

Developing Early Childhood Discipline through the Habituation of Shalat Dhuha at Raudhatul Athfal Fatimah Az-Zahra Mulia

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ABSTRACT

This study aims to explore the role of habituating congregational dhuha prayer in fostering discipline among early childhood students at RA Fatimah Az-Zahra Mulia Randublatung Blora. Employing a qualitative method with a case study approach through observation and interviews, the findings reveal that the routine practice of congregational dhuha prayer has a positive impact on children's discipline development. The students become accustomed to arriving on time, lining up orderly, following instructions, and consistently performing worship. Challenges encountered include low participation, limited internal motivation, and insufficient parental involvement. Through engaging approaches, teacher role modeling, and parental collaboration, this activity proves effective in instilling discipline while simultaneously strengthening children's religious character from an early age.

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1. INTRODUCTION

Character education in early childhood is one of the fundamental pillars that cannot be ignored in the educational process (Syamsuddin, 2015: 1). Early childhood is often referred to as the golden age because, during this phase, children possess great potential to absorb habits, values, and routines that shape their future behavior (Ramandhini et al., 2023: 117). One of the essential values emphasized in early childhood education is discipline (Hasbi et al., 2019). Discipline is not merely understood as the ability to obey rules but also as a life skill that teaches children to value time, regulate their behavior, and develop responsibility in daily activities (Danuwara & Giyoto, 2024). With strong discipline instilled from an early age, children will have a solid foundation to face both academic and social challenges in the future.

From the perspective of Islamic education, character formation cannot be separated from the aspect of worship. In Islam, worship is not only a ritual obligation but also a means of cultivating values and deep moral awareness. One form of worship that plays a strategic role in character formation is prayer (shalat). Among the sunnah prayers that hold both educational and spiritual value is shalat dhuha. Shalat dhuha serves as a means to draw closer to Allah SWT while simultaneously accustoming children to structured routines. By involving early childhood students in congregational shalat dhuha, discipline can

be instilled in a tangible way, as children learn to arrive on time, follow orderly procedures, and respect the collective process of worship with their peers.

Rose and Abdul conducted a study on the habituation of congregational shalat dhuha in developing religious and moral values among early childhood students. They concluded that habituation is an approach that educates children to think, behave, and act according to Islamic principles (Rose & Abdul, 2024). Similarly, Agustin et al. (Agustin, et al., 2024) found that implementing shalat dhuha habituation to enhance student discipline in forming religious character led to children performing their prayers responsibly without being instructed, demonstrating accountability both in worship and classroom learning. Research conducted at TK Bunga Harapan Semarang also revealed that regular shalat dhuha routines significantly enhance children's religiosity while fostering disciplined behavior in daily life (Prihatini, n.d.). Children accustomed to performing shalat dhuha tend to follow school rules more consistently, respond better to guidance, and show greater independence in carrying out activities (Abriellia et al., 2024). This finding aligns with Rahmawati's (Rahmawati, 2023) conclusion that shalat dhuha habituation not only shapes children's spiritual aspects but also trains them to obey rules, patiently wait for their turn, and take responsibility for simple tasks.

These findings illustrate that shalat dhuha holds both spiritual and educational significance. The habituation of this act of worship contributes greatly to character education, particularly in the area of discipline. Children who regularly participate in shalat dhuha learn to appreciate punctuality, maintain order in prayer lines, and follow teachers' instructions with awareness. In other words, shalat dhuha serves as an effective non-formal learning medium for developing disciplined behavior naturally and joyfully among young children.

At RA Fatimah Az-Zahra Mulia Randublatung, congregational shalat dhuha has become part of the daily routine. Each morning, children are guided to perform shalat dhuha before beginning their learning activities. The purpose of this activity extends beyond introducing prayer rituals—it aims to instill disciplinary values such as arriving on time, lining up neatly, listening to teachers' directions, and completing the worship properly. Through this structured activity, children are expected to internalize a disciplined lifestyle.

Shalat dhuha is also believed to foster discipline, patience, and gratitude—values that are essential in character education for early childhood, particularly when performed in congregation. Through congregational shalat dhuha, students are encouraged to form consistent routines, respect time, and take responsibility for rules set by the institution. By involving children directly in such activities, disciplinary values are expected to grow naturally and become part of their daily behavior. At RA Fatimah Az-Zahra Mulia Randublatung, shalat dhuha in congregation is carried out not only to familiarize children with worship practices but also as a medium to instill discipline—such as punctuality, orderly conduct, adherence to teacher guidance, and completing prayers with full awareness.

However, in practice, several students still do not participate regularly in shalat dhuha activities or show signs of indiscipline during the process. This poses a challenge for educators at RA Fatimah Az-Zahra Mulia Randublatung. The low participation and consistency among children may stem from various factors, such as lack of internal motivation, environmental influences at home, limited parental involvement, or implementation methods that are less engaging for young learners. This condition indicates the need for more optimal efforts to instill discipline through congregational shalat dhuha. An approach aligned with the developmental characteristics of early childhood is essential, along with strong collaboration between teachers and parents in creating an environment conducive to character formation.

These challenges suggest that although shalat dhuha holds great potential as a medium for developing discipline, its implementation requires appropriate strategies. Teachers and schools must tailor habituation methods to the developmental stage of early learners—using enjoyable approaches, offering simple rewards, and creating a cheerful worship atmosphere so that children feel comfortable and motivated to participate. Moreover, parental involvement is crucial to ensure that the reinforcement of discipline continues not only at school but also within the family environment.

Therefore, this study is designed to examine in depth how congregational shalat dhuha can serve as an effective medium for instilling discipline among early childhood students at RA Fatimah Az-Zahra Mulia Randublatung. The study focuses not only on the implementation process but also explores children's responses, supporting factors, and challenges encountered during the activity. Using a qualitative approach through observation, interviews, and documentation, this research aims to provide a comprehensive understanding of the effectiveness of shalat dhuha habituation in developing discipline among children.

Additionally, this study seeks to identify the strategies employed by educators in guiding children during shalat dhuha activities. This aspect is vital since the success of habituation largely depends on teachers' roles as role models, motivators, and mentors in the worship process. Through active teacher involvement, children can more easily imitate, comprehend, and internalize the value of discipline in their daily lives.

Another contribution of this research is to offer practical recommendations for early childhood education institutions in developing worship-based habituation models that effectively build children's character. Thus, this research is not only academically relevant but also practically applicable in supporting Islamic educational practices in schools. Furthermore, it is expected to inspire other early childhood institutions to adopt similar strategies in fostering a generation that is disciplined, religious, and morally grounded from an early age.

Based on the above discussion, this study affirms that congregational shalat dhuha holds strategic value in early childhood character education, particularly in shaping discipline. Despite certain challenges, with appropriate strategies and support from various stakeholders, shalat dhuha habituation can become an effective medium for building disciplined, religious, and responsible young individuals.

2. METHODS

This study employs a qualitative approach with the primary objective of obtaining an in-depth understanding of the social phenomena under investigation. The qualitative approach is considered appropriate because it allows the researcher to explore more profoundly the processes, meanings, and values embedded in the habituation of shalat dhuha as a means of developing discipline among early childhood students (Zahroh & Asyhari, 2024). Within this approach, the researcher does not merely capture what appears on the surface but seeks to uncover the meanings behind behaviors, actions, and experiences of the research subjects. The strength of the qualitative approach lies in its descriptive, interpretative, and flexible nature, which provides the researcher with the freedom to adjust strategies according to real conditions in the field.

The qualitative approach is also relevant because discipline, as a value of character, is not a phenomenon that can be measured solely in numerical terms but must be understood through the context of behavior, social interaction, and habits that are continuously formed (Harahap, 2020). Therefore, this study emphasizes interpretation over statistical computation. The collected data are processed into rich, in-depth, and meaningful descriptive narratives, enabling the findings to provide a comprehensive picture of the shalat dhuha habituation practice at RA Fatimah Az-Zahra Mulia Randublatung, Blora.

The type of research used is a case study (Creswell, 1989). The case study design was chosen because this research focuses on a specific location and subject with intensive and detailed investigation. The purpose of a case study is to reveal the uniqueness or distinctive characteristics of the case being examined. In the context of this research, the case study is used to explore in detail the practice of congregational shalat dhuha as a medium for fostering discipline among early childhood students in an Islamic educational institution. Through the case study, the researcher seeks to obtain a comprehensive and contextual understanding, not merely generalizations, but rather the discovery of meaning within a unique real-life setting.

The selection of a case study design aligns with Creswell's assertion that this method is suitable when the researcher aims to deeply examine a complex phenomenon within a defined setting and period. Therefore, this study focuses on the practice of shalat dhuha habituation at RA Fatimah Az-Zahra Mulia

Randublatung, Blora, as the research site. This location was chosen because it features a distinctive routine of performing congregational shalat dhuha integrated into the school's daily program, providing an excellent opportunity to examine the disciplinary values instilled through the activity.

Data collection techniques in this study include observation, in-depth interviews, and documentation. Observation was conducted to directly observe how congregational shalat dhuha is carried out, how the children participate in the activity, and how disciplinary behavior manifests during the process of worship. Through observation, the researcher can objectively record real situations in the field, both in the form of field notes and nonverbal observations of the children's responses.

In-depth interviews were conducted with the principal, teachers, and parents to gather broader and more comprehensive information. The principal was interviewed regarding policies and programs related to shalat dhuha habituation, teachers were interviewed about implementation strategies and challenges encountered in guiding the children, while parents were interviewed to understand the relationship between school habituation and children's routines at home. Through these interviews, the researcher aimed to capture the perceptions, experiences, and views of those directly involved in shaping children's discipline through shalat dhuha.

In addition to observation and interviews, documentation served as another essential data source in this research. Documentation was used to complement and strengthen the findings, including activity schedules, administrative records, photographs of shalat dhuha activities, and other relevant materials related to the habituation program. These documents function as supporting evidence and help the researcher gain a more comprehensive understanding of the practices in the field.

Through the combination of these three data collection techniques, the researcher aims to obtain rich and valid data. Observation provides empirical data on children's real behavior, interviews offer reflective information from educational practitioners, and documentation serves as reinforcement and validation of previously obtained data. All data are then analyzed qualitatively and descriptively, emphasizing the processes of data reduction, data presentation, and conclusion drawing, in accordance with the Miles & Huberman analysis model.

With this research design, it is expected that the findings will not only describe how congregational shalat dhuha is implemented at RA Fatimah Az-Zahra but also provide an in-depth understanding of the meaning of discipline inherent within the practice, as well as the supporting factors and obstacles encountered in its implementation. Thus, this methodological framework is expected to yield reflective, contextual, and practical findings that contribute both theoretically and practically to the development of Islamic-based character education for early childhood learners.

3. FINDINGS AND DISCUSSION

RA Fatimah Az-Zahra Mulia Randublatung Blora, as one of the Islamic early childhood education institutions, holds a strong commitment to instilling Islamic values in all its students. This commitment is manifested through various learning programs that emphasize not only cognitive aspects but also focus on developing moral character and noble behavior from an early age. One concrete form of this Islamic character education implementation is the habituation of performing shalat dhuha in congregation, conducted every morning before the start of learning activities. This activity is considered essential, as it introduces children from an early age to sunnah worship while internalizing the values of discipline, responsibility, and obedience to Allah SWT.

According to Sholicha and Aliyah (2024), the habituation of shalat dhuha is an effective strategy for helping children develop a sense of discipline. Through consistent daily practice, children learn to manage their time, follow rules, and perform worship in an orderly manner in accordance with Islamic teachings. The implementation of shalat dhuha for early childhood within the context of Islamic preschool education (PAUD) is highly relevant, as it instills awareness to engage in positive behaviors in daily life. Shalat dhuha serves not only as a ritual act of worship but also as a medium of habituation that shapes children's obedience to Allah (Kurniawati et al., 2022), while nurturing good behavior in everyday interactions (Al Mansur & Sutarno, 2022). Thus, the shalat dhuha habituation program at RA

Fatimah Az-Zahra is not limited to the practice of a sunnah prayer but carries a broader mission as part of an integrated Islamic educational process.

However, observations indicate that fostering discipline through shalat dhuha habituation among early childhood learners is not without challenges. Although the activity has been conducted regularly each morning, its implementation still faces several significant obstacles. Some children are observed playing or chatting with friends during the activity, while others have yet to fluently recite the prayer verses. Some children even run around the classroom during the prayer. These conditions show that, despite the routine practice, the implementation has not yet fully met the teachers' expectations. This reflects that the internalization of values through shalat dhuha requires time, patience, and appropriate pedagogical methods to ensure children genuinely become accustomed to the practice and comprehend its spiritual meaning.

These challenges are understandable when considering the developmental characteristics of early childhood. Young children have a high need for play, require adult attention, and possess limited cognitive capacity as they are still in the early stages of development. Their attention span is short, making it difficult for them to remain focused throughout the prayer. Moreover, their abstract reasoning is still developing, so understanding the deeper meaning behind each movement and recitation of shalat can be challenging. Therefore, behaviors such as playing, running, or talking during prayer are natural for this age group, although gradual guidance remains necessary to help them adapt to the new worship routine.

According to Lutfiyah and Malang (2024), children's prayer skills are strongly influenced by consistent shalat dhuha learning activities conducted every morning at school. Through continuous repetition, children gradually become accustomed to performing the prayer movements, memorizing simple recitations, and understanding the importance of orderly worship (Sutarno & Fiqih, 2022). Hence, despite the initial challenges, shalat dhuha habituation is believed to be an effective means of cultivating religious and disciplinary character in early childhood.

Furthermore, educational experts emphasize that through shalat dhuha activities, children are introduced to Islamic values—especially discipline—from an early age (Pendidikan et al., 2024). They learn to arrive on time, follow rules, obey teachers' instructions, and perform worship with sincerity. This process indirectly teaches them to value time, as they begin to understand that every activity has its schedule and rules to follow (Taufiq & Sutarno, n.d.). Additionally, children practice self-control, restraining their desire to play when it is time to pray, and develop a sense of responsibility for their obligations as Muslims.

In practice, teachers play an active role in linking the values embedded in shalat dhuha with the children's daily lives. Teachers provide motivation through simple, relatable statements, such as, "Children who diligently perform shalat dhuha are loved by Allah and their teachers," or "Children who are disciplined in prayer will also be disciplined in learning." These expressions serve not only as verbal guidance but also as a value internalization strategy closely aligned with children's real-life experiences, thereby motivating them to perform worship sincerely (Sutarno, 2021).

In the context of early childhood education, shalat dhuha is not merely understood as a sunnah act of worship but also as a medium of character formation. Tahun et al. (2024) affirm that performing shalat dhuha helps children develop positive habits that influence their daily lives, such as respecting time, following rules, and obeying teachers. Teachers at RA Fatimah Az-Zahra reinforce the connection between worship and practical behavior through simple statements—for instance, "A child who prays diligently is obedient to Allah," or "A disciplined child in prayer will also be disciplined in class." These affirmations serve as easily understood reinforcement aligned with children's developmental stages.

Nevertheless, the implementation of this habituation process does not always run smoothly. Based on observations, some children still display typical early childhood behavior, such as joking, playing, or running during prayer. Others struggle with memorizing prayers and require intensive guidance. Younger students, particularly those in Class A, often show resistance—sitting idly, crying, or refusing

to separate from their parents. This indicates that shalat dhuha habituation for young children is not an instant process but requires a patient, joyful, and developmentally appropriate approach.

In addressing these challenges, teachers play a central role. They act not only as worship leaders but also as mentors, role models, motivators, and compassionate caregivers. Teachers' efforts include persuading reluctant children, calming those who cry, and accompanying those who struggle with recitation. This aligns with Nafiah's (2020) view that educational success largely depends on teachers' roles. The principal also supports this process through weekly evaluations, during which teachers report children's progress, challenges, and problem-solving strategies. Monthly evaluations include parenting forums involving parents to strengthen collaboration between school and home, ensuring that positive habituation continues in both settings.

Observations reveal significant behavioral changes. Children who were initially reluctant gradually became more disciplined—arriving earlier, dressing neatly, following prayer movements attentively, and beginning to memorize basic recitations such as doa iftitah, Al-Fatihah, and salam. Interestingly, two children who initially refused to join eventually memorized parts of the prayers simply by listening to the recitations in class. This supports Susianti's (2016) finding that information can be retained through auditory pathways, even without direct involvement. This phenomenon illustrates that shalat dhuha habituation not only fosters discipline but also facilitates indirect learning experiences.

To maintain enthusiasm, teachers employ enjoyable approaches. Islamic songs, illustrated stories, and a reward system—such as stickers or verbal praise—are used to motivate children. These strategies make the sessions lively and cheerful while maintaining a strong spiritual foundation. Teachers also follow a systematic process: inviting, explaining, teaching, modeling, habituating, and evaluating. In line with Agustin, Achadah et al. (2024), consistent habituation methods effectively nurture discipline and religiosity in early childhood.

The findings of this study can also be analyzed through various educational and developmental theories. From Skinner's (1965) behaviorist perspective, the shalat dhuha routine represents operant conditioning, where positive reinforcement (praise or rewards) cultivates disciplined behavior. Bandura's (1977) social cognitive theory emphasizes modeling, where children imitate teachers and peers in performing prayer. Piaget's (2008) constructivist theory suggests that concrete experiences, such as wudhu and prayer, help children construct the meaning of discipline. Meanwhile, Vygotsky's (1978) concept of scaffolding explains the teacher's role in assisting children within their zone of proximal development.

This practice also aligns with the theory of habit formation proposed by Aristotle and James (1950), which asserts that character is developed through repeated actions. The humanistic approaches of Maslow (in Navy, 2020) and Rogers (in Joseph et al., 2020) demonstrate that feelings of safety and emotional support during shalat dhuha encourage the development of discipline without coercion. Kohlberg's (1981) stages of moral development indicate that children initially obey for rewards but later develop higher moral awareness. Erikson (in Cowan & Cowan, 2012) highlights that such activities foster autonomy and initiative in children. From an Islamic perspective, Al-Ghazali (in Khoirudin & Muslimah, 2021) emphasizes the importance of role modeling and worship habituation from an early age, while An-Nahlawi (1989) underscores the integration of worship and moral conduct.

Moreover, Herskovits's theory of enculturation (in Harris, 2018) explains that a school culture that normalizes prayer as part of daily life facilitates the internalization of discipline. Deci and Ryan's (2013) self-determination theory shows that children's motivation grows when they experience autonomy, competence, and relatedness during shalat dhuha. Miller's (2000) holistic learning theory stresses that this activity engages the cognitive, affective, and psychomotor domains in an integrated manner. Lickona (1992) further asserts that effective character education is achieved through habituation, exemplary behavior, and consistent environmental reinforcement.

4. CONCLUSION

Based on the findings of the study on the habituation of shalat dhuha at RA Fatimah Az-Zahra Mulia Randublatung Blora, several important conclusions can be drawn. First, the shalat dhuha activity, which is routinely performed every morning, is not merely a practice of a sunnah prayer but serves as a strategic instrument in instilling Islamic character education from an early age. Through this habituation, children are guided to become familiar with acts of worship, internalize the values of discipline, responsibility, and devotion to Allah SWT.

Second, the implementation of shalat dhuha habituation has proven effective in shaping children's disciplined behavior. The students learn to arrive on time, dress neatly, follow established rules, and perform worship in an orderly manner. Reinforcement in the form of teacher motivation, exemplary conduct, and simple reward systems encourages children to be more enthusiastic and consistent in carrying out the prayer.

Third, although this activity faces several challenges—such as children's typical behaviors of playing, running around, or being reluctant to separate from their parents—these are normal adaptation processes. With patience, guidance, and enjoyable strategies, children gradually adapt and become more capable of participating properly in the activity.

Fourth, the role of teachers is central to the success of this program. Teachers not only serve as prayer leaders but also act as mentors, motivators, caregivers, and role models for the children. The support of the school principal through regular evaluations, along with parental cooperation, further strengthens the continuity of this positive habituation both at school and at home.

Fifth, these findings align with various modern educational theories—behavioristic, cognitive, social, humanistic, constructivist, and habit formation theories—as well as classical Islamic educational concepts emphasizing the importance of example, habituation, and value reinforcement. This demonstrates that shalat dhuha habituation represents a harmonious integration between religious approaches and contemporary educational theories.

In conclusion, the habituation of shalat dhuha at RA Fatimah Az-Zahra Mulia Randublatung Blora can be understood as a comprehensive process of Islamic education. This practice not only fosters practical discipline but also internalizes the values of religiosity, morality, and positive character within early childhood learners. Thus, shalat dhuha serves as an effective medium for shaping devout, disciplined, and virtuous Muslim personalities from an early age.

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