understand its meaning as a form of respect and affection. In this context, greetings are not just a verbal symbol, but also a means to strengthen social and emotional relationships between teachers and students.

The activity of reading prayers before entering the room also plays a big role in the formation of children's religious values. Farisia (2020) explained that

habituating religious values through daily activities such as morning prayers, greetings, and simple religious activities is an effective method to instill spiritual values in early childhood. This is known as the concept of religious habituation, which is learning values through the repetition of meaningful activities until it becomes part of the child's behavior. By reading prayers before studying, children are accustomed to realize that all activities must begin with remembering God, so that an integration is formed between cognitive, emotional, and spiritual aspects in the learning process.

From a neuropedagogical perspective, repetitive habits such as greetings and prayers also have positive implications for children's brain development. Social activities that are carried out consistently stimulate the limbic system which plays a role in the formation of positive emotions and a sense of security. When children feel welcomed, welcomed, and invited to pray together, the hormones oxytocin and dopamine increase thereby strengthening the connection between social experiences and feelings of happiness. Thus, the habits of greeting and prayer not only form a spiritual character, but also contribute to emotional health and brain balance in early childhood.

It can be concluded that the teacher's activity of greeting children with greetings, shaking hands, and guiding prayers before entering the room is a real implementation of the habituation of religious and social values in early childhood education. This routine creates a warm, loving, and meaningful learning environment, and helps children develop moral and spiritual independence. In line with the theory of religious habituation and social socialization, these activities function as a medium for internalizing values, strengthening character, and forming personalities rooted in religious culture.

- b. The habit of reciting the morning dhikr al-ma'tsurat and reciting the prayer before studying

The habit of reading the morning dhikr of Al-Ma'tsurat and prayer before learning is a process of forming spiritual habits in students which plays an important role in the development of religious character and children's mental readiness in following the learning process (Akbar, 2019). At first, students may have difficulty in following dhikr and prayer readings, but through consistent habituation for one month, children can read dhikr and prayer fluently without the need to wait for the teacher to recite it first.

This is in line with the results of research and theory of learning spiritual habits which states that regular habituation can improve children's memorization skills, solemnity, and discipline in the aspect of religiosity (Herlina et al., 2024). This habituation is also supported by the role of teachers as role models and motivators who consistently guide children to do dhikr and prayer together solemnly, so that children not only memorize but also understand the meaning and value of this worship in daily life (Nurkhasanah, 2024)

c. The habit performing the Dhuha prayer

In addition to the habit of reading prayers and morning dhikr, the institution also accustomed students to carry out dhuha prayers in congregation before starting learning activities. This activity was carried out with great solemnity, where the teacher acted as a supervisor while one of the students was trusted to be an imam. This practice not only forms religious routines, but also becomes an effective means of instilling spiritual, social, and leadership values in children from an early age. By involving children as imams, institutions indirectly provide trust and responsibility that strengthen confidence and foster deep religious awareness.

According to the habituation theory of religious values, religious activities that are carried out repeatedly can internalize moral and spiritual values in children. Research conducted by Hafidz et al (2025) shows that habituation of religious activities such as dhuha prayers, prayers, and dhikr is able to form sedentary religious behaviors because children learn through direct experience and consistent repetition. This kind of activity also functions as a form of character education based on spirituality, where values such as discipline, responsibility, and social concern are naturally embedded in children (Hafidz et al., 2025)

d. Habitual of Recitation of the talbiyah

The habit of religious behavior in early childhood education institutions can cultivated through the example set by teachers, especially in terms of the use of language and expressions with Islamic values. In our observation, teachers consistently encouraged students to use appropriate expression, such as "Masyaallah" when praising someone, and "Alhamdulillah" when receiving something or when students successfully completed the task. This role model is an effective form of character education based on Islamic values because children learn through imitation and continuous practice.

According to Bandura's Social Learning Theory, human behavior is mostly studied through observation of models in the surrounding environment. Young children will imitate actions taken by significant figures such as teachers, especially when those actions are accompanied by positive responses or appreciation. In the context of early childhood learning, teachers are the main models whose behavior is easily internalized by children (Santrock, 2019).

e. Habitual Reading of the Qur'an with the At-Tibyan Method

Reading the Qur'an is a daily lesson conducted every day at TAUD SaQu Arinal Haq Bandung. The method used is At-Tibyan, which is a systematic method of learning to read the Qur'an designed to help student, especially young children, in recognizing Hijaiyah letters, reciting the Qur'an correctly according to the rules of Tajwid, and understanding the meanings. This method uses a special handbook containing words with messages that can be applied in daily life.

The At-Tibyan method used in Qur'an recitation lesson not only focuses on the ability to read the Qur'an, but also emphasizes understanding the meaning and applying its values in daily life. Every letter and word in the At-Tibyan handbook is designed to build moral awareness. For example, when children learn the word "honesty," they are also given concrete examples of how to be honest in class or at home.

In addition, the At-Tibyan method also encourages children to understand that every letter and verse in the Qur'an contains good values that can be applied in real life. For example, when the child reads a verse about gratitude, the teacher explains that gratitude can be realized by saying "*Alhamdulillah*" after receiving something and sharing it with friends in need. Thus, the activity of reading the Qur'an is not only an academic routine, but also an effective means of instilling positive spiritual and social values.

f. Teaching of Aqidah and Fiqh

Teaching children about Aqidah and Fiqh at an early age is a strategic effort to lay the foundations of faith and instill a habit of worship an early age. In observation, learning activities of faith and fiqh are carried out in a simple and contextual way according to the stage of child development. The teacher introduces basic concepts such as the oneness of Allah, gratitude, love for Allah's creation, as well as the procedure for ablution and prayer through storytelling, singing, and direct practice. This approach is in accordance with the principles of early childhood learning which emphasizes concrete experiences and repetitive habituation.

Theoretically, the introduction of faith in early childhood aims to instill the foundation of monotheism as the basis for the formation of Muslim personality. Faith education must begin early because early age is the period of formation of basic concepts about God and faith values. In the context of Islamic education, faith serves as a moral and spiritual foundation that will influence all children's behavior in the future. (Ulfah, 2015)

D. CONCLUSIONS

Based on the results of research on the application of Tarbiyah knowledge in shaping early childhood morals at TAUD SaQu Arinal Haq Bandung, it can be concluded that the application of Tarbiyah is the main foundation in building children's character and personality from an early age. The educational process carried out is not only oriented to the cognitive aspect, but also emphasizes the habituation of Islamic behavior through example, spiritual guidance, and habituation of religious values in daily activities.

The implementation of Tarbiyah at TAUD SaQu Arinal Haq is reflected in various activities, such as learning the Qur'an using the At-Tibyan method, habituating prayer, dhikr, congregational prayers, and the application of Islamic manners in children's social interactions. All of these processes form a religious,

conducive, and fun learning environment so as to support the development of noble morals in children.

The results of this study show that the concept of Tarbiyah applied is able to foster the values of discipline, responsibility, empathy, and children's love for the Qur'an and Islamic teachings. Thus, Tarbiyah is not only a pedagogical approach, but also an effective method of character formation and in accordance with the principles of early childhood development.

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