

The Concept of Islamic Education for Early Childhood as an Effort to Cultivate Morals

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ABSTRACT

Early age is a golden age for child development, where moral education is very important to be formed from the beginning. At this stage, children have a natural tendency to recognize and understand moral values, which greatly influence their character and behavior in the future. However, the challenges in moral education in the family and community environment are still problems that need to be overcome, considering the many cases of deviant behavior among children and adolescents today. This study aims to examine the concept of Islamic education in early childhood as an effort to instill morals. The method used in this study is a qualitative approach with a literature study, which collects and analyzes literature related to this theme. The results of the study show that moral education can be carried out through several methods, including verbal communication, habituation, and storytelling, which are effective in instilling moral values in early childhood. The instillation of morals carried out from an early age has been proven to form positive character in children, develop discipline, and strengthen children's spiritual relationship with God. Cooperation between parents and educators is very important to create an environment conducive to the formation of good morals. The contribution of this research is to provide insight for parents and educators in implementing effective moral instillation methods in the family and educational environment.

Keywords: *Islamic Education, Early Age, Moral Instillation, Verbal Communication, Habituation*

INTRODUCTION

Early childhood is called the golden age because it is a precious time when children optimize all aspects of their development that cannot be repeated. In early childhood, children have extraordinary learning abilities, so at that time, child development must be optimized. Early childhood development is holistic; namely, child development stimulation is carried out comprehensively on all aspects of the child that are important to develop. In

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this case, learning that is in accordance with child development is very important.¹ In addition, learning in relation to moral instillation is more appropriate and should be applied from an early age.

Many psychologists recommend optimizing children because it will only happen once in the child's growth and development process. The early years are known as a critical stage of child development. If children do not receive adequate affection, moral education, care, health services, and meet their current nutritional needs, I fear that their growth and development may not be optimal. The key to forming a child's personality in the education process is stated in the Qur'an, which explains that children are born with good qualities. They believe that positive qualities will affect the practical importance of the learning model that will be applied in teaching. Furthermore, the role of parents is no less important in this position because their main environment for growing and learning to renew is their parents.²

Because of this, the war of parents becomes very important. Anggraini's research results show that parenting patterns in the family provide positive energy for children's language development. Democratic parenting patterns will help children maximally in developing their early childhood language acquisition skills. Since an early age, children have learned language from their environment, so the role of the people around the child will greatly color and help the child's language acquisition and mastery. The family environment is one of the factors that influences the growth and development of children, including mothers. As the closest figure to the child, the mother plays a crucial role in providing positive stimulation in the child's life, such as being more sensitive to capturing the mother tongue. This is in line with Silberg's opinion, which states that children learn grammar more easily by listening to short sentences. Therefore, the golden age phase must really be utilized by parents because the best language acquisition period for children is at that stage. Touch, attention, guidance, and togetherness between mother and child are the main factors in providing stimulation.³

In relation to moral education, Islam highly recommends that it be implemented from an early age. Early education is based on the concept of fitrah. Fitrah, which means the holiness and innate potential possessed by every human being, is a fundamental concept in Islamic education. Every child is born with a tendency to know and serve Allah SWT, which is the basis for forming positive moral and ethical values. Early childhood has a special position because at this stage the child's soul and character are still in a state of fitrah, namely a state of purity, free from sin, and with a natural tendency to know and acknowledge the existence of God (QS. Al-A'raf: 172). This concept of fitrah is the foundation of Islamic education, which emphasizes that every child is born with the potential for goodness, and the task of education is to direct this potential to develop in accordance with religious principles and high moral values.⁴

Every child's nature is the basic capital for education, especially in efforts to form noble morals. Islamic education does not only emphasize cognitive or academic aspects but

¹ Saniyya Putri, Debibik Nabilatul Fauziah, and Rina Syafrida, "Perkembangan Fisik Motorik Anak Usia Dini Melalui Kegiatan Kolase," *Early Childhood: Jurnal Pendidikan* 5, no. 2 (November 30, 2021): 130–41, <https://doi.org/10.35568/earlychildhood.v5i2.1351>.

² Riami Riami, Devy Habibi Muhammad, and Ari Susandi, "Penanaman Pendidikan Akhlak Pada Anak Usia Dini Menurut Ibnu Miskawaih Dalam Kitab Tahdzibul Akhlak," *FALASIFA: Jurnal Studi Keislaman* 12, no. 02 (September 28, 2021): 13, <https://doi.org/10.36835/falasifa.v12i02.549>.

³ Nofita Anggraini, "Peranan Orang Tua Dalam Perkembangan Bahasa Anak Usia Dini," *Metafora: Jurnal Pembelajaran Bahasa Dan Sastra* 7, no. 1 (February 2, 2021): 43, <https://doi.org/10.30595/mtf.v7i1.9741>.

⁴ Fatoni Achmad, "Filosofi Pendidikan Islam: Membentuk Jiwa Anak Usia Dini Sebagai Cerminan Fitrah Dan Akhlak Mulia," *Jurnal Ilmiah Cahaya Paud* 6, no. 2 (November 30, 2024): 188–89, <https://doi.org/10.33387/cahayapd.v6i2.9040>.

also pays close attention to moral, spiritual, and emotional dimensions. In Islam, early childhood is seen as a mandate that must be guarded and prepared for in order to become a person who believes in and fears Allah SWT. Therefore, education provided from an early age must emphasize the formation of morals because morals are the core of human character that will determine behavior and social interactions in the future. Early childhood is a crucial phase of development, where children absorb information and experiences that will shape their character and mindset. Research shows that around 80% of brain development occurs before a child reaches the age of eight, making education provided at this age very crucial to building a solid foundation for the development of a child's personality and morals in the future. This is a period where connections between neurons are formed rapidly, and appropriate psychosocial stimulation is needed to support the development of children's intelligence.⁵ This concept of nature—which states that children are born in a state of purity—is very important if moral instillation is carried out from an early age. By instilling morals from this time, children will get used to it until they grow and develop into adults. Of course, this also requires continuous guidance. In any case, children are prone to making mistakes that could lead to their own detriment.

Research on the concept of Islamic education, especially in terms of moral instillation or character education, has been widely conducted, such as research by Amsall and Sinulingga,⁶ Putri and Siregar,⁷ Sari et al.,⁸ Juarman et al.,⁹ and research by Shalahuddin et al.¹⁰ These studies have discussed the concept of Islamic education, especially in terms of moral instillation or character education with various perspectives. However, these studies have not yet specifically targeted early childhood as the researchers did. As previously explained, through moral instillation from this time, children will get used to it until they grow and develop into adults. The studies that specifically target early childhood include research by Ardiyanti,¹¹ Assingkily and Rangkuti,¹² Riemi et al.,¹³ dan Maghfiroh.¹⁴ Although it has specifically targeted early childhood, the study only explains the importance of moral education in early childhood and the concept of moral education in early childhood based on the perspective of a figure in theory without providing practical examples of how moral

⁵ Achmad, 189.

⁶ Amsal Qori Amsall and Neng Nurcahyati Sinulingga, "Implementasi Pendidikan Islam Era Digital Dalam Membina Akhlak Mulia Generasi Islami," *Paedagoria: Jurnal Kajian, Penelitian Dan Pengembangan Kependidikan* 14, no. 3 (July 21, 2023): 362–70, <https://doi.org/10.31764/paedagoria.v14i3.16129>.

⁷ Ragil Dian Purnama Putri and Veni Veronica Siregar, "Urgensi Menanamkan Akhlak Pada Anak Dalam Perspektif Pendidikan Islam," *HEUTAGOGIA: Journal of Islamic Education* 1, no. 2 (December 10, 2021): 161–72, <https://doi.org/10.14421/hjie.2021.12-04>.

⁸ Sephia Febiana Sari et al., "Konsep Pendidikan Akhlak Dalam Al-Qur'an," *Jurnal Multidisiplin Indonesia* 2, no. 6 (June 26, 2023): 1211–21, <https://doi.org/10.58344/jmi.v2i6.272>.

⁹ Juarman Juarman, Happy Susanto, and Rido Kurnianto, "Konsep Pendidikan Akhlak Menurut Buya Hamka Dan Ibnu Miskawaih Serta Relevansinya Terhadap Pengembangan Pendidikan Islam," *JMP: Jurnal Mahasiswa Pascasarjana* 1, no. 1 (June 22, 2021): 37–74.

¹⁰ M. Shalahuddin et al., "Penanaman Nilai Akhlak Berbasis Pendidikan Islam Sebagai Landasan Teori Pendidikan Karakter Di Sekolah," *Pendus: Jurnal Ilmiah Pendidikan Dasar* 9, no. 3 (September 23, 2024): 245–57, <https://doi.org/10.23969/jp.v9i3.17464>.

¹¹ Siti Ardiyanti, "Pentingnya Pendidikan Akhlak Pada Anak Usia Dini," *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan* 6, no. 2 (October 30, 2022), <https://doi.org/10.47006/er.v6i2.13166>.

¹² Muhammad Shaleh Assingkily and Miswar Rangkuti, "Urgensitas Pendidikan Akhlak Bagi Anak Usia Dasar (Studi Era Darurat Covid 19)," *Tazkiya: Jurnal Pendidikan Islam* 9, no. 2 (December 11, 2020): 92–107, <https://doi.org/10.30829/taz.v9i2.836>.

¹³ Riemi, Muhammad, and Susandi, "Penanaman Pendidikan Akhlak Pada Anak Usia Dini Menurut Ibnu Miskawaih Dalam Kitab Tahdzibul Akhlak."

¹⁴ Lailatul Maghfiroh, "Pendidikan Akhlak Anak Usia Dini Menurut Imam Al-Ghozali," *MAANA: Jurnal Pendidikan Islam Anak Usia Dini* 3, no. 1 (2024): 53–67, <https://doi.org/10.52166/mjpiud.v3i1.7404>.

education is carried out in early childhood as the researcher did. So through this study, it is hoped that it can fill this gap. In addition, this study is also important to do because the problem of morality (morals) has not been resolved properly until now. There are still many students who commit crimes, drug cases, fights, adultery, and other cases. Even that still happens in adulthood. Of course, this must be fixed from an early age. So that positive things at an early age continue to be maintained into adulthood.

METHOD

This research on the concept of Islamic education in early childhood as an effort to cultivate morals uses a qualitative approach with a literature study. The selection using this literature study approach was carried out by researchers, who collected literature on related themes. These sources included books, journals, and other scientific papers. Meanwhile, the data analysis technique used in this study uses the content analysis method (Content Analysis). The definition of content analysis is a research tool that focuses on the actual content and internal features of the media. Content analysis is used to obtain valid inferences and can be re-examined based on their context. In this analysis, the process of selecting, comparing, combining, and sorting various definitions is carried out until relevant data is found.¹⁵ This process continues continuously until the library data taken is really getting stronger.

RESULTS AND DISCUSSION

Early Childhood Islamic Education

Early childhood Islamic education (ECI) has a crucial role in forming a strong foundation of faith and morals in children from an early age. In the context of Islamic education, spiritual intelligence plays an important role as a dimension that must be taken seriously. Spiritual intelligence involves the formation of a deep relationship with God, an understanding of religious values, and behavior that reflects Islamic teachings. Therefore, an effective educational strategy in ECI is needed to develop children's spiritual intelligence from an early age. Children possess an extraordinary ability to absorb religious values and form a strong spiritual relationship with God. Therefore, ECI has an important role in developing spiritual intelligence in children.¹⁶

Moreover, early childhood education is important to instill because, at that age, there is a golden age. Early childhood is an individual who experiences a very rapid and fundamental growth and development process for their future life, even said to be the golden age, which is a very valuable period compared to the age after it. Children have unique characteristics, e.g., egocentricity, high curiosity, social creatures, rich in fantasy, short attention span, and a potential period for learning. It is crucial to stimulate child development at this time to maximize all aspects of development. Children start something from their family environment and the surrounding environment; therefore, the child's environment is required to be able to provide the best learning experience for children. Early Childhood Education (PAUD), according to Law Number 20 of 2003 concerning the national education system (2003), states that "early childhood education is an effort to foster children from birth to the age of six years, which is carried out through the provision of educational stimulation

¹⁵ Milya Sari, "Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA," n.d., 47.

¹⁶ Alzena Savaira Salimah et al., "Strategi Pendidikan Islam Anak Usia Dini (PIAUD) Dalam Mengembangkan Kecerdasan Spiritual," *Bouseik: Jurnal Pendidikan Islam Anak Usia Dini* 1, no. 1 (May 31, 2023): 40–41, <https://doi.org/10.37092/bouseik.v1i1.550>.

to help physical and spiritual growth and development so that children are ready to enter further education.”¹⁷

Motor and Cognitive Development of Children Aged 2-6 Years

One aspect of development that is important to develop is the physical-motor development of children. Physical motor development can be divided into two, namely gross and fine motor skills. This article focuses on the stimulation of children’s fine motor skills. Fine motor skills are used by children only in light activities because they use small muscles. Providing stimulus to children’s fine motor skills will impact writing preparation so that children will be able to write correctly. This article will explain the educational play tool of plasticine wax, which is a stimulus method for the development of children’s fine motor skills. According to Cetin (2015), hand muscles must be strengthened with materials such as play dough to prepare writing skills.¹⁸ Then shapes such as circles and squares must be cut with scissors for eye control to encourage fine motor development. These play tools can foster children’s creativity and imagination. The more stimulation given, the more it will help children develop their fine motor skills. From this quote, it’s clear that parents serve as children’s first teachers. Before attending school, children acquire a wealth of knowledge from their parents, even before they encounter formal teachers at their school. The role of parents is very influential for children’s development. Therefore, parents must be a support system for children.

According to Lisna, Mirna, the role of parents is crucial to support the development of children’s fine motor skills, which depends on how much stimulation is given. Children should be encouraged as early as possible to support them in their development process by training or helping them move and control their muscles so that they can reach a stage of development that is appropriate for their age. There are things that affect playing in learning. For example, in terms of health, healthy children spend most of their energy actively playing, especially sports games, while children with low energy prefer entertainment.¹⁹

Meanwhile, cognitive development is one aspect of early childhood’s development. However, several facts show that stimulation of children’s cognitive skills is mostly given by recognizing numbers and counting. Cognitive skills can be introduced to early childhood in various activities, including activities to introduce mathematics, science, and language. One aspect of development that is developed in kindergarten is the aspect of cognitive development. Cognitive development is related to the development of human thinking abilities. As expressed by Gagne (Martini Jamaris, 2006:18), cognition is a process that occurs internally in the center of the human nervous system that is thinking.²⁰

Cognitive Development According to Santrock’s (1995:167) interpretation of Piaget’s theory, the first stage is the sensorimotor stage, which occurs between the ages of 0 and 2 years. At this time the child’s abilities are limited to reflex movements, early language, present time, and nearby space. 2) Preoperational stage, ages 2-7 years At this stage, the ability

¹⁷ Atin Risnawati and Dian Eka Priyantor, “Pentingnya Penanaman Nilai-Nilai Agama Pada Pendidikan Anak Usia Dini Dalam Perspektif Al-Quran,” *As-Sibyan: Jurnal Pendidikan Anak Usia Dini* 6, no. 1 (2021): 2, <https://doi.org/10.32678/assibyan.v6i1.9929>.

¹⁸ Indri Nuareni, Sepia Nuriska, and Sheila Fitrunnisa, “Permainan Lilin Plastisin Sebagai Stimulasi Motorik Halus Anak Dalam Persiapan Menulis,” *Indonesian Journal of Society Engagement* 3, no. 3 (January 3, 2023): 155–63, <https://doi.org/10.33753/ijse.v3i3.111>.

¹⁹ Indri Nuareni, Sepia Nuriska, and Sheila Fitrunnisa, “Permainan Lilin Plastisin Sebagai Stimulasi Motorik Halus Anak dalam Persiapan Menulis,” *Indonesian Journal of Society Engagement* 3, no. 3 (January 3, 2023): 156–57, [doi:10.33753/ijse.v3i3.111](https://doi.org/10.33753/ijse.v3i3.111).

²⁰ Luluk Mukaromah, “Pembelajaran Area Berbasis Islam Montessori terhadap Psikologi Perkembangan Anak Usia Dini di Safa Preschool Yogyakarta,” *Jurnal Ilmiah Pesona PAUD* 6, no. 2 (January 8, 2020): 80–93, <https://doi.org/10.24036/107544>.

to receive stimuli is limited. Children begin to develop their language skills, although their thinking is still static and they cannot think abstractly; the perception of time and place is still limited. 3) Concrete operational stage, 7-11 years At this stage, the child is able to complete tasks like combining, separating, arranging, lining up, folding, and dividing. 4) Formal operational stage, ages 11-15 years At this time, children are able to think at a high level, able to think abstractly. Thus, it can be seen that children who are in kindergarten are in the preoperational phase. This phase of cognitive development is marked by the functioning of the ability to think symbolically. Reflection of this thinking ability can be seen from the child's ability to mentally imagine objects around him.²¹

Language Development of Children Aged 2-6 Years

Language education in the family is one of the important things for children. Through physical proximity, the bond of language education can be sown by parents when interacting and communicating. Language, according to Chaer, is a verbal tool used to communicate. Language is defined as a symbol of sound used by members of society to work together, interact, and identify themselves. A similar opinion was also expressed by Wolraich et al. in Jumiaty and Patilima,²² that language refers to the ability to receive responses and express ideas, thoughts, emotions, and beliefs. So it is not an exaggeration to say that language is a verbal tool in the form of a symbol of sound used to communicate, interact, identify oneself, and express ideas, thoughts, emotions, and beliefs.

According to Vygotsky, as quoted by Susanto, language is a tool for expressing ideas and asking questions, and language also produces concepts and categories of thinking.²³ In addition, language is also a very important communication in human life, because besides functioning as a tool to express thoughts and feelings to others, it also functions as a tool to understand the feelings and thoughts of others. Early age is the most appropriate phase to develop language skills. At an early age, children are in the most rapid stage of growth and development, both physically and mentally, so it is easier to be colored with positive things, including language. Basically, language development for early childhood includes four developments, namely (1) listening, (2) speaking, (3) reading, and (4) writing. Based on the reference for early childhood education standards, no. 58 of 2009, when a child enters kindergarten (TK) age, there are three aspects in child development, namely (1) receiving language, (2) expressing language, and (3) literacy. According to Trelease, in order for children's language and cognitive development to be optimal, verbal stimulation should be carried out as early as possible, namely since the child is still in the womb. Altman also expressed a similar opinion: since a baby is 7 months old in the womb, it already has a functioning hearing system. Silberg also stated that while still in the womb, babies are able to distinguish human voices. Silberg further explained that the language journey begins in the womb, when the fetus continuously hears its mother's voice.²⁴

²¹ Nur Hayati, Nur Cholimah, and Martha Christianti, "Identifikasi Keterampilan Kognitif Anak Usia 2-6 Tahun Di Lembaga Paud Kecamatan Sleman, Yogyakarta," *Jurnal Pendidikan Anak (Website Ini Sudah Bermigrasi Ke Website Yang Baru ==> <https://journal.uny.ac.id/v3/jpa>)* 6, no. 2 (December 22, 2017): 181–89, <https://doi.org/10.21831/jpa.v6i2.17705>.

²² Jumiaty Jumiaty and Hamid Patilima, "Pengaruh Parenting Dalam Perkembangan Bahasa Anak Melalui Metode Bercerita Di TK DW Bungi Kelompok B | JIIP - Jurnal Ilmiah Ilmu Pendidikan," accessed March 23, 2025, <https://jiip.stkipyapisdompou.ac.id/jiip/index.php/JIIP/article/view/3365/>.

²³ Arsy and Fitri Febri Handayani, "Strategi Pengembangan Bahasa Anak Usia Dini Menurut Vygotsky," *Itibar: Jurnal Pendidikan Islam Anak Usia Dini* 8, no. 02 (December 9, 2024): 1–11, <https://doi.org/10.53649/itibar.v8i02.862>.

²⁴ Anggraini, "Peranan Orang Tua Dalam Perkembangan Bahasa Anak Usia Dini."

Early Age Moral Cultivation

There are several things that can be used to instill morals in early childhood, first. Through verbal communication. The role of verbal communication in efforts to instill morals in early childhood is very important because early childhood (3-7 years) is the right childhood to instill morals and moral values. By using the role of verbal communication, it is very easy for children to know what good character or morals are. The use of verbal communication plays a very important role in efforts to instill morals in children, both in the form of delivering material and helping teachers in teaching and as a means of conveying messages from learning sources to student recipients so that they can stimulate the thoughts, feelings, attention, interests, and motivation of students in such a way that the teaching and learning process can take place effectively and efficiently by using storytelling and conversation methods, the process of instilling children's morals using verbal communication orally, which pays more attention to children's manners.

Second, by using habituation. This method is carried out both at school with teachers and at home with parents. This habituation method is usually done by getting children used to doing good things, such as children being accustomed to praying before and after eating, before and after doing activities, the habit of saying please, sorry, and thank you, and the habit of reading Asmaul Husna or Toyyibah sentences. However, this habituation is also inseparable from the role of good verbal communication between teachers and students, so both are interrelated between verbal communication and this habituation method.²⁵

Research conducted by Sitti Asnaeni et al. regarding the habituation method at Paud Tiga Bahasa Nailun Nabhan-Mawang (Gowa) has proven to be very effective. In early childhood, through the habituation of morning activities at Paud Tiga Bahasa Nailun Nabhan-Mawang (Gowa), learning is carried out every morning, before the core learning begins. Children are given activities to memorize short surahs, daily prayers, hadiths, dhuha prayer activities, and infaq activities every Friday morning. Murojaah by making a circle in the morning activity brings out a disciplined character because children who do not participate in murojaah activities will miss memorization, dhuha prayer will bring out an independent character, children get used to praying dhuha in congregation together, and infaq activities bring out an honest character. Children are used to giving infaq and not spending their infaq money. With the support of parents, students will have an impact on instilling a religious attitude in students, especially through repeated habits at home.²⁶

Thirdly, the storytelling method is being discussed. According to Roswitha, storytelling is a method of communication for the Indonesian nation that has been going on from generation to generation but is increasingly being forgotten by society. We have a tradition of sitting together, chatting, laughing, and exchanging information. The storytelling method in the teaching and learning process is a process where a teacher conveys a story orally with various characters to a number of students who are generally passive so that they take lessons from what is told. How to instill morals in children can be done by parents at home or teachers at school. Educating children to have good morals is one of the most important tasks as parents.²⁷

²⁵ Sabtilwiy Sani Munadi, Muhammad Rifai, and Nasichah, "Peran Komunikasi Verbal Dalam Penanaman Akhlak Pada Anak Usia Dini," *TARBIYAH: Jurnal Ilmu Pendidikan dan Pengajaran* 2, no. 1 (June 30, 2023): 177.

²⁶ Sitti Asnaeni, Sitti Asriati, and Siska Siska, "Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini Penanaman Nilai Karakter Religius Melalui Pembiasaan Morning Activity Pada Anak Usia Dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 7 (October 28, 2023): 5503, <https://doi.org/10.31004/obsesi.v7i5.5071>.

²⁷ Munadi, Rifai, and Nasichah, "Peran Komunikasi Verbal Dalam Penanaman Akhlak Pada Anak Usia Dini," 177.

The storytelling method is a universal communication method that greatly influences the human soul—a creative process for teachers to convey moral messages that can be imitated and abandoned. An example of a story that can be used to convey a moral message is, “The Friendship of Monkeys and Frogs.” This story contains a moral message about caring, friendship, compassion, justice, and honesty. From a story can be taken a very valuable lesson both that can be imitated and should not be imitated. Many stories can be used as tools to achieve character education goals. Stories or fairy tales are like wise teachers, who can be an effective communication bridge in conveying teachings to children. The use of the storytelling method can provide children with a deeper understanding of religion and increase their enthusiasm for learning. If children are given a good understanding of Islam, they will have a figure in noble morals, and gradually it will become a habit in their behavior and speaking.²⁸

CONCLUSION

The concept of Islamic education at an early age is because early childhood can be classified into the golden age, which is also popularly known as the golden age because it is a valuable moment when children optimize all aspects of their development that cannot be repeated. In early childhood, children have extraordinary learning abilities, so at that time child development must be optimized. Early childhood development is holistic, namely, child development stimulation is carried out comprehensively on all aspects of the child that are important to develop. In addition, Islam recognizes the concept of fitrah, which means the holiness and innate potential possessed by every human being, is a fundamental concept in Islamic education. Every child is born with a tendency to know and serve Allah SWT, which is the basis for forming positive moral and ethical values. Early childhood has a special position because at this stage the child’s soul and character are still in a state of fitrah, namely a holy state, free from sin, and have a natural tendency to know and acknowledge the existence of God. This concept of fitrah is what allows early childhood education to be more relevant to the child’s soul. There are several things that can be used to instill morals in early childhood, first. The first method is through verbal communication. The role of verbal communication in efforts to instill morals in early childhood is very important because early childhood (3–7 years) is the right time to instill moral and ethical values. Secondly, we employ the method of habituation. This method is carried out both at school with teachers and at home with parents. This habituation method is usually carried out by getting children used to doing good things, such as praying before and after eating, before and after activities, and the habit of saying please, sorry, and thank you, etc. Thirdly, the storytelling method is employed. Storytelling is a method of communication for the Indonesian nation that has been going on from generation to generation, so it is very possible for us to continue it to this day. The storytelling method is a universal communication method that greatly influences the human soul, a creative process for teachers to convey moral messages that can be imitated and abandoned.

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²⁸ Wahidah Nur Hasanah Hasanah, Joko Aryanto Aryanto, and Muhammad Ibnu Fauzi Fauzi, “Pendidikan Karakter Melalui Metode Ber cerita Sebagai Upaya Membentuk Akhlak Mulia Pada Anak TPQ Masjid Al-Ikhlâs Munyung, Kwarasan, Grogol, Sukoharjo,” *Adabiyah Islamic Journal* 2, no. 1 (June 29, 2024): 29–46.

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