

Implementation of effective teaching based on Islamic educational psychology in early childhood

Nur Ain Safiah¹, Ain Sholehah Suhada², Nur Amaliya Aika Rosli³, Nurul Ismiah⁴

¹²³⁴Universiti Pendidikan Sultan Idris, Malaysia.
nainsafiaupsi@gmail.com

ARTICLE INFO

Article history

Received April 5, 2025

Revised April 20, 2025

Accepted April 20, 2025

Keywords: Teaching, effective, psychology, education, childhood

ABSTRACT

This research aims to identify and analyze effective teaching strategies based on Islamic educational psychology for early childhood, in order to address the lack of integration of Islamic values in education. This study is a qualitative literature review examining literature related to early childhood education from an Islamic perspective. The results show that the implementation of effective teaching must consider child developmental psychology, divided into three stages: the infant and toddler stage (0-3 years) focusing on the values of monotheism and sensory stimulation; the preschool stage (3-6 years) emphasizing the formation of morals through play-based learning and Islamic stories; and the transition stage (5-6 years) with approaches such as learning the Qur'an and prayers, as well as the development of Islamic character. With appropriate teaching methods, children can develop holistically, encompassing cognitive, emotional, social, and spiritual aspects.

1. INTRODUCTION

Early childhood education is very important because this period is a critical period for the cultivation and formation of the foundations of a child's character, cognition, and sociality. Education at this stage plays a vital role in forming a strong foundation for children's future development. Research shows that children who get a good early education tend to have higher academic achievement, better social skills, and more stable emotional abilities. However, so far, effective teaching with an Islamic approach that adjusts the psychology of early childhood development is still considered very lacking. An effective teaching strategy must consider the psychological dimension of the child and integrate Islamic values in the learning process. This holistic approach not only meets the cognitive and social needs of children, but also their spiritual needs, which are very important in Islamic education. In addition, the role of teachers and parents in early childhood education is crucial but often suboptimal. Active involvement from both parties is necessary to ensure the implementation of effective teaching strategies in accordance with Islamic principles. Thus, the analysis of effective teaching strategies based on Islamic educational

psychology is indispensable to optimize the learning process and early childhood character formation (Maharani, 2018) (Sri Hasnawati, 2022) (Self-Portrait, 2019)

Educational psychology plays an important role in understanding children's learning needs and improving teaching effectiveness. Through a psychological approach, teachers can recognize internal and external factors that affect the student's learning process, such as motivation, interests, and emotional states, all of which are important for the development of the child's personality as a whole. In the context of early childhood, the basic concepts of developmental psychology suggest that this period is critical for the formation of cognitive, social, and emotional abilities. Teachers who understand the stages of a child's development can design a curriculum that suits their developmental needs, as well as create a learning environment that supports exploration and active learning. Consideration of the psychology of learners not only helps in determining the right subject matter, but also in choosing effective teaching methods, such as game-based learning for early childhood that is more receptive to fun and interactive activities (Hayward, 2018; Kulsum, 2021) (Christoper, 2018) (Hariyani, 2019)

Several previous studies have explored various aspects of early childhood education from the perspective of Islamic educational psychology. Research by Defriansyah Angga Putra and Idi Warsa analyzed the implementation of early childhood education according to Islamic psychology, emphasizing the importance of integrating Islamic values in the curriculum to form children's character holistically. In addition, other research formulated the concept of early childhood education based on learning psychology and Islamic education, which underlined teaching methods that are appropriate to the child's stage of psychological development and Islamic principles. In the context of learning strategies, research in the journal *Al-Islah* shows that an effective early childhood education curriculum must be based on a concrete plan and adapted to the needs of children's development, with support from teachers and parents in applying the right methods. All of these studies underscore the need for a holistic and Islamic values-based approach to education to create a learning environment that supports the child's overall development. Based on previous research, this article is different from previous research. This article seeks to analyze and integrate specific teaching strategies based on Islamic educational psychology, an approach that has not been explored in depth in previous research (Putra et al., 2023) (Hidayah, 2023) (Sri Hasnawati, 2022)

The purpose of this study is to identify and analyze effective teaching strategies based on Islamic educational psychology for early childhood, in order to overcome the lack of integration of Islamic values in learning. This research will explore teaching methods that are tailored to the psychology of child development, so as to be able to meet their cognitive, social, and spiritual needs. In addition, this research will also highlight the important role of teachers and parents in

the implementation of holistic and effective teaching strategies. Thus, the results of this study are expected to provide practical guidance for educators and parents to improve the quality of early childhood education in an Islamic perspective, as well as create a learning environment that supports the optimal development of children as a whole.

2. METHODS

This research is a qualitative literature study that aims to examine and analyze the implementation of effective teaching based on Islamic Educational Psychology in early childhood. Data was collected through literature review from a variety of sources, including academic journals, books, and articles relevant to this topic. This research seeks to explore the different approaches and methods used in early childhood teaching in the context of Islamic Educational Psychology, focusing on how these principles can be applied practically in the educational environment. The data collection method is carried out through literature review from various sources such as academic journals, books, and relevant articles. The data analysis technique used is content analysis to identify themes and patterns that are relevant to the implementation of effective teaching based on Islamic Educational Psychology. Thus, this research is expected to provide in-depth insights into the effectiveness of teaching based on Islamic Educational Psychology and how it can improve the quality of early childhood education (Nahar et al., 2021; Rokhimah et al., 2024)

3. RESULTS AND DISCUSSION

3.1. Psychology of Islamic Education in Early Childhood Learning

Islamic educational psychology is a branch of science that combines the principles of psychology with Islamic teachings and values, aiming to shape human behavior that is in harmony with religious guidance from an early age. This concept differs from conventional educational psychology which is generally based on Western perspectives and traditions, as discussed in Islamic studies regarding the role and relevance of conventional psychology from an Islamic point of view. The theological and philosophical foundations of Islamic educational psychology include the view that human beings have physical, psychological, and spiritual dimensions that must develop harmoniously in accordance with the teachings of the Qur'an and Hadith. In addition, Islamic educational psychology emphasizes the importance of teaching moral concepts from an early age, as a foundation for the formation of strong and ethical character (Hadziq, 2019) (Alif, 2022) (Maharani, 2018) (Vienna Kirana, 2022).

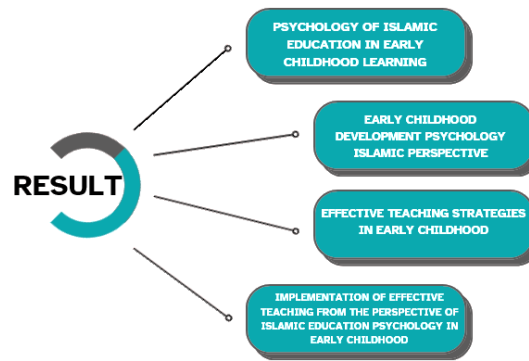


Figure 1. Effective teaching based on Islamic educational psychology

The main principles underlying Islamic educational psychology include the view that human beings have physical, psychological, and spiritual dimensions that must be developed in a balanced manner in accordance with the teachings of the Qur'an and Hadith. Islamic educational psychology also emphasizes the importance of character and moral formation based on Islamic values, which are considered essential to create good behavior and are in line with religious teachings. The integration of science and Islamic values in early childhood education is very important because it can shape religious awareness as well as prosocial attitudes from an early age, which in turn will help children to become individuals of strong character and noble character. By combining science and religion, education can become more holistic and relevant in shaping a generation that is not only intellectually intelligent but also morally and spiritually wise (Mark, 2022; Rahman et al., 2022) (Maharani, 2018) (Mufidah, 2022) (Rahayu & Wartini, 2015).

Early childhood is a child who is in the age range from birth to six years old (0-6), a critical period in which their physical, cognitive, and social development occurs very quickly. These boundaries are important to understand the stages of development and the appropriate educational needs. In the perspective of Islamic educational psychology, early childhood learning emphasizes the integration between science and Islamic values. This education includes spiritual, moral, physical, and intellectual aspects, aiming to form a child's character that is balanced and in accordance with Islamic teachings. Learning methods include the introduction of religious values from an early age through daily activities, educational games, and positive social interactions, as well as the application of Islamic principles in every aspect of a child's life (Dian Pertiwi et al., 2021) (Hidayat et al., 2018) (Putra et al., 2023).

3.2 Early Childhood Development Psychology Islamic Perspective

In Islamic psychology, child development encompasses three main dimensions: cognitive, emotional, and spiritual. The stages of cognitive development include improving the

ability to think, understand, and solve problems. According to Jean Piaget, these stages consist of sensorimotor, preoperative, concrete, and formal operational stages. Each stage shows an increase in the ability to think logically and abstractly that can be integrated with Islamic values. Emotional development includes the ability of children to recognize, manage and express their emotions in accordance with the teachings of Islam, so that they can develop empathy and compassion. Spiritual development is focused on instilling religious values and worship from an early age, which helps children understand the purpose of life and form a strong relationship with God. The integration of these three aspects aims to form individuals who are balanced physically, mentally, and spiritually, so that they can become human beings with noble and responsible character (Wantini, 2023) (Darmiah, 2019) (Marqomah & Ichsan, 2023; Waston & Rois, 2017).

Understanding the needs and characteristics of children at each stage of development is key to supporting their optimal growth. In the early stages of life, children experience rapid cognitive, emotional, and social development. The following is an explanation of the needs and characteristics of children at each stage of development: (1) Infants and Toddlers (0-3 years) In infancy and toddlerhood, children experience very rapid growth and development. The main needs at this stage are the attention and affection of parents, adequate nutrition, and a safe and stimulating environment. Children learn through their senses, so it is important to provide plenty of sensory stimuli such as colorful toys, music, and different textures. Social interaction is also very important, including talking, singing, and playing with children to develop their language and cognitive skills (Council, 2015; Hijriati, 2021).

From an Islamic perspective, infancy and toddlerhood are a time to instill the basic values of monotheism and love for Allah. Parents are encouraged to recite prayers and verses of the Qur'an to their children frequently, as well as introduce them to noble morals through good example. Early character formation is considered very important in Islam, so a loving environment and a good religious education will help the spiritual development of children (Sulaiman et al., 2014). (2) Pre-School Age (3-6 years) At preschool age, children begin to develop more complex social and emotional skills. They begin to learn to interact with peers and understand the concept of sharing and turning. Play is still the primary method of learning at this age, and children need plenty of opportunities for role-playing, creative play, and physical exploration. In addition, children at this age also begin to develop basic logical thinking and problem-solving skills, so educational games that involve problem-solving and logic are very beneficial (Hijriati, 2021; Manas, 2020).

In the Islamic view, education at this age should focus on the formation of morals and manners. Children are taught to respect others, be honest, and be responsible. Stories from the Qur'an and Hadith can be used to teach moral and spiritual values. Worship education such as

prayer and prayer is also slowly being introduced so that children get used to daily religious practices (Ramli, 2022).

At primary school age, children begin to focus more on formal education and the development of academic skills. They need support in learning to read, write, and math, as well as opportunities to develop individual interests and talents through extracurricular activities. Children at this stage also begin to understand the concepts of morality and ethics, as well as develop more complex social relationships with their peers. It is important to provide positive encouragement and praise to build confidence and strong motivation to learn (Naro et al., 2023; Stuttgart, 2015).

According to Islamic teachings, elementary school age is the right time to deepen religious knowledge and strengthen worship. Children are taught to read the Qur'an with correct tajweed, memorize short letters, and understand the meaning and application of religious teachings in daily life. In addition, it is also important to encourage children to engage in social and charitable activities that can increase their sense of empathy and social responsibility (Sulaiman et al., 2014).

Each stage of development requires special attention from parents and educators to tailor teaching methods and support approaches according to the child's developmental characteristics, so that they can develop holistically and balanced.

Teaching is a process of interaction between educators and learners that aims to transfer certain knowledge, skills, and values. Teaching involves a variety of methods and techniques to deliver subject matter, as well as efforts to help students understand and apply the information obtained. In this context, teaching is not only limited to the delivery of information, but also includes guidance and coaching that allows learners to develop their potential optimally. Effective is a term that refers to the ability to achieve a desired goal or outcome in an expected way. According to the Great Dictionary of the Indonesian Language (KBBI), effective means that there is an effect, can bring results, is effective, or effective (Ani Duncan et al., 2023; Bistari, 2018) (Ministry of Education and Culture, n.d.).

Effective teaching is a learning process that successfully achieves educational goals efficiently and enjoyably for students. This teaching involves methods and strategies that motivate and actively involve students in the learning process. Some effective teaching strategies include visualization, which helps learners understand the material through pictures and diagrams; cooperative learning, which emphasizes cooperation in small groups to complete tasks together; question-based instruction, which can focus students' attention on the material being discussed; as well as the use of technology, which can make learning more interactive and engaging. Fun learning should also create a relaxed, stress-free, safe, and engaging atmosphere for learners

(Yasmin, 2023) (Hasanah & Weed, 2021) (Oyama & Yagihashi, 2019) (Augustian & Salsabila, 2021).

Early childhood, which is in the age range from birth to six years (0-6), has unique developmental characteristics and requires special attention in teaching. At this stage, the child's cognitive, emotional, social, and motor development develops significantly. Therefore, effective teaching must consider all these aspects holistically. Recommended teaching methods for early childhood include play-based learning, the use of props, and activities that involve exploration and hands-on experience. Play-based learning allows children to explore, experiment and express themselves through a variety of interactive and fun activities, which can optimally support their cognitive and social development (Dewi, 2022).

In addition, the use of props and exploratory activities can increase children's involvement and motivation in learning. Such teaching can help children develop basic skills such as critical thinking, creativity, and social skills, which are essential for later stages of development. By utilizing these approaches, children not only gain the necessary knowledge and skills, but also learn to collaborate and communicate better. This is crucial to building a strong foundation for their future development (Stuttgart et al., 2023; Suwardi et al., 2016).

3.3. Implementation of Effective Teaching from the Perspective of Islamic Education Psychology in Early Childhood

The implementation of effective teaching in early childhood is essential in forming a strong educational foundation. Based on the perspective of Islamic educational psychology, this approach focuses not only on academic achievement, but also on the development of children's character and spiritual values. Islamic educational psychology emphasizes the importance of holistic teaching methods, which involve the cognitive, affective, and psychomotor aspects of children. By integrating Islamic values in the learning process, children not only learn about the world around them, but also about morality and ethics that will guide them throughout life. Here are some ways to apply effective teaching in early childhood based on the Islamic educational psychology approach: (Hidayat et al., 2018).

3.3.1 Infants and Toddlers (0-3 years)

At this stage, the teaching focuses on instilling the basic values of monotheism and love for Allah. Teaching implementation includes:

Sensory and motor stimulation is an important component of early childhood development, especially in infancy and toddlerhood. The use of educational toys of varying colors and textures can provide rich visual and tactile stimulation, helping to stimulate the development of the baby's senses. Bright and contrasting colors can attract babies' attention, while different textures allow them to explore and develop their touching skills. In addition, engaging babies in physical activities such as crawling and walking not only helps develop gross motor skills, but

also strengthens their muscles and coordination. These activities are essential to help babies reach motor development milestones that are appropriate for their age. Research shows that proper sensory stimulation can support a child's overall cognitive, emotional, and social development, thus providing a solid foundation for further learning (Hijriati, 2021).

Verbal and non-verbal communication have an important role in early childhood teaching, especially in introducing religious values. Teaching children to recognize God's names through simple songs and prayers can help them internalize the concept of divinity in a fun and memorable way. Simple, repetitive songs and prayers can strengthen a child's memory and instill a love for God from an early age. In addition, regularly reading the Qur'an near children is also an effective method to introduce them to the sounds of sacred reading. Regular exposure to Qur'an recitation can stimulate children's language and hearing development, as well as introduce them to the intonation and rhythm typical of sacred readings. Research shows that auditory stimulation related to religious reading can have a positive impact on children's spiritual development, helping them build a strong foundation of faith (Hijriati, 2021; Wife, 2019).

Social interaction is very important in developing children's confidence and social skills from an early age. Inviting children to interact with their families and the surrounding environment can provide various significant benefits. Through these interactions, children learn to recognize and understand various emotions, as well as develop the ability to share and cooperate with others. Active involvement in family and community activities helps children build confidence as they feel accepted and valued in their group. In addition, interaction with diverse environments also enriches children's social experiences, improving their ability to adapt to various social situations. Research shows that a supportive family environment plays a very important role in a child's social and emotional development, providing a solid foundation for healthy interpersonal relationships in the future (Mursalim et al., 2020).

3.3.2 Pre-School Age (3-6 years)

At this age, teaching focuses more on the formation of Islamic morals and manners through. Play-based learning, as applied in the Montessori method, provides opportunities for children to learn through practical activities and role-play that builds independence and creativity. This method allows children to develop cognitive, motor, and social skills comprehensively through an environment designed for self-exploration and discovery. In a Montessori setting, children are given the freedom to choose activities that they are interested in, which encourages curiosity and active learning. Practical activities such as managing everyday tools help children develop coordination and independence, while role play allows them to hone their creativity and social skills. Research shows that play-based learning approaches are not only effective in improving academic skills but also in building children's character and emotional intelligence (XCL World Academy, n.d.; Zaini, 2018).

Telling Islamic stories about the prophet and his companions is an effective method to teach moral and ethical values to children. Through these stories, children can understand the importance of honesty, courage, and justice. In addition, these stories also provide examples of how to live life with integrity and wisdom. Teaching daily manners, such as greetings, gratitude, and prayer, can also be done by telling the experiences of the prophets and companions in interacting with others and worshipping. It not only helps children in understanding moral and ethical concepts but also introduces them to fundamental Islamic values in daily life. Such stories can also strengthen the emotional bond between parents and children, as well as instill a sense of love and respect for Islamic traditions and teachings from an early age (Muhammed Thani et al., 2021).

Engaging children in physical and creative activities is one effective way to develop fine and gross motor skills. Physical activities such as simple exercise, including running, jumping, and playing ball, not only improve coordination and balance but also strengthen the muscles of the child's body. On the other hand, creative activities such as drawing and making crafts can hone fine motor skills, improve eye-hand coordination, and stimulate children's imagination and creativity. A study shows that a combination of physical and creative activity can help children achieve optimal motor development, support cognitive abilities, and build confidence (generasimaju.co.id, 2023; Hidayah, 2023).

3. 3.3. Transition Period (5-6 years)

The transition from preschool to primary school requires a specific approach. Learning the Qur'an and prayer are important components in forming good worship habits from an early age. Teaching children to read the Qur'an with correct tajweed not only helps them understand and respect the sacred texts, but also strengthens their linguistic abilities. In addition, memorizing short letters and daily prayers plays an important role in forming a solid spiritual routine. Studies show that the memorization method applied systematically in kindergarten and kindergarten can improve children's memory skills as well as strengthen their religious values from an early age. Thus, learning the Qur'an and prayer is not only spiritually beneficial but also supports the cognitive and moral development of children (Stiff & Suyadi, 2022; Wahyuningsih et al., 2022).

Islamic character education is an important foundation in forming a good and noble personality of children. Values such as honesty, responsibility, and discipline are taught through a variety of methods, including Islamic stories that contain moral examples, games that teach cooperation and rules, and direct examples from teachers and parents in everyday life. The implementation of character education through role-playing methods in early childhood education, for example, has been proven effective in instilling these values in early childhood. In addition, the role of teachers in instilling the value of honesty in educational institutions is crucial, because teachers are role models that are followed by students in their daily attitudes and behaviors. At SD

Muhammadiyah 24 Jakarta, the implementation of character education through school culture shows that the habituation of these values is consistently able to form strong student characters. With this comprehensive approach, Islamic character education not only produces children who are intellectually intelligent, but also noble and responsible (Sukarno et al., 2022) (Amin, 2017) (Tong et al., 2020). Social and emotional development in children can be done by involving them in a variety of group activities designed to teach the values of cooperation, empathy, and good communication skills. Activities such as role-playing, group projects, and open-ended discussions provide opportunities for children to interact with peers and learn to appreciate differences and understand the feelings of others. Research shows that role-playing methods are effective in instilling character education in early childhood, as children can learn through simulating real-life situations and get direct feedback from their peers. With the right approach, social and emotional development in children can equip them with life skills that are important for the future (Elvinatuz Zuhroh et al., 2023; Sukarno et al., 2022).

4. CONCLUSION

Early childhood education is a crucial period for the cultivation and formation of the foundations of a child's character, cognition, and sociality. The implementation of effective teaching based on Islamic educational psychology in early childhood (0-6 years) must consider the psychology of child development. This teaching is divided into three stages: first, infancy and toddlers (0-3 years), which focuses on instilling the values of monotheism and love for Allah through sensory and motor stimulation, verbal and non-verbal communication, and social interaction; second, pre-school age (3-6 years), which emphasizes the formation of Islamic morals and manners through play-based learning, Islamic stories, and physical and creative activities; third, the transition period (5-6 years), which requires special approaches such as learning the Qur'an and prayer, Islamic character education, and social and emotional development. With appropriate teaching methods, children can develop holistically including cognitive, emotional, social, and spiritual aspects.

5. REFERENCES

- Agustian, N., & Salsabila, U. H. (2021). Peran Teknologi Pendidikan dalam Pembelajaran. *Islamika*, 3(1), 123–133. <https://doi.org/10.36088/islamika.v3i1.1047>
- Alif, M. A. (2022). Psikologi Konvensional Dalam Perspektif Islam. *Al-Qalam*, 10(1), 1–15.
- Amin, M. (2017). Peran Guru Dalam Menanamkan Nilai Kejujuran Pada Lembaga Pendidikan. *Tadbir: Jurnal Studi Manajemen Pendidikan*, 1(1), 105. <https://doi.org/10.29240/jsmp.v1i1.222>
- Ani Daniyati, Ismy Bulqis Saputri, Ricken Wijaya, Siti Aqila Septiyani, & Usep Setiawan. (2023). Konsep Dasar Media Pembelajaran. *Journal of Student Research*, 1(1), 282–294. <https://doi.org/10.55606/jsr.v1i1.993>
- Azis, A., & Tuanto, E. (2024). A Policy For Providing Sanctions For Students Who Are Late To Come To The Mosque At The Darussalam Sempurna Bin Baz 9 Branch Musi Rawas Islamic Boarding School . *Journal of Indonesian Progressive Education*, 1(2), 51–60. <https://doi.org/10.63617/jipe.v1i2.14>
- Aprida, S. N., & Suyadi, S. (2022). Implementasi Pembelajaran Al-Qur'an Terhadap Perkembangan Nilai Agama dan Moral Anak Usia Dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(4), 2462–2471. <https://doi.org/10.31004/obsesi.v6i4.1959>
- Bistari, B. (2018). Konsep Dan Indikator Pembelajaran Efektif. *Jurnal Kajian Pembelajaran Dan Keilmuan*, 1(2), 13. <https://doi.org/10.26418/jurnalkpk.v1i2.25082>
- Christoper, G. (2018). Peranan Psikologi Dalam Proses Pembelajaran Siswa Di Sekolah. *Warta Dharmawangsa*, 58.
- Council, I. of M. and N. R. (2015). *Transforming the Workforce for Children Birth Through Age 8*. National Academies Press. <https://doi.org/10.17226/19401>
- Darmiah. (2019). Perkembangan Dan Faktor-Faktor Yang Mempengaruhi Emosi Anak Usia MI. *PIONIR: Jurnal Pendidikan*, 8(2), 94–104.
- Dewi, S. L. (2022). Pengaruh Pembelajaran Berbasis Permainan pada Pendidikan dan Perkembangan Anak Usia Dini. *Aulad: Journal on Early Childhood*, 5(2), 313–319. <https://doi.org/10.31004/aulad.v5i2.346>
- Dian Pertiwi, Syafrudin, U., & Drupadi, R. (2021). Persepsi Orangtua terhadap Pentingnya Calistung untuk Anak Usia 5-6 Tahun. *PAUD Lectura: Jurnal Pendidikan Anak Usia Dini*, 4(02), 62–69. <https://doi.org/10.31849/paud-lectura.v4i02.5875>
- Elvinatuz Zuhroh, N., Riska Rikhatul Jannah, & Arbaiyah Yusuf. (2023). Implementasi Learning Strategy Berdasarkan Jenjang Pendidikan Perspektif Psikologi. *Al-Isyrof: Jurnal Bimbingan Konseling Islam*, 5(1), 28–40. <https://doi.org/10.51339/isyrof.v5i1.934>
- generasimaju.co.id. (2023, August 21). 10 Contoh Kegiatan Motorik Kasar dan Halus untuk Anak TK (4-5 Tahun). <https://www.generasimaju.co.id/artikel/4-Tahun/Stimulasi/Kegiatan-Motorik-Anak-Tk>.

- Hadziq, A. F. (2019). Konsep Psikologi Pendidikan Islam Dalam Perspektif Prof. Dr. Zakiah Daradjat. *E-Jurnal Aksioma Ad-Diniyyah*, 7(2), 145–160.
- Hariyani, Y. (2019). Peran Penting Psikologis terhadap Peserta Didik SD melalui Pembelajaran Tematik-Terpadu. *Edureligia; Jurnal Pendidikan Agama Islam*, 2(2), 70–76. <https://doi.org/10.33650/edureligia.v2i2.456>
- Hasanah, Z., & Himami, A. S. (2021). Model Pembelajaran Kooperatif Dalam Menumbuhkan Keaktifan Belajar Siswa. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 1(1), 1–13. <https://doi.org/10.54437/irsyaduna.v1i1.236>
- Herawati. (2018). Memahami Proses Belajar Anak. *Bunayya: Jurnal Pendidikan Anak*, 4(1), 27–48.
- Hidayah, F. (2023). *Konsep Pendidikan Anak Usia Dini berdasarkan Perspektif Psikologi Belajar dan Pendidikan Islam* [Undergraduate Thesis]. Universitas Islam Indonesia.
- Hidayat, B., Putra, A. A., & Harahap, M. (2018). Pendidikan Anak Usia Dini Menurut Psikologi Islami. *Generasi Emas*, 1(1), 29–38. [https://doi.org/10.25299/ge.2018.vol1\(1\).2254](https://doi.org/10.25299/ge.2018.vol1(1).2254)
- Hijriati, P. R. (2021). Proses Belajar Anak Usia 0 Sampai 12 Tahun Berdasarkan Karakteristik Perkembangannya. *Bunayya: Jurnal Pendidikan Anak*, 7(1), 152. <https://doi.org/10.22373/bunayya.v7i1.9295>
- Kemendikbudristek. (n.d.). <https://kbbi.kemdikbud.go.id/>. <https://Kbbi.Kemdikbud.Go.Id/>.
- Kudadiri, A. L. (2019). Early Childhood Difficulties in Learning Islamic Religious Education. *Madaniyah*, 9(1), 62–78.
- Kulsum, U. (2021). Peran Psikologi Pendidikan Bagi Pembelajaran. *Jurnal Muftadiin*, 7(1), 100–121.
- Maharani, D. (2018). Pendidikan Anak Perspektif Psikologi dan Pendidikan Islam. *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam*, 1(01), 38–60. <https://doi.org/10.37542/iq.v1i01.5>
- Manas, G. M. (2020). A Study On Childhood Development In Early Stage. *Scholarly Research Journal for Interdisciplinary Studies*, 7(12), 13927–13938.
- Marqomah, & Ichsan, A. S. (2023). Pengembangan Kecerdasan Spiritual Siswa Perspektif Psikologi melalui Pembelajaran Fiqih. *JEER: Journal of Elementary Educational Research*, 3(2), 131–150.
- Matara, K. (2022). The Relevance of the Principles of Psychological Education and the Goals of Islamic Education Based on the Qur'an and Hadith. *Al-Ulum*, 22(1), 106–129. <https://doi.org/10.30603/au.v22i1.2685>
- Mufidah, D. (2022). Integrasi Nilai-Nilai Islami dan Penguatan Pendidikan Karakter dalam Pembentukan Sikap Prosocial Berbasis Tri Sentra pada Anak Usia Dini di TK Negeri Pembina Kecamatan Gringsing Kabupaten Batang. *Pena Edukasia*, 1(1), 73–87. <https://doi.org/10.58204/pe.v1i1.25>

- Muhammed Thani, T., Dahiru Idriss, I., Abubakar Muhammad, A., & Sulaiman Idris, H. (2021). The Teaching Methods and Techniques Of The Prophet (PBUH): An Exploratory Study. *Journal Of Hadith Studies*, 61–69. <https://doi.org/10.33102/johs.v6i1.128>
- Mursalim, M., Jusmin, J., & Wulandari, N. (2020). Pola Asuh Orang Tua Terhadap Kemampuan Bersosialisasi Pada Siswa Kelas IV Di Sd Inpres 102 Malanu Kota Sorong. *Jurnal Papeda: Jurnal Publikasi Pendidikan Dasar*, 2(1), 1–9. <https://doi.org/10.36232/jurnalpendidikandasar.v2i1.396>
- Nahar, S., Budianti, Y., & Adawiyah, R. (2021). Implementasi Pembelajaran Pendidikan Agama Islam Anak Usia Dini Di Ra Roudhotul Qurro Tanjungbalai. *Tadrib: Jurnal Pendidikan Agama Islam*, 7(2), 153–173.
- Naro, W., Mirnawati, M., Suarni, S., & Gani, S. M. (2023). How Aspects of Characteristic-Based Learner Development: Cognitive, Affective, and Psychomotor Aspects. *Didaktika: Jurnal Kependidikan*, 12(1), 1–14. <https://doi.org/10.58230/27454312.171>.
- Nurani, A. T., Suyatno, S., & Patimah, L. (2024). Teacher leadership in developing religious character in Muhammadiyah elementary school. *Edusoshum : Journal of Islamic Education and Social Humanities*, 4(2), 112–123. <https://doi.org/10.52366/edusoshum.v4i2.97>
- Oyama, Y., & Yagihashi, T. (2019). Question Based Instruction (QBI) Promotes Learners' Abilities to Ask More Questions and Express Opinions During Group Discussions. In *Deeper Learning, Dialogic Learning, and Critical Thinking* (pp. 122–140). Routledge. <https://doi.org/10.4324/9780429323058-8>
- Prihatiningsih, T., Agustin, R., Sugiarto, W. P., Fitriana, L., & Anjaksana, F. (2023). Penerapan Studi Eksploratif Yang Memengaruhi Efektifitas Anak Untuk Meningkatkan Zona Belajar Didesa Kedungdalem. *Community Development Journal: Jurnal Pengabdian Masyarakat*, 4(3), 6686–6691.
- Putra, M. D. A., Warsa, I., & Sari, D. P. (2023). Analisis Pelaksanaan Pendidikan Anak Usia Dini Menurut Psikologi Islami. *Tazkirah*, 8(1), 30–37.
- Rahayu, M., & Wartini, A. (2015). Integrasi Antara Agama Dan Sains Dalam Pembelajaran PAUD. *Marwah: Jurnal Perempuan, Agama Dan Jender*, 14(1), 94. <https://doi.org/10.24014/marwah.v14i1.2597>
- Rahman, N. N., Rasyid, M., & Adhawiyah, R. (2022). The Education Services of Children for Special Need on Islamic Educational Psychology Perspective. *Madania: Jurnal Kajian Keislaman*, 26(2), 185–196.
- Ramli, M. A. (2022). Early Childhood Education in Islamic Perspective. *Bulletin of Early Childhood*, 1(1), 31. <https://doi.org/10.51278/bec.v1i1.416>

- Rokhimah, S., Winarno, A. S., Aly, S. M., & Saifudin, M. (2024). Pendidikan Anak dalam Perspektif Psikologi Pendidikan Islam. *Tsaqofah*, 4(3), 1545–1555. <https://doi.org/10.58578/tsaqofah.v4i3.2906>
- Sri Hasnawati. (2022). Strategi Pembelajaran Pendidikan Islam Anak Usia Dini (PIAUD) Bagi Guru dan Orang Tua dalam Meningkatkan Kualitas Pemahaman Peserta Didik. *Al-Ishlah: Jurnal Pendidikan Islam*, 20(2), 149–158. <https://doi.org/10.35905/alishlah.v21i2.2630>
- Suciati. (2015). Educating Children By Understanding Their Developmental Psychology. *Elementary: Islamic Teacher Journal*, 3(2), 350–367.
- Sukarno, Saltifa, P., & Agustina, Y. (2022). Implementasi Metode Bermain Peran Untuk Menanamkan Pendidikan Karakter Di Paudpkk Desa Karang Agung Kecamatan Tanjung Sakti Pumu. *Waladuna: Jurnal Pendidikan Islam Anak Usia Dini*, 5(2), 48–58.
- Sulaiman, A., Jamsari, E. A., & Noh, N. C. (2014). Islamic Environment in Child Development According to the Views of Imam al-Ghazali. *Mediterranean Journal of Social Sciences*. <https://doi.org/10.5901/mjss.2014.v5n29p33>
- Suwardi, S., Firmiana, M. E., & Rohayati, R. (2016). Pengaruh Penggunaan Alat Peraga terhadap Hasil Pembelajaran Matematika pada Anak Usia Dini. *Jurnal Al-Azhar Indonesia Seri Humaniora*, 2(4), 297. <https://doi.org/10.36722/sh.v2i4.177>
- Tong, J., Supena, A., & Siswono, E. (2020). Implementasi Pendidikan Karakter Melalui Budaya Sekolah Di SD Muhammadiyah 24 Jakarta. *Prosiding Seminar Dan Diskusi Nasional Pendidikan Dasar “Transformasi Pendidikan Menyongsong SDM Di Era Society 5.0.”*
- Vienanusa Kirana, A. (2022). Landasan Psikologi dalam Pendidikan Islam serta Relevansinya dalam Pembentukan Karakter Moderasi Beragama di Pondok Pesantren Roudatul Muta’abidin. *Jurnal Al-Murabbi*, 7(2). <https://doi.org/10.35891/amb.v7i2.3100>
- Wahyuningsih, S., Qadrianti, L., Al Amin, & Kahar. (2022). Pembinaan Hafalan Surah Pendek, Doa-Doa dan Adab Harian Di TK/TPA Kelurahan Samaenre Kecamatan Sinjai Tengah. *Pendimas: Jurnal Pengabdian Masyarakat*, 1(1), 10–14. <https://doi.org/10.47435/pendimas.v1i1.1045>
- Wantini. (2023). *Psikologi Pendidikan Agama Islam* (1st ed.). UAD Press.
- Wantini, W., Perawironegoro, D., & Holid, A. . (2025). Spiritual Well Being to Prevent the Quarter Life Crisis over Students in Muhammadiyah Association of Thailand. *Edusoshum : Journal of Islamic Education and Social Humanities*, 5(2), 140–149. <https://doi.org/10.52366/edusoshum.v5i2.145>
- Waston, W., & Rois, M. (2017). Pendidikan Anak Dalam Perspektif Psikologi Islam (Studi Pemikiran Prof. Dr. Zakiyah Daradjat). *Profetika: Jurnal Studi Islam*, 18(1), 27–35. <https://doi.org/10.23917/profetika.v18i1.6298>

- Watini, S. (2019). Implementasi Model Pembelajaran Sentra pada TK Labschool STAI Bani Saleh Bekasi. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 4(1), 110. <https://doi.org/10.31004/obsesi.v4i1.190>
- XCL World Academy. (n.d.). *Pembelajaran Berbasis Bermain: Manfaat Belajar Melalui Bermain*. <https://www.xwa.edu.sg/id/blog/tips-guides/play-based-learning/>.
- Yasmin, A. D. (2023). AR-Learning: Media pembelajaran berbasis Mobile dengan Visualisasi 3 Dimensi Sebagai Upaya untuk Meningkatkan Critical Thinking Siswa. *Didaktika: Jurnal Kependidikan*, 12(4), 751–760.
- Zaini, A. (2018). Metode-Metode Pendidikan Islam Bagi Anak Usia Dini. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, 2(1), 25. <https://doi.org/10.21043/thufula.v2i1.4264>