

Implementation of Independent Teaching and Independent Play in Fostering Religious Feelings in 5-6 Year Old Children

Agustina Dewi Rahayu¹, Yuli Kurniawati Sugiyo Pranoto¹

¹ Universitas Negeri Semarang, Indonesia

 rahayuagustinadewi@students.unnes.ac.id

ABSTRACT

The implementation of independent teaching and independent play in the Independent Curriculum is expected to help achieve learning objectives. The Integrated Islamic Kindergarten Institution, under the auspices of the Integrated Islamic School Network (JSIT), also collaborates the Integrated Islamic School Network (JSIT) Curriculum with the Independent Curriculum, which hopes to develop children's potential and instill religious values. The purpose of this study is to determine how the implementation of independent teaching and independent play can foster religious feelings in children aged 5-6 years at the City of Semarang Integrated Islamic Kindergarten. The research method used is qualitative, with data analysis techniques using the Miles and Huberman model, namely data reduction, data display (data presentation), and conclusion drawing. The results of the study show that independent teaching gives teachers the freedom to manage the class, providing child-centered learning. Through independent play, children's play rights are fulfilled, and children feel happy. In terms of fostering children's religious feelings, teachers and parents collaborate to instill the habit of worship and give confidence that Allah SWT is the God of Muslims. The implementation of freedom of teaching and freedom of play with fun activities, habituation of worship activities, and collaboration with parents is able to foster children's religious feelings who are still in the learning stage.

Keywords: *Independent Teaching, Independent Play, Religious Feelings*

ARTICLE INFO

Article history:

Received

April 08, 2023

Revised

October 22, 2023

Accepted

October 31, 2023

Journal Homepage

<http://journal.iaimnumetrolampung.ac.id/index.php/ji/>

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

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

INTRODUCTION

According to Islamic teachings, the cultivation of religious values is instilled since the child is in the womb, so that as an adult he becomes a religious person. Parents and schools are responsible for instilling religious values (Mafaliha 2020). More religious parents influence educational aspirations (Tabe-ojong and Nshakira-rukundo 2021) children's gender attitudes and preferences (Vries et al. 2022) and parents' religious beliefs influence parenting and children's noble behavior (Purnama et al. 2022; Rochanah, R., Muna, F. I., & Ariyanto, B. 2022). The increasing demand for religious education is also influenced by parents (Cohen-zada and Elder 2018). Determining children's religiosity in the future is not determined by cognitive or personality factors but by exposure to religion or religious planting from childhood (Payir, Corriveau, and Harris 2023), the level of religiosity is also influenced by childhood experiences with peers (Adam E Tratner et al. 2017) and primary care (Tratner et al. 2020). So, parents

choose education for children based on Islam to help instill religious values and foster religious feelings or children's feelings when worshiping. Meanwhile, religious cultivation is mostly realized in integrated Islamic institutions (Maghfuroh 2020). According to C. Walesa (2005), religious feelings are part of religiosity. Glock and Stark (1965) formulate religiosity as a religious commitment (related to religion or faith beliefs), which can be seen through the activities or behavior of individuals concerned with the religion or faith beliefs that are adhered to. In Glock and Stark's indicators (Ahsanulkhq 2019), there are five aspects of the religious dimension, one of which is religious feeling (the dimension of appreciation), namely appreciation or feelings and religious experiences that have been experienced.

Based on the results of field observations in Semarang City, out of 694 kindergarten institutions, nine are integrated Islamic kindergartens. The institution is under the auspices of the Integrated Islamic School Network (JSIT), which generally has a vision and mission related to religious values. Realizing this vision is one of them by providing a foundation of faith and devotion to Allah, habituation of akhlakur Karimah, and Qur'an education. The behavior of believing in Allah, obeying His commands, staying away from His prohibitions, and being sincere, grateful, and trustworthy (Jahdiah 2020). In addition, there are also indicators of diligent worship, which is reflected in everyday life by praying, performing worship, dhikr, and so on (Wulandari 2018).

This research is important for the understanding of teachers and parents role in fostering religious feelings through the implementation of freedom to teach and freedom to play. Because instilling a person's religious values is difficult, it needs to be applied from an early age because children are still able to absorb more knowledge. As well as planting children's religion as the beginning of determining future character (Karima et al. 2022). Religion can affect children's educational attainment (Carol and Schulz 2018; Ramli, M. A. 2022) influence children's socio-psychological development and academic achievement (Bartkowski, Xu, and Levin 2008) and play an important role in adolescent academic success (Horwitz, Domingue, and Mullan 2020). Religious education has important effects on moral health, character building, cultural understanding and religious tolerance (Mariana and Norel 2013). Inculcating religious values can also strengthen certain religious identities (Macgregor 2008). Islamic Religious Education prepares children to live peacefully and meaningfully in society (Saada 2023).

The curriculum needs to take into account children's interests, ensuring that learning is not only interesting but also meaningful and relevant to children (Chesworth and Hedges 2023). Children's need for religious knowledge makes religious education an integral part of the school curriculum (Jawoniyi 2012). Like the Integrated Islamic School Network (JSIT) curriculum, which focuses on religious cultivation. The cultivation of religious character in children can be done through school programs related to religion. In addition, facilities and infrastructure, as well as strategies such as creating a religious atmosphere and habituation (Rizkiani 2018), Habituation activities for worship, prayer, instilling noble behavior, and commemorating holidays are able to introduce the religion adopted by the child. Instilling and improving religious character also occurs through exemplary methods such as habituation, storytelling, and field trips (Sa'adah 2019). From the results of this study, it is also expected to be able to foster religious feelings in children.

Teachers must reflect good behavior and have religious beliefs to provide religious learning (Ene and Barna 2015). Teachers need learning that can foster religious

character in children, one of which is through religious songs (Julia, Supriyadi, and Iswara 2022). Teachers in integrated Islamic schools need to consider religious aspects and reflect religious values when providing religious learning in the classroom (Dewi, Sutrisno, and Madjid 2020). In addition, it is important to note the implications of teachers' religion in influencing learning (White 2009).

The practice of religious activities is carried out by habituation at school through activities to cultivate Akidah, Fiqh (worship), Adab, Islamic stories, Arabic language, memorizing daily prayers, memorizing Juz 30 letters, and introducing hijaiyah letters by adjusting the theme at school (Maghfuroh 2020; Oktafia, A., et al., 2023; Fidani, R., et al., 2023). Similarly, activities at school are also applied at home, such as worship, memorizing prayers, loving and maintaining all of Allah's creations, praying, having good manners, and saying greetings (Isnainingsih and Rohman 2019). While research (Luzna silviyani 2016). shows that feelings and implementation are realized by children's concrete actions such as praying, greeting, religious learning, filling infaq boxes, and giving charity.

But in reality, this practice is not balanced with religious feelings or reflections during worship, even though this is important. In worship, religious feelings are needed for a person to feel close to Allah (Latri 2023). Religious feelings encourage a person to always be grateful to God. Without religious feelings, a person worships only by carrying out the practice, not yet feeling peace or the presence of God.

In the implementation of the new curriculum, the application of independent learning in PAUD is important for early childhood to develop all potentials and aspects of development, one of which is religious moral values. This planting is applied in children's daily lives and children's activities (Wasis 2022). However, Susilowati's research (2022) related to the application of independent learning in Islamic Religious Education is constrained because teachers still do not understand independent learning. This is based on old habits, which still use lecture and listening methods as well as limited teaching modules. Therefore, independent learning is important to apply in early childhood, provided that teachers understand independent learning.

The government promotes the Merdeka Curriculum so that teachers have the freedom to develop creative abilities and initiatives during learning (Kurniati et al. 2022). According to Nadiem, learning never exists because of the skills and competencies of teachers and the applicable curriculum (Sari 2019), and independent play is an initiative to provide fun educational activities (Hasim 2020). It makes them happy, helps them fulfill their educational goals, and encourages their creativity.

The concept of an independent curriculum emphasizes freedom in the field of education, allowing students to develop independently with parental supervision (Efendi, Muhtar, and Herlambang 2023). Indicators of independent teaching according to the philosophy of Ki Hajar Dewantara (Nurul Istiq'faroh 2020) are taken from the meaning of "pedagogics", namely Momong, Among, and Ngemong, which are the three elements of pedagogy itself. Meanwhile, the essence of freedom to learn or freedom to play is inspired by Ki Hajar Dewantara's two principles in the among system. These two principles are the nature of children's lives and the basis of independence (Noventari 2020).

According to the results of the analysis of religious feelings in preschool children in Noventari's research (2020), children showed a sense of pleasure and did not show feelings of sadness. The cultivation of religious moral values starts with the school work plan and is outlined in the form of lesson plans or teaching modules containing religious values and parental habituation, which are then applied in learning, exemplary

habituation practices, experiences, and intracurricular activities, as well as providing rewards and punishments (Nurhalim 2017). Maghfuroh's case study (2020) found that the methods used to instill religious values are habituation, exemplary behavior, cheerfulness, advice, questions and answers, poetry, and field trips.

Lack of understanding of religion and lack of knowledge and understanding of cultural practices can lead to generalization, stereotyping, bullying, and vilification, especially of individuals whose appearance and behavior are considered different (Burritt 2020). Teachers' lack of understanding when interacting with religious development can affect the cultivation of religious values in students, so teachers must be more critical of themselves (Philip Barnes 2015).

There is a lack of clarity in religious education curriculum documents that fail to offer it; the solution to this is the responsibility of religious education in students' religious understanding (Walshe and Teece 2013). In addition, parents also reject teacher-centered and rote learning methods (Kolb 2023). Several studies investigate the role of parents in influencing children's religious beliefs (Mahoney 2016) and show that parents have a unique and instrumental role in the formation of children's religious beliefs (Martin, White, and Perlman 2003; Tratner et al. 2017).

Growing religious feelings in children can be done through habituation to worship at home and at school. Families play an important role in instilling the habit of praying and need to understand the methods and patterns of habituation so that children can carry out prayer regularly (Aslindah and Ardiana 2023). Parent-child relationships can be affected by religious differences between parents and children, so it is important to consider this when creating inclusive and sustainable education programs (Stokes and Regnerus 2009). Dhuha prayer activities at school can stimulate the practice of worship so that children get used to praying at home (Parawansa 2022). Religious activities in this school must also be in accordance with the curriculum used, as well as the contributions and cooperation of parents.

Based on this explanation, this study aims to determine the implementation of independent teaching and independent play in fostering religious feelings in children aged 5–6 years in TKIT Semarang City. This is important to study in order to find out whether the implementation can help the institution foster religious feelings in children. As well as the expectations of parents, so that religious education is balanced with general education (Islamy 2022). The cultivation of religion is very important for children's lives in the future. Parents' expectations regarding this matter are that children become useful people and uphold the teachings of Islam (Windiharta 2019).

METHOD

The research method used is qualitative research. Data collection is influenced by facts found in the field rather than theory (Abdussamad 2021). This method is more about telling in detail the activities that occur as a result of facts (Fadli 2021). Therefore, qualitative research uses inductive reasoning in data analysis. This study used data collection methods of observation, interviews with 27 respondents consisting of teachers, students, and parents, documentation, and triangulation. The data analysis technique uses the Miles and Huberman model, namely data reduction, data display (data presentation), and conclusion drawing (Sazali 2020).

The population was taken from Semarang City because there are many integrated Islamic-based kindergarten schools. Sampling based on purposeful sampling, namely data sources based on certain considerations. The sample amounted to five integrated Islamic kindergarten institutions, including TKIT Bina Amal 01, TKIT

Mutiara Hati, TKIT Bunnaya, TKIT Bina Insani, and TKIT Harapan Bunda. This sample is obtained based on the following criteria: institutions under the auspices of JSIT, whose vision and mission describe the cultivation of religious values, use three curricula as a reference (the Merdeka Curriculum, the Curriculum from JSIT, and the Curriculum unique to the school), and institutions with A accreditation.

Respondents in this study are taken from a sample of integrated Islamic kindergarten institutions according to the criteria, namely teachers, students, and parents. The main respondents are students to find out the freedom to play to foster religious feelings and teachers to find out the freedom to teach at school. Additional respondents as a comparison of research results or triangulation are parents. Results from parent interviews to determine the truth of the results of teacher and student interviews.

Table 1 Data Collection Instrument

No	Data	Sumber Data	Pengumpulan Data
1	Independent Teaching hree elements of pedagogics (K. H. Dewantara Philosophy, 2013) in (Nurul Istiq'faroh, 2020) Siytem Momong (nurturing) - Parenting children in the world of values System Among - Inner independence - Independence of mind - Independent of body / energy Siytem Ngemong - Giving children independence according to their wishes	- Teacher - Parents	- Observation - Interview - Documentation
2	Independent Play Two principles of the among system (K. H. Dewantara) in (according to Rifa'ai, 2022 in Noventari 2020). The nature of children's life - The right to education - The right to play - Self-development Basic independence - Freedom of thought - Independence to use creativity, taste and creativity - Independence physically and mentally - Sense of responsibility	- 5-6 year old children - Parents	- Observation - Interview - Documentation
3	Religious Feelings	- 5-6 year old children - Parents	- Observation - Interview - Documentation

	<p>The dimension of observance according to Glock and Stark in (Ahsanulhaq, 2019).</p> <p>Religious feelings</p> <ul style="list-style-type: none"> - Believing in the existence of God through his creation - Happiness in worship - Gratitude for God's presence <p>Religious experience</p> <ul style="list-style-type: none"> - Carrying out worship 		
--	--	--	--

RESULT AND DISCUSSION

In the research results section, data from teacher and student interviews is presented and reinforced by parent interviews. The report is designed in a qualitative and descriptive manner according to the results of the respondents.

Implementation of independent teaching

a) Teachers' understanding of independent teaching

Based on the results of the study, the teacher's opinion about teaching independence is that it is the freedom of the teacher to provide learning, but in accordance with the limits and rules of the school.

"Merdeka mengajar yang saya pahami sekilas gitu ya guru dikasih kebebasan, dikasih keleluasaan untuk mengatur kelas bagaimana mengatur atau kebersamaan anak untuk mencapai suatu tujuan pembelajaran atau capaian pembelajaran anak"

"Merdeka mengajar itu adalah menciptakan pembelajaran berpusat pada anak, jadi anak itu dikasih suasana yang aman nyaman, dan semua guru lah".

Independent teaching, according to the teacher, is the independence of the teacher to provide learning in the classroom. Teachers are given freedom and flexibility to manage the class. Freedom to organize the class is where the teacher designs core activities that are different from other classes in the lesson plan. The freedom to create child-centered learning Child-centered learning, where the teacher adjusts the activities that children want but does not get out of the learning theme. As well as providing good care for children. Teachers also provide a comfortable and safe impression as well as stimulus in every lesson. Teachers also assist children in achieving learning goals and achievements so that children can develop according to their own abilities because there is a stimulus from the teacher.

"Merdeka mengajar itu adalah ee memberikan pengasuhan kepada anak kita memfasilitasi anak, tetapi anak itu bisa berkembang dengan kemampuan dan kemauannya"

The care provided is in accordance with the norms prevailing in the community. In addition to nurturing, schools facilitate the needs of children while at school. These facilities include classrooms, bathrooms, health rooms, outdoor games, indoor games, educational games, and so on. The existence of these facilities helps children develop their abilities through the activities they want, such as choosing the games or activities they want.

"Merdeka mengajar itu tidak menuntut anak harus bisa, jadi membebaskan anak untuk memilih dilakukan dihari itu. Walaupun kita juga masih belajar untuk bebas anak memilih, walaupun bebas tapi tidak keluar dari konteks"

“Kebebasan guru menentukan pembelajaran di kelas, merancang perangkat pembelajaran dan pastinya ibarat guru merdeka”

Independent teaching does not require children to be able to do everything, but teachers are there to support children's development. Children are free to choose play activities, but not out of the context of the learning theme. Teachers also prepare lesson plans and teaching materials, as well as child-centered assessments. Learning is also designed according to the teacher's ability and does not provide a burden or difficulty, which is likened to a free teacher in determining lesson planning.

In addition, the learning atmosphere must also be comfortable, safe, and filled with activities that make children happy. Teachers feel happy because the curriculum makes it easy for teachers and children. It does not cause feelings of guilt because learning limits children. The teacher's prompts and the children's freedom to play make the children follow the activities they like. This creates a feeling of security and comfort towards the implementation of teaching independence.

“Tentang diterapkannya merdeka mengajar ya, masih proses belajar kalau merasa merdeka itu belum sepenuhnya karena adaptasi jadi kalau ditanya perasaan guru saat ini nano-nano masih naik turun”.

However, some teachers also feel indecisive due to curriculum changes. This is also felt by teachers because they are constrained in understanding the material based on research (Susilowati 2022). Teachers' understanding and comfort with the 2013 curriculum is one of the reasons for this. There are many adjustments to teaching materials, assessments, and report cards that are different from the previous curriculum. So, teachers still need to understand the application of independent teaching and independent play.

Apart from teachers, parents also feel happy with the implementation of independent teaching. The feeling of pleasure is based on the learning activities that children are able to participate in. Children feel happy to learn at school and are more enthusiastic. This application also makes teachers and children free to develop the potential that exists in each individual. Children's growth is optimally developed. Although some parents do not understand the independent curriculum, with the help of teachers, they hope to achieve educational goals. So this also makes parents feel safe and comfortable, and they entrust education and teaching to the school.

“Yang saya tau itu pengembangan dan pengeksploaran diri dan bakat anak, yang dimana eee guru memberikan kesempatan anak anak untuk belajar sesuai kompetensi dan kemampuannya”.

“Karena kebijakan ini katanya telah berhasil di negara-negara maju”.

Parents who understand learning and curriculum are confident that their children will achieve their learning goals at school. The Islamic school curriculum that collaborates with the independent curriculum has complete learning because, in addition to developing potential, it also develops religious values. Parents have high hopes that through this curriculum, children will be able to develop all their abilities with activities that are suitable for them.

a) Learning

Teachers provide nurturing according to the values prevailing in society. The nurturing provided involves interacting and socializing well, instilling good manners, and respecting each other. In addition, nurturing is also provided in

accordance with religious values that reflect the characteristics of an integrated Islamic school. This nurturing is also in accordance with the school's character achievements through developmental aspects.

Researchers found similarities in the provision of learning. Where research (Prasetia et al. 2023) describes learning Islamic religious education starting from introducing God through His creation, practicing prayer, habituation to prayer, courtesy, and always being grateful. In addition, they also help each other, say greetings, read the Qur'an, tahfidz, and hadith, and commemorate holidays.

"Untuk pengasuhan yang ada di TKIT Harapan Bunda kita kan mengarahnya, mengacunya kepada contoh-contoh Rosulullah. Rosulullah memberikan contoh kepada eee kita sebagai makhluk nya. Ke anak-anak biasanya kita terapkan itu saat ee adab makan. Seperti itu ya. Adab makan itu kalau Rosulullah itu makannya duduk, dengan tangan kanan baca doa seperti itu. Terus misal yang lainnya adab kekamar mandi juga sama, oh masuk kaki kiri, keluar kaki kanan seperti itu"

Parenting according to the religious values given is based on the examples of the Prophet Muhammad. Parenting according to the example of the Prophet, such as eating manners, bathroom manners, and activities that are close to the child, Cultivating worship through dhuha prayer activities at school, muroja'ah, qiroati, prayer, hadith, and introducing Allah as the God of Muslims Therefore, in addition to general care as in other institutions, the Integrated Islamic School instills Islamic religious values into its own characteristics.

"Pembelajaran juga dikaitkan dengan adanya Allah, misal sedang belajar guru selalu menyisipkan kata-kata atau kalimat Allah Maha Melihat, setiap kegiatan kita selalu dijaga Allah, seperti itu"

In addition, learning is also related to God, which means always instilling religious values. In every activity, the teacher inserts sentences that mean that our actions are always seen by God, that God is always with us in every activity, and introduces God's creation. This is done by the teacher so that children always remember God and help embed religious morals from an early age.

According to information from parents, schools provide good parenting. Nurturing is the same as the value of manners, social manners, saying greetings, respecting parents, saying thank you, saying sorry, and asking for help. Distinguishing something good from something that is not good, such as behavior, actions, speech, and play activities In accordance with the values of the Qur'an to nurture what the Prophet taught.

"... dengan pola pengasuhan yang baik, sesuai nilai agama, dan sopan santun"

The implementation of the independent curriculum also affects changes in the care provided, such as care in accordance with the values of Pancasila. Parenting in accordance with the meaning of the Pancasila precepts and implementing P5 This care is provided when children learn at school and is realized at home with parents.

Not only nurturing but also learning are provided according to the child's abilities. Learning adjusts the age of the child to determine learning outcomes according to their age. Learning also pays attention to the characteristics of children because each child is different and needs comprehensive learning. Learning also pays attention to the child's ability to understand the information provided. Therefore, learning needs to be child-centered.

Figure 1: Child-centered learning



Learning helps children develop their potential. Learning aims to develop children's interests and talents. Exploration activities outside the classroom are often used by teachers to help develop children's interests and talents and their imagination. Fun learning activities and freedom of play can also foster children's interests and talents.

"Entah K13 kan dari niali agama-seni ya 6 aspek. Nah in ikan dari NABP, jati diri sama literasi steam kita juga selipkan tiap harinya ada beberapa TP yang kita usahakan untuk optimalkan atau pun stimulasi perkembangan"

Learning also pays attention to aspects of child development. The aspects of child development are religious, moral, cognitive, social-emotional, motor, language, and art, as well as developing aspects of identity and STEAM literacy. Learning at school has been implemented well, as confirmed by parents because of the appropriate learning outcomes. Independent teaching gives teachers the freedom to innovate in preparing students for learning. Teachers determine fun learning with teacher-designed games. Facilitate children's learning with innovative game tools or teaching materials. Teachers are required to develop their potential to be realized in learning.

Teachers are free to provide learning to children in the classroom. Freedom in determining core activities in the classroom because each teacher has different play activities according to the atmosphere of the class and children. This freedom also considers rules, limits, and the school's KOSP. These limits are given so that learning does not endanger children and teachers. In addition, it prevents excessive and less useful activities.

"...belum kita sampaikan diawal-awal masih kita adalah penanaman adab dan akhlak terlebih dahulu"

Before starting learning, teachers provide basic provisions for children before entering theme-based learning. At the beginning of the new school year, teachers provide moral cultivation to children before thematic learning or loose parts. This moral cultivation is so that Islamic character is formed in children, which will be useful for religious learning.

Implementation of independent play

Some parents allow their children to choose a school after conducting a survey. However, there are some parents who determine the school for their children. School selection is based on previous experience, the agreement and willingness of the child, learning related to religion, and quality facilities. A good education is not only to develop children's abilities, interests, and talents but also to instill religious knowledge. Therefore, parents choose faith-based schools.

In addition to a good education, children also get the right to play at school and at home. The right to play obtained by children includes getting help when playing, getting the opportunity to play, having the opportunity to explore when playing, having the right to choose games and play activities, getting play facilities, getting fair treatment, and having the right to gain knowledge. Based on the results of the research, children have received their right to play, but with restrictions so as not to endanger them.

Children get help from others when playing. At school, children get help from teachers, friends, and school staff. Assistance provided by teachers includes helping to go to the bathroom, helping to get things in high places, and helping to provide understanding to children related to science. Assistance from school staff such as delivering to parents when returning from school, helping provide information, and besides that, friends also help when it is difficult to carry goods, help remind washing hands before eating, remind praying before and after eating, and open drinking bottles. Children also get help from parents and siblings when they are at home. Assistance from home includes helping to clean up toys, helping to pick up sticks in high places, and accompanying and helping when studying. This is in accordance with the results of parent interviews.

"Tugas guru disekolah kan juga mendampingi. Jadi ya pasti dapet bantuan. Kalau dirumah juga begitu saling membantu, dibiasakan di ajarkan buat saling membantu"

In addition, children also revealed that they get help at home and at school when playing or when they need it.

"Bu guru sama temen-temen. Biasanya aku minta tolong kalau nggak bisa buka minum", "Dibantuin temen-temen sama bunda...", "Minta tolong mamah sama kakak".

Getting the opportunity to play and explore Children are given the freedom to play at school and at home according to the rules given to avoid dangerous things.

"Kami membebaskan kegiatan anak agar anak itu happy, gembira, dan besok paginya mau datang belajar bermain di sekolah. Tapi untuk mengaji qiroati kita juga ada waktunya. Lebih banyak mainnya karena kebutuhan anak itukan bermain".

"Iya kita membebaskan tapi ada aturan-aturan juga".

This opportunity to play and explore can develop children's knowledge and potential. In addition, children also feel happy to be at school and at home.

Picture 2. Children's play activities



Children have the opportunity to choose the play activities they want. The implementation of free play frees children to determine play activities but does not get out of the topic discussed and imposes play rules to condition children and explains the cause and effect of these rules. Teachers also provide examples as a trigger, and children are freed to engage in play activities and provided opportunities to express their opinions through discussion. In addition, some schools allow children to bring toys from home, while others do not because they are afraid of disrupting the learning process at school.

At school, children receive fair treatment from teachers. This treatment starts with providing learning that suits children's abilities, assistance from teachers, teacher affection, how to respond to children's behavior, and opportunities for children to play and explore. However, not all children feel that teachers behave fairly because children's ability to reason is still at the stage of learning how something is considered fair.

"Kata mama sama bu guru, kalau kita berbuat baik nanti di sayang Allah. Dapet pahala masuk surga"

"Allah itu yang menciptakan bumi, langit, matahari. Terus kalau jadi anak solih solihah nanti di sayang Allah. Allah itu gak bisa di liat bu AG, jauh di sana di langit di surga kata bu guru. Kalau buat baik gak nakal nanti disayang Allah. Iya terus disuruh sholat juga ya sama ngaji berdo'a juga"

Children also have the right to obtain knowledge, one of which is knowledge about religion. Children get an understanding from parents and teachers about the religion they have and how to recognize Allah (God). How to worship according to the child's religion, one of which is praying for Muslims. Children also get an understanding of good deeds and bad deeds, which leads to knowledge about heaven and hell.

"Dari bu guru, sama pak ustad, sering cerita terus kalau rajin sholat sama ngaji nanti dapet pahala masuk surga"

In addition to understanding from teachers, children also get religious understanding from Ustads at the mosque. The cultivation of religious feelings through worship and religious activities other than at home and at school is also possible at the place of recitation, or Qur'an school. Some children said that in addition to worshipping at home, they also worship at the mosque every afternoon.

Cultivating religious feelings in children

Activities in integrated Islamic schools refer more to religious activities. This is due to the combination of the independent curriculum with the JSIT curriculum, which then becomes the school's special curriculum. The curriculum contains planting and habituation activities to foster children's religious values. In addition to the curriculum, faith-based learning is implemented in a fun way.

Faith-based activities at school are implemented according to the curriculum. Religious activities include Dhuha prayers, muroja'ah, qiroati, memorization of prayers, hadith, and ablution practice. These activities are carried out by habit at school. There are activities that are carried out simultaneously, and some take turns due to the children's needs. In order for religious cultivation to be maximally accepted by children, the activities must be fun and get their attention.

a) Children's religious experience

Children's experience in this case is carrying out worship. Things related to worship and religion that children know include the five daily prayers, dhuha prayers, muroja'ah, qiroati, prayers, hadiths, alms, and hajj. Children know this from the explanations of teachers and parents. These religious activities are carried out at school and at home through the habituation of worship.

The results of this study are the same as those revealed by research (Mafaliha 2020), which also argues that the activities of memorizing asmaul husna, the attributes of Allah, the prophets of Allah, the books of Allah, the angels of Allah, the pillars of faith, heaven, and hell are activities that instill aqidah (religious beliefs). Through religious experience, worship practices, and habituation methods, exemplary children are able to instill religious character.

Picture 3. Dhuha prayer activity



At school, children carry out worship activities or religious activities according to the school schedule. Activities begin with opening prayers, pledges, and school marches, in addition to further religious activities such as dhuha prayers, qiroati, tahfidz, and murojaah. This activity is interspersed with play and thematic activities.

"Kita ada ikrarnya Mengenalkan dari ciptaannya, allah maha indah, memberi melihat, melalui bersyair, lagu-lagu, mengenalkan baik-baik ... Melibatkan allah saat bermain dan belajar, lafal allah sering diberikan kepada anak. Buang sampah, Allah suka dgn kebersihan. Melalui cerita nabi adam surga tempat indah, tidak menakut-nakuti anak

dengan neraka. Kalau kita baik mendapat pahala dan surga Allah. Insyaallah sampai surga Bersama Allah. Membuat anak senyaman mungkin”

“..... surga untuk anak-anak yang sholih sholihah, kalau neraka kita gambarkan seram namun tidak menakut-nakuti. Memberi penjelasan orang-orang yang tidak taat masuk neraka, banyak api disiksa, ya kita menjelaskan namun ga yang berlebihan, ya sewajarnya pemahaman anak”

Children gain religious experience at school with the school pledge, by introducing Allah, and through activities that involve the existence of Allah. Fun activities with poems, religious songs, and stories of the Prophet Introducing good activities that get the pleasure of Allah, namely heaven, and not scaring children with the torment of hell but introducing that hell is for people who are less obedient to Allah Worship activities at school with dhuha prayers. Children are introduced to dhuha prayers from reading to practicing. Practice dhuha prayers in congregation and recite the readings aloud. However, there are also teachers who free children to learn independently, pray dhuha independently, and be with their friends. Meanwhile, the activities of muroja'ah, tahfidz, and memorization of prayers and hadiz are carried out together.

Children gain religious experience at school with the school pledge, by introducing Allah, and through activities that involve the existence of Allah. Fun activities with poems, religious songs, and stories of the Prophet Introducing good activities that get the pleasure of Allah, namely heaven, and not scaring children with the torment of hell but introducing that hell is for people who are less obedient to Allah.

Worship activities at school with dhuha prayers. Children are introduced to dhuha prayers from reading to practicing. Practice dhuha prayers in congregation and recite the readings aloud. However, there are also teachers who free children to learn independently, pray dhuha independently, and be with their friends. Meanwhile, the activities of muroja'ah, tahfidz, and memorization of prayers and hadiz are carried out together.

Picture 4 and 5. Qiroati activity



Qiroati activities are carried out alternately according to the order of the train. For children who have not had their turn, they are allowed to play but should not interfere with friends who read qiroati. There are also teachers who direct children to be orderly so that they are more solemn when reading. There are still children who are not willing to follow qiroati because they prefer to play. The teacher gives children leniency for religious activities because they are difficult to persuade, but not always like that.

“Berusaha bekerja sama dgn orang tua, sholat, mengaji, berbuat baik, dan murojaah”

Worship activities at home are also carried out because of cooperation with parents, one of which is the five daily prayers. Children perform prayers at home with their parents and sometimes at the mosque, but there are parents who give their children the independence to be able to pray on their own. Boys perform Friday prayers with male families at the mosque. Worship activities are also carried out during the month of Ramadan, namely tarawih, Eid al-Fitr prayers, and Eid al-Adha prayers.

Parents also implement qiroati activities, muroja'ah, memorization of prayers, and hadiz through the memorization method. This is applied so that children are able to memorize and practice at school. This is also applied when studying with parents at home; children also learn the Koran at the mosque. In addition, parents teach charity by giving donations at school and sharing with friends.

In addition, parents and teachers introduce Allah with His creation, the great names of Allah (Asmaul Husna), stories of good and bad things, and stories of heaven and hell as a result of good and bad deeds. Introducing Allah with the school pledge. Introducing His creation, introducing the good through songs and poems. Involving God when playing and learning. Through stories of the Prophet, introducing heaven and hell from good and bad deeds, making children as comfortable as possible, and cooperating with parents regarding the cultivation of religious activities.

In addition, parents and teachers introduce Allah with His creation, the great names of Allah (Asmaul Husna), stories of good and bad things, and stories of heaven and hell as a result of good and bad deeds. Introducing Allah with the school pledge. Introducing His creation, introducing the good through songs and poems. Involving God when playing and learning. Through stories of the Prophet, introducing heaven and hell from good and bad deeds, making children as comfortable as possible, and cooperating with parents regarding the cultivation of religious activities.

"Kartu penghubung orang tua untuk awal bulan, pendampingan ortu dan pemberian bintang untuk ibadah yang dikerjakan. Diberikan di akhir bulan"

The cultivation of worship activities at home is monitored by the teacher using a liaison card. This liaison card is given to parents at the beginning of the month for parental assistance and to give stars for worship that is done. This monitoring will be assessed or checked at the end of each month. In addition, clarification is also given to parents during parenting, and information from teachers is given to always instill worship activities at home.

b) Religious feelings felt by the child

Children feel happy and do not feel forced or pressured. This can be seen from the child's eagerness to participate in religious activities at school, and from the interview, a happy face and happy scale phase can be seen. However, there are times when children feel tired from playing at school, making them postpone religious activities and choose to lie down.

"Berjama'ah, soalnya pahalanya lebih banyak. Biar sholatnya gak sendirian... Kan sholat wajib, biar dapat pahala nanti disayang Allah"

"Seneng. Nanti dapat pahala Pahala yang banyak nanti masuk surganya Allah."

"Berbuat baik nanti dapat pahala disayang Allah. Kalau ngaji sama sholat juga dapat pahala. Allah juga yang nyitain sapi, kemarin bu UM cerita sapi di kurban"

Children feel happy because of the understanding from teachers and parents related to carrying out worship. This understanding is about the rewards that will bring children to heaven and provides an understanding of how to get rewards. Understanding that Allah loves humans who worship and do good. As well as providing an understanding of the worship that must be done.

"Tidak ada tekanan. Kita orang tua hanya mengingatkan saja, karena ibadah yang dipaksa itu nanti anak jadi malas, dan diatur-atur. Jadi biar dia terbiasa nanti bismillah bisa disiplin ibadahnya"

Teachers and parents do not put pressure and coercion on children. Teachers and parents prefer to persuade children and remind them to worship.

"Ndak menekan ya mba, tapi lebih ke membiasakan soalnya anak laki-laki pasti suatu saat jadi imam. Kalau gak dibiasakan dari kecil nanti susah. Ya bukan menenkan ya mba, lebih ke membiasakan dan orang tua dirumah juga memberikan contoh yang baik, sholat ngajak anak juga, ngaji juga habis sholat"

"Harus sholat saat itu juga dan ditunggu, anak laki-laki masalahnya mba. ... Diajak kakeknya. Kadang mau sendiri. Kita ingatkan terus mba masalahnya anak cowo ya kan nanti juga jadi imam, belajar dari kecil dibiasain"

However, some parents who have sons require and must carry out worship because of the demands for the child's future, such as learning to become an imam. Parents have their own reasons: parents who choose not to force their children to worship because they are afraid that children will carry out worship for fear of angry parents, not according to the wishes of the child, and not with sincerity.

DISCUSSION

The implementation of independent teaching gives teachers the freedom to determine and prepare child-centered learning and does not burden the teacher. During independent play, children get the right to play at school and at home, as well as the right to get knowledge, one of which is about religion. Although teachers are still learning to understand the independent curriculum, it does not limit their ability to innovate in designing learning. Teachers and children feel happy with the existence of fun learning, and parents agree with this because collaboration between teachers and parents can support the achievement of learning goals.

Religious feelings in children are still in the learning stage; this study shows how children feel about praying and reciting the Koran, religious activities at school, and how they recognize God. The implementation of children's worship activities is also supported by the collaboration of parents and teachers in the habituation of religious activities, one of which is prayer and recitation. Children also like to worship based on the absence of pressure from parents and teachers, but rather to accompany children, where children imitate and feel accompanied.

Growing religious feelings in early childhood does require more habituation and cultivation. Religious feelings in children aged 5–6 years have begun to emerge because of the feeling of pleasure in worshipping and enjoying reading the Qur'an; this is also supported by the child's belief that it gets good (a heavenly reward). However, because it is still a learning stage, religious feelings do not always appear because they adjust the child's mood.

The difference with previous research is that teachers find it difficult to get rid of old habits, namely the use of the lecture method in implementing the independent curriculum (Susilowati 2022), while in this study the teacher designed child-centered

activities and habituation methods. The cultivation of religious values (religious feelings) does not use punishment like the results of Nurhalim's research (2017), but rather directs and accompanies without coercion. Research (Sudjarwati and Fayuni 2019) examines moral literacy to improve religious character, while this study examines something more deeply related to fostering religious feelings seen in the practice of Dhuha prayers.

In research by Paujiah et al. (2022) on instilling religious values by habituating Dhuha prayers so that children have good morals, researchers examine more deeply related aspects of the habituation of worship, one of which is Dhuha prayer in fostering children's religious feelings. Independent play (Diana, Pranoto, and Rumpoko 2022) according to the teacher, namely play activities adapted to children's interests, is the same as the results of the study, which distinguishes the research subject.

From the results of the study, it was found that how the implementation of independent teaching and independent play fosters religious feelings in children can be seen from the feelings and practices of children's worship. The existence of fun activities interspersed with understanding Allah, habituation to worship, and cooperation with parents. However, this study has a weakness in that the practice of worship at home is only seen from the connecting card and interview results.

Future researchers can examine how children's worship activities at home with parents. In addition, it can be studied more deeply in relation to how teachers teach good worship practices. These two things will complement how children recognize worship activities and their practices. Further research can also find out the extent of religious feelings felt by children.

CONCLUSION

Independent teaching according to the teacher is the freedom of the teacher to provide learning in the classroom as well as a comfortable and safe impression and stimulus in every lesson. Independent play gives children the right to play, including getting help while playing, getting the opportunity to play, exploring while playing, having the right to choose games and play activities, getting play facilities, and getting fair treatment. In fostering children's religious feelings, teachers and parents collaborate to instill the habit of worship and give confidence that Allah SWT is the God of Muslims. Religious feelings arise when the child's mood is happy and eager to worship. Therefore, the implementation of independent teaching and independent play with fun activities, habituation of worship activities, and collaboration with parents are able to foster the religious feelings of children who are still in the learning stage.

ACKNOWLEDGEMENT

Thank you to all those who helped in completing this research, to the principal and teachers who have given research permission and provided the information needed by researchers. Thank you to YKSP as a lecturer who has guided in making the article.

REFERENCES

- Abdussamad, Zuchri. 2021. *Metode Penelitian Kualitatif*.
Ahsanulkhaq, Moh. 2019. "Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan." *Jurnal Prakarsa Paedagogia* 2(1):21-33.
<https://doi.org/10.24176/jpp.v2i1.4312>
Aslindah, Andi, and Reni Ardiana. 2023. "Pembinaan Ibadah Shalat Pada Anak Dalam Keluarga." *COMMUNIO: Jurnal Pengabdian Kepada Masyarakat* 1(3):164-70.

- Bartkowski, John P., Xiaohe Xu, and Martin L. Levin. 2008. "Religion and Child Development: Evidence from the Early Childhood Longitudinal Study." 37:18–36. <https://doi.org/10.1016/j.ssresearch.2007.02.001>
- Burritt, Amanda M. 2020. "Religious World Views, Diverse Classrooms and Curriculum." *Religion and Education* 47(2):153–69. <https://doi.org/10.1080/15507394.2020.1729075>
- Carol, Sarah, and Benjamin Schulz. 2018. "Religiosity as a Bridge or Barrier to Immigrant Children's Educational Achievement?" *Research in Social Stratification and Mobility* 55(March):75–88. <https://doi.org/10.1016/j.rssm.2018.04.001>
- Chesworth, Liz, and Helen Hedges. 2023. "Children's Interests and Curriculum Making in Early Childhood Education." *International Encyclopedia of Education (Fourth Edition)* 173–80. <https://doi.org/10.1016/B978-0-12-818630-5.03027-X>
- Cohen-zada, Danny, and Todd Elder. 2018. "Religious Pluralism and the Transmission of Religious Values through Education." *Journal of Economic Behavior and Organization* 150:325–49. <https://doi.org/10.1016/j.jebo.2018.01.015>
- Dewi, Salamiah Sari, Sutrisno, and Abd Madjid. 2020. "The Interconnectedness Of Religiosity And Teachers' Efficacy In The Character Education In Indonesian Islamic Integrated School." *European Journal of Social Sciences* 5(3):131–46.
- Diana, Diana, Yuli Kurniawati Sugiyo Pranoto, and Anisa Utamiyanti Tri Rumpoko. 2022. "Persepsi Guru Terhadap Aktivitas Bermain Anak Berkebutuhan Khusus Di PAUD Inklusi Se-Jawa Tengah." *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6(6):7347–58. <https://doi.org/10.31004/obsesi.v6i6.3559>
- Efendi, Pitri Maharani, Tatang Muhtar, and Yusuf Tri Herlambang. 2023. "Relevansi Kurikulum Merdeka Dengan Konsepsi Ki Hadjar Dewantara: Studi Kritis Dalam Perspektif Filosofis-Pedagogis." *Jurnal Elementaria Edukasia* 6(2):548–61. <https://doi.org/10.31949/jee.v6i2.5487>
- Ene, Ionel, and Iuliana Barna. 2015. "Religious Education and Teachers' Role in Students' Formation towards Social Integration." *Procedia - Social and Behavioral Sciences* 180(November 2014):30–35. <https://doi.org/10.1016/j.sbspro.2015.02.081>
- Fadli, Muhammad Rijal. 2021. "Memahami Desain Metode Penelitian Kualitatif." *Humanika* 21(1):33–54. <https://doi.org/10.21831/hum.v21i1.38075>
- Fidani, R., Ghifary, M. F., & Indriana, D. (2023). Peran Metode Qira'ah dalam Meningkatkan Literasi Bahasa Arab di Prodi Pendidikan Bahasa Arab. *Al Maghazi: Arabic Language in Higher Education*, 1(1), 17–22. <https://dx.doi.org/10.51278/al.v1i1.687>
- Hasim, Evi. 2020. "Penerapan Kurikulum Merdeka Belajar Perguruan Tinggi Di Masa Pandemi Covid-19." *Prosiding Webinar Magister Pendidikan Dasar Pascasarjana Universitas Negeri Gorontalo "Pengembangan Profesionalisme Guru Melalui Penulisan Karya Ilmiah Menuju Anak Merdeka Belajar"* 68–74.
- Horwitz, Ilana M., Benjamin W. Domingue, and Kathleen Mullan. 2020. "Not a Family Matter: The Effects of Religiosity on Academic Outcomes Based on Evidence from Siblings." *Social Science Research* 88–89(March):102426. <https://doi.org/10.1016/j.ssresearch.2020.102426>
- Islamy, Mohammad Rindu Fajar. 2022. "Internalisasi Nilai-Nilai Religius Serial Film Nusa Dan Rara Dalam Pembentukan Karakter Pada Anak Usia Dini." *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6(4):3515–23. <https://doi.org/10.31004/obsesi.v6i4.1704>
- Isnainingsih, Anti, and Arif Rohman. 2019. "Participation of Mothers Who Work in Religious Activities Towards Child Behavior." *Jurnal Obsesi: Jurnal Pendidikan*

- Anak Usia Dini* 3(1):199. <https://doi.org/10.31004/obsesi.v3i1.157>
- Jahdiah, Jahdiah. 2020. "Nilai Pendidikan Karakter Dalam Cerita Anak 'Doa Untuk Amang Kani' Karya Siti Makiah." *LOA: Jurnal Ketatabahasaan Dan Kesusastraan* 15(2):119. <https://doi.org/10.26499/loa.v15i2.2206>
- Jawoniyi, Oduntan. 2012. "Children's Rights and Religious Education in State-Funded Schools: An International Human Rights Perspective." *The International Journal of Human Rights* 16(2):337-57. <https://doi.org/10.1080/13642987.2011.563512>
- Julia, J., Tedi Supriyadi, and Prana Dwija Iswara. 2022. "Development of the Religious Character of the Nation through Learning Religious Songs: Teachers' Perception and Challenges." *Harmonia: Journal of Arts Research and Education* 22(1):103-18. <https://doi.org/10.15294/harmonia.v22i1.35031>
- Karima, Nisa Cahaya, Salsabil Hasna Ashilah, Alifia Sekar Kinasih, Putri Haura Taufiq, and Latipah Hasnah. 2022. "Pentingnya Penanaman Nilai Agama Dan Moral Terhadap Anak Usia Dini." *Yinyang: Jurnal Studi Islam Gender Dan Anak* 17(2):273-92. <https://doi.org/10.24090/yinyang.v17i2.6482>
- Kolb, Jonas. 2023. "Muslim Diversity , Religious Formation and Islamic Religious Education . Everyday Practical Insights into Muslim Parents ' Concepts of Religious Education in Austria Concepts of Religious Education in Austria." *British Journal of Religious Education* 45(2):172-85. <https://doi.org/10.1080/01416200.2021.1911787>
- Kurniati, Pat, Andjela Lenora Kelmaskouw, Ahmad Deing, Bonin Bonin, and Bambang Agus Haryanto. 2022. "Model Proses Inovasi Kurikulum Merdeka Implikasinya Bagi Siswa Dan Guru Abad 21." *Jurnal Citizenship Virtues* 2(2):408-23. <https://doi.org/10.37640/jcv.v2i2.1516>
- Lastri, Lita Jannatul. 2023. "Internalisasi Nilai-Nilai Religius Pada Anak Berkebutuhan Khusus Di SM Alam Mahira Bengkulu." 3:13990-4.
- Luzna silviyani. 2016. "Penanaman Karakter Religius Dan Disiplin Di Taman Kanak-Kanak Negeri Pembina Kota Semarang."
- Macgregor, Carol Ann. 2008. "Religious Socialization and Children ' s Prayer as Cultural Object : Boundary Work in Children ' s 19th Century Sunday School Books." *Poetic* 36(Poetics):435-49. <https://doi.org/10.1016/j.poetic.2008.06.012>
- Mafaliha, Mardiyana. 2020. "Upaya Gurur Dalam Mengembangkan Karakter Religius Anak Usia Dini Di RA Roudlotunnahdyah Dusun Ngrawan Desa Dolopo Kecamatan Dolopo Kabupaten Madiun."
- Maghfuroh, Ana. 2020. "Penanaman Nilai Agama Pada Anak Usia 5-6 Tahun Di TKIT Al-Qudwah Tamanan Banguntapan Bantul." *Jurnal Pendidikan Anak Usia Dini*.
- Mahoney, Annette. 2016. "Religion in the Home in the 1980s and 1990s : A Meta-Analytic Review and Conceptual Analysis of Links between Religion , Marriage , and Parenting." (December 2001). <https://doi.org/10.1037/0893-3200.15.4.559>
- Mariana, Rodica, and Mariana Norel. 2013. "Religious Education an Important Dimension of Human ' s Education." *Procedia - Social and Behavioral Sciences* 93:338-42. <https://doi.org/10.1016/j.sbspro.2013.09.200>
- Noventari, Widya. 2020. "Konsepsi Merdeka Belajar Dalam Sistem Among Menurut Pandangan Ki Hajar Dewantara." *PKn Progresif* 15(1):83-91. <https://doi.org/10.20961/pknp.v15i1.44902>
- Nurhalim, Khomsun. 2017. "Pola Penanaman Nilai-Nilai Moral Religius Di Tkit Arofah 3 Bade Klego Boyolali." *Journal of Nonformal Education* 3(1):53-59.
- Nurul Istiq'faroh. 2020. "Relevansi Filosofi Ki Hajar Dewantara Sebagai Dasar Kebijakan Pendidikan Nasional Merdeka Belajar Di Indonesia." *Lintang Songo: Jurnal*

Pendidikan 3(2):1.

- Oktafia, A., Fadilah, F. N., & Zainuddin, A. (2023). Penerapan Metode Fun Learning untuk Menghafal Kosakata Bahasa Arab Siswa di Roudlotut Tholibin Kota Metro. *Al Maghazi: Arabic Language in Higher Education*, 1(1), 1-8. <http://dx.doi.org/10.51278/al.v1i1.653>
- Parawansa, Lia Novita. 2022. "Peran Guru Dalam Meningkatkan Pengamalan Ibadah Anak Kelompok b Melalui Metode Pembiasaan Sholat Dhuha Di Ra. Raudlatul Hasan Lumajang."
- Paujiah, Fitrihanor, Rahmat Hamdani, Ana Sulton Mutmainah, Sri Asmanah Subandi, and Akhmad Ramli. 2022. "Pembiasaan Salat Duha Sebagai Implementasi Visi Sikap Religius Anak Di Taman Kanak-Kanak." *Jurnal Manajemen Dan Pendidikan Islam* 8(2):245-46.
- Payir, Ayse, Kathleen H. Corriveau, and Paul L. Harris. 2023. *Chapter One - Children's Beliefs in Invisible Causal Agents – Both Religious and Scientific*. Vol. 65. <https://doi.org/10.1016/bs.acdb.2023.05.003>
- Philip Barnes, L. 2015. "Religious Studies, Religious Education and the Aims of Education." *British Journal of Religious Education* 37(2):195-206. <https://doi.org/10.1080/01416200.2014.953912>
- Prasetya, Indra, Amiruddin, Nuraini, Arnisa Naddya, Abdu Mizar Ridho, Susanti, and Nur Aisah. 2023. "Pengembangan Kurikulum Pendidikan Agama Islam Bagi Anak Usia Dini Di TK Islam Terpadu Al-Farabi." *Jurnal Pendidikan Dan Konseling* 5(1):1349-58.
- Purnama, Sigit, Agus Wibowo, Bagus Shandy Narmaditya, Qonitah Faizatul Fitriyah, and Hafidh Aziz. 2022. "Do Parenting Styles and Religious Beliefs Matter for Child Behavioral Problem? The Mediating Role of Digital Literacy." *Heliyon* 8(6). <https://doi.org/10.1016/j.heliyon.2022.e09788>
- Ramli, M. A. (2022). Early Childhood Education in Islamic Perspective. *Bulletin of Early Childhood*, 1(1), 31-41. <http://dx.doi.org/10.51278/bec.v1i1.416>
- Rizkiani, Nurana. 2018. "Pendidikan Karakter Religius Pada Anak Usia Dini Di Raudhatul Athfal Bani Malik Kedung Paruk Kembaran Banyumas."
- Rochanah, R., Muna, F. I., & Ariyanto, B. (2022). The Building Religious Character of Children Orphanage at Nurul Jannah Kudus. *Bulletin of Early Childhood*, 1(2), 68-79. <http://dx.doi.org/10.51278/bec.v1i2.552>
- Sa'adah, Isnaini. 2019. "Upaya Peningkatan Karakter Religius Anak Usia Dini Di TA Al-Manaar Al-Islamiah Ngabar Siman Ponorogo."
- Saada, Najwan. 2023. "Educating for Global Citizenship in Religious Education: Islamic Perspective." *International Journal of Educational Development* 103. <https://doi.org/10.1016/j.ijedudev.2023.102894>
- Sari, Rati Melda. 2019. "Analisis Kebijakan Merdeka Belajar Sebagai Strategi Peningkatan Mutu Pendidikan." *PRODU: Prokurasi Edukasi Jurnal Manajemen Pendidikan Islam* 1(1):38-50. <https://doi.org/10.15548/p-prokurasi.v1i1.3326>
- Sazali, Hasan. 2020. *Penelitian Kualitatif*.
- Stokes, Charles E., and Mark D. Regnerus. 2009. "When Faith Divides Family : Religious Discord and Adolescent Reports of Parent – Child Relations." *Social Science Research* 38(1):155-67. <https://doi.org/10.1016/j.ssresearch.2008.05.002>
- Sudjarwati, Shanti, and Eni Fariyatul Fayuni. 2019. "Peran literasi moral meningkatkan karakter religius anak usia dini." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10(2):219-29. <https://doi.org/10.24042/atjpi.v10i2.5182>
- Susilowati, Evi. 2022. "Implementasi Kurikulum Merdeka Belajar Pada Mata Pelajaran

- Pendidikan Agama Islam." *Al-Miskawaih: Journal of Science Education* 1(1):115–32. <https://doi.org/10.56436/mijose.v1i1.85>
- Tabe-olong, Martin Paul Jr, and Emmanuel Nshakira-rukundo. 2021. "Religiosity and Parental Educational Aspirations for Children in Kenya." *World Development Perspectives* 23(April):100349. <https://doi.org/10.1016/j.wdp.2021.100349>
- Tratner, Adam E, Yael Sela, Guilherme S. Lopes, Alyse D. Ehrke, Viviana A. Weekes-shackelford, and Todd K. Shackelford. 2017. "Individual Differences in Childhood Religious Experiences with Peers." *Personality and Individual Differences* 119:73–77. <https://doi.org/10.1016/j.paid.2017.06.045>
- Tratner, Adam E., Yael Sela, Guilherme S. Lopes, Alyse D. Ehrke, Viviana A. Weekes-Shackelford, and Todd K. Shackelford. 2017. "Development and Initial Psychometric Assessment of the Childhood Religious Experience Inventory – Primary Caregiver." *Personality and Individual Differences* 114:5–9. <https://doi.org/10.1016/j.paid.2017.03.055>
- Tratner, Adam E., Yael Sela, Guilherme S. Lopes, Todd K. Shackelford, Melissa M. McDonald, Viviana A. Weekes-Shackelford, and Mohaned G. Abed. 2020. "Childhood Religious Experiences with Peers and Primary Caregivers: Associations with Individual Differences in Adult Religiosity." *Personality and Individual Differences* 158(January):109802. <https://doi.org/10.1016/j.paid.2019.109802>
- Vries, Else E. De, Lotte D. Van Der Pol, Dimitar D. Toshkov, Marleen G. Groeneveld, and Judi Mesman. 2022. "Early Childhood Research Quarterly Fathers , Faith , and Family Gender Messages : Are Religiosity and Gender Talk Related to Children ' s Gender Attitudes and Preferences ?" *Early Childhood Research Quarterly* 59:21–31. <https://doi.org/10.1016/j.ecresq.2021.10.002>
- Walshe, Karen, and Geoff Teece. 2013. "Understanding 'religious Understanding' in Religious Education." *British Journal of Religious Education* 35(3):313–25. <https://doi.org/10.1080/01416200.2013.794913>
- Wasis, Sri. 2022. "Pentingnya Penerapan Merdeka Belajar Pada Pendidikan Anak Usia Dini (PAUD)." *Pedagogy: Jurnal Ilmiah Ilmu Pendidikan* 9(2):36–41.
- White, Kimberly R. 2009. "Connecting Religion and Teacher Identity : The Unexplored Relationship between Teachers and Religion in Public Schools." *Teaching and Teacher Education* 25(6):857–66. <https://doi.org/10.1016/j.tate.2009.01.004>
- Windiharta, Bima Suka. 2019. "Pendampingan Orang Tua Dalam Menanamkan Nilai-Nilai Religiusitas Pada Anak Didik Di Desa Tambi Kecamatan Kejajar Kabupaten Wonosobo Jawa Tengah." *Diklus: Jurnal Pendidikan Luar Sekolah* 2(1):12–25. <https://doi.org/10.21831/diklus.v2i1.23645>
- Wulandari, Sri. 2018. "Pembinaan Akhlakul Karimah Siswa Melalui Pembiasaan Membaca Al-Qur'an Sebelum Belajar." *Journal of Chemical Information and Modeling* 53(9):1689–99.

Copyright Holder :

© Agustina Dewi Rahayu & Yuli Kurniawati Sugiyo Pranoto (2023).

First Publication Right :

© Jurnal Iqra' : Kajian Ilmu Pendidikan

This article is under:

