The Use of Educational Media in Introducing Asmaul Husna to Early Childhood: A Literature Review

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Abstrak

This study explores using educational media to introduce Asmaul Husna in Early Childhood Education at Anggrek Dawuhan Kindergarten, Krejengan Probolinggo. The research data was collected through a literature review method, where the researcher gathered information from various sources, including books, undergraduate theses, master's theses, journals, and articles from official websites that have been indexed and accredited over the past five years. The foundation of early childhood education should encompass the philosophical and religious values upheld by the child's surrounding environment and religion. Religious education in this context emphasizes understanding religion and its application in daily actions. Religion is also fundamental for instilling faith in children, beginning with teaching faith in Allah SWT. Asmaul Husna is one way to teach children the value of faith. Given that children might perceive religious values as abstract, teachers need to use various educational media as tools to introduce Asmaul Husna to them. The research results indicate that diverse educational media are developed to assist children in learning about Asmaul Husna.

Keywords: *Asmaul Husna, Educational Media, Early Childhood Education*

INTRODUCTION

The Republic of Indonesia Law Number 20 of 2003 concerning the National Education System, Section 1, Article 1, Point 14 states that Early Childhood Education is an effort to nurture children from birth to the age of 6 years (Kemendiknas, 2003). This effort is carried out by providing educational stimuli to support children's physical and mental growth and development, ensuring they are ready to enter the

next stage of education (Septrisia et al., 2021). Early Childhood Education aims to facilitate holistic child development, emphasizing the development of all aspects of a child's personality (Sarinastitin, 2019). Religious education from an early age plays a crucial role in shaping a child's character and morals (Jaenullah, Ferdian Utama, 2022). Good education at this stage will lay a strong foundation for their spiritual development in the future. In Islamic education, introducing the concept of Asmaul Husna—the 99 beautiful names of Allah SWT—to young children is a crucial aspect (Utama et al., 2022). Asmaul Husna not only familiarizes children with the magnificent attributes of Allah but also inspires them to emulate these noble qualities in their daily lives.

Early Childhood Education should fundamentally be rooted in the philosophical and religious values upheld by the child's surrounding environment and by their religion (Ramli, 2022). Religious education in this context focuses on understanding religion and applying it in daily actions and behaviors (Syathori, 2023). For children, religious values tend to be abstract, and therefore, need to be manifested more concretely through daily activities, such as interactions with other people and nature (Widodo, 2023). The goal of learning outcomes in early childhood education is to provide direction appropriate to the child's developmental age in all aspects of development (Fatima & Angkur, 2022). Religion forms the foundation for instilling faith in children. According to Abdullah Nashih Ulwan in his book Tarbiyatul Aulad Fil Islam, educate the faith of young children begins with faith education about Allah SWT (Utama & Tanfidiyah, 2019).

TK Anggrek Dawuhan Krejengan Probolinggo is one of the educational institutions committed to integrating Islamic values into the early childhood education curriculum. One of the methods used in teaching Asmaul Husna at this kindergarten is through educational media. Educational media are tools or materials used to help convey information to make it easier for children to understand. Using appropriate educational media can make teaching and learning more engaging, interactive, and effective. The primary function of learning Asmaul Husna is to lay the foundation of faith values in children. By recognizing Allah's beautiful names and attributes, it is hoped that children can apply the concept of Asmaul Husna in their daily lives. This research aims to understand the design of Asmaul Husna learning for Early Childhood Education. For children, religious values are abstract; therefore, an appropriate learning strategy is needed to introduce Asmaul Husna. The novelty of this research is that the innovative teaching of Asmaul Husna material in early childhood education is oriented towards strategies and the development of educational media to enhance children's interest and learning outcomes.

Asmaul Husna educational media are developed according to the children's characteristics, the material's characteristics, and technological developments. Asmaul Husna educational media can be developed to provide knowledge (cognitive) about the material and to help apply the concept of the material in the child's daily life (Utama et al., 2022). Teachers can design more contextual learning that brings the concept of Asmaul Husna closer to the context of children's learning and play activities at school through the educational media created. The educational media used in introducing Asmaul Husna at TK Anggrek Dawuhan vary widely, ranging from illustrated storybooks, name cards of Allah, and animated videos to interactive applications. Each of these media has advantages and disadvantages in attracting

children's attention, facilitating concept understanding, and improving information retention. For instance, illustrated storybooks can help children understand the meaning of each name of Allah through attractive visualizations, while animated videos can provide a more dynamic and enjoyable learning experience.

However, despite the many benefits of educational media, their implementation is not always without challenges. One of the main challenges is the limitation of resources, both in terms of the availability of appropriate media and the ability of educators to optimize the use of these media. Children's understanding and response to educational media vary greatly depending on their age, interests, and backgrounds. Therefore, educators need to have flexible and creative strategies to adapt educational media to the needs and characteristics of their students.

This research aims to explore the use of educational media in introducing Asmaul Husna to young children at TK Anggrek Dawuhan Krejengan Probolinggo through a literature review. This review will examine the various types of educational media used, their effectiveness in improving children's understanding and retention of Asmaul Husna, and the challenges faced in their implementation. By understanding the strategies and approaches that have proven effective, it is hoped that this research can provide practical recommendations for educators in optimizing the teaching of Asmaul Husna in early childhood education.

METHODOLOGY

This research employs the literature review method. The researcher gathers all data from various sources to obtain information relevant to the problem that needs to be solved using systematic techniques (Connaway, L. S., & Radford, 2021). The techniques used in the review include: (1) comparing similarities (compare); (2) identifying differences (contrast); (3) providing critiques (criticize); and (4) synthesizing information (synthesize) (Gough, Thomas, & Oliver, 2012). This information or data can come from books, scientific journals, articles, and accredited official websites or indexed internet sources (Sari, 2020: 53). The steps for a literature review according to Zed (2004: 17-22) are: (1) the preparation stage; (2) compiling notes on the main data sources; (3) organizing a research schedule by determining the appropriate time for data collection; and (4) reading, analyzing, and making research notes.

Tabel 1: Teknik melakukan Review

Technique		Technique Description
1	*Compare*	Look for similarities. Search for articles that have similarities in their research, whether results, interventions, methods or others. Then critique the similarities of the articles and present them as new articles that summarize the old articles that have been assessed.

2	*Contrast*	Summarize the old articles that have been assessed. Finding dissimilarities. Reviewing a conflicting study to be summarized and made into an article. Then the results of the dissimilar studies will be compared which ones can be used in making discussions, including which results are better to be applied as scientific research findings. Better to be applied as better scientific research findings based on evidence.
3	*Criticize*	Providing a view. Reviewing an article can also agree or disagree with the author's view with the reader and can also be used as a link between more than one view (synthesis), then a synthesis will be made from the criticism that has been made. A synthesis of the criticism that has been made and given a discussion that is adjusted to the opinion of the researcher who criticizes.
4	*Synthesize*	Comparing. Looking for the strengths and weaknesses of a study, then the discussion will be analyzed and can be used as a basis for research next

RESULT AND DISCUSSION
Religious Values Education for Early Childhood

Early childhood is considered the golden period in the span of human development. As cited in Hainstock (1999:10-11), Montessori states that this period is a sensitive phase during which children are particularly receptive to stimuli from their environment. During this time, children are ready to engage in various activities to understand and master their surroundings. Montessori further asserts that the golden age is when children become sensitive to receiving various stimuli and educational efforts from their environment, intentional or unintentional. During this sensitive period, physical and psychological functions maturation occurs, making children ready to respond and manifest all developmental tasks expected to appear in their daily behaviour patterns (Faizah, hamzah, farantika, utama, & anggia, 2024).

Ki Hajar Dewantara divides human development into seven-year intervals of chronological age: (1) Ages 1-7 years are considered childhood, where education is suitable through modeling and habituation; (2) Ages 7-14 years are seen as the period of intellectual growth, with education suited through learning, commands, or punishment; (3) Ages 14-21 years are considered the formation period of character or social period, where education is appropriate through self-discipline and direct experience. Early childhood development increases children's awareness and ability to recognize themselves in interaction with their environment and physical growth (Magta, 2013). Scientifically, ages 0 to 7 are marked by the peak of imagination and abstraction abilities, an open subconscious, and the need for sensory-motor development, with the right brain being dominant. According to Soegeng (2000), the

general characteristics of early childhood include imitation, curiosity, spontaneity, honesty, cheerfulness, a love for playing, inquisitiveness, a lot of movement, egocentrism, uniqueness, and more. Understanding the aspects of a child's growth and development is crucial to preparing educational processes that optimize their development (Rani Zulfia Khasanah, Leli Fertiliana Dea, 2021). One important aspect of development is the moral and religious development of children (Hasanah, Sutra, Istiqomah, Dewantara, & Boulahnane, 2022).

Religious values are life values related to beliefs originating from God Almighty, guiding humans in their daily lives (Syamsudin, 2012:112). Essentially, providing an understanding of religious values to early childhood is a way to optimize this aspect in a person. A child can grow and develop into a person with manners and etiquette in line with religious rules (Oktarina & Latipah, 2021). Religion is the first foundation for instilling faith in children. Religion comprises two crucial elements: belief (faith) and practice (worship), which cannot be separated.

Every child is born with an inherent potential for faith; indeed, every person, while still in the womb, has testified that Allah is their Lord (QS 7:172). No child lacks love for God and truth unless misguided by improper education. One form of misguidance is prioritizing teaching religious practices over awakening the innate faith or creed (belief, love, and acceptance of Allah SWT) at this age. A child might appear proficient in worship but may not continue this into adulthood if their inherent faith is not nurtured. According to Santosa, ages 0-6 are for strengthening and nurturing conceptions. This stage is the golden age for faith development. It is crucial to ignite their love for truth and religion at this age, avoiding any burdens that might cause trauma or damage their innate faith (Sari, 2023).

According to J. Black (in Wibowo, 2012:25), early childhood education starts from prenatal until the age of 6 years. This is explained in the Quran, Surah An-Nahl, verse 78, meaning: "And Allah brought you out of your mothers' wombs knowing nothing, and gave you hearing, sight, and hearts, so that you might give thanks." At ages 0-2 years, children are dependent on their parents and learn behaviors primarily through imitation. A young child's concept of Allah is largely shaped by their parents' views and attitudes toward Allah. By ages 2-3, children understand that the Quran comes from Allah, Muhammad is His Messenger, and that Allah loves and cares for humans. From ages 4-6, children can learn to love Allah just as they love family members (Lundeto, 2021).

According to Hurlock (Soetjiningsih, 2018:179), during early childhood (2-6 years), children's curiosity about religious matters grows, and they enjoy asking questions and accepting answers without hesitation. Their interest in religion is egocentric, with religious ceremonies attracting their attention, making them keen to participate in such rituals. For children, religious values are abstract and need to be concretized through daily activities, such as interacting with people and nature (Hambal, 2019).

Education for early childhood differs from that for primary school children or adults. For young children, play is learning (Wahyuni & Azizah, 2020). Play plays a vital role in their growth and learning process, being an effective way to engage them in educational activities. One principle of early childhood education is that it must be directly related to their real-life experiences (Martzog & Suggate, 2022). Catron and

Allen (1999:21) state that play can directly influence all areas of development. Through play, children learn about themselves, others, and their environment, allowing them to imagine, explore, and create. Children have an inherent motivation to play, integrating new experiences with what they already know (Watini, 2020).

Efforts to instill and nurture religious values and character are integrated into daily learning activities. The current flood of information requires teachers to find ways to provide learning experiences that help students build their understanding of their environment and the world. Kuhn & Udell (in Smaldino, 2011:30) state that teachers should plan and organize the learning environment to ensure that students are challenged and successful. Smilansky (in Dockett and Fleer, Nuraini, 2013:134) emphasizes that early childhood education should aim to provide meaningful foundational concepts through real experiences, allowing children to gain new knowledge to express creativity and curiosity optimally. According to Mintarsih (2016), education essentially is an interactive process between learners and their environment, resulting in positive behavioral changes.

Religious education emphasizes understanding religion and how it is practiced and applied in daily actions and behaviors. Instilling religious values should align with the child's developmental stage and individual uniqueness (Nuraini, 2013:9). During the golden age, children are at a peak for imagination and abstraction, with an open subconscious, making it easy to evoke images of Allah, the Prophet, goodness, and His creations. Activities can include introducing Allah in every moment, contextualizing events with Allah's attributes (Creator, Provider, Responder to Prayers, Protector, Sustainer, etc.) (Santosa, 2017:267). The implementation of early childhood education depends on how well the planning is designed with various media used (Ilham Kamaruddin, Achmad Abdul Azis, Mohammad Syahru Assabana, Arif ismunandar, & Duwi Meilina, 2022).

Learning Media for Introducing Asmaul Husna

Researchers have gathered various data on instructional media for teaching Asmaul Husna to early childhood. The term Asmaul Husna comes from the word "Al-Asma," the plural form of "Al-Ism," which means "name." The word "Husna" is derived from "Ahsan," meaning the best (Shihab, 1998:34). Therefore, Asmaul Husna is a collection of Allah's beautiful and good names. Asmaul Husna represents Allah's Good and Great names, reflecting His attributes. For a Muslim, one way to know Allah is by studying His attributes and recognizing His 99 names. Asmaul Husna can be memorized and practiced as a manifestation of our faith, Islam, and Ihsan as Muslims. It also guides individuals to remain faithful, devout, and sincere, serving as a behavioral guide in daily social interactions. The development of instructional media for Asmaul Husna has been limited among educators. This reality contrasts sharply with the extensive development of media in other areas of early childhood development, such as cognitive, language, and motor skills enhancement media. Among the instructional media for Asmaul Husna are the following: Android-based educational game applications. These games consist of several levels and include instructional materials on Asmaul Husna before the children engage in the gameplay. The game involves filling in blank columns with hints of Asmaul Husna before and after. This educational game features attractive and interactive displays, making it

user-friendly for children and aiding them in memorizing and learning Asmaul Husna.

Books and illustrated storybooks help children understand the meaning of each name of Allah through engaging visualizations, but static images might not capture the prolonged attention of very young children as effectively as dynamic media. Name cards are portable and easy to use in various settings, allowing for interactive learning sessions, but they may not be engaging enough without supplementary interactive activities. Animated videos provide a dynamic and enjoyable learning experience, keeping children engaged with animated storytelling, but they require access to digital devices and may need adult supervision. Interactive applications engage children through interactive play, enhancing retention and understanding of Asmaul Husna through multiple sensory inputs, but they depend on technology, which may not always be available, and there is a potential for distraction if not properly monitored.

Challenges in implementing Asmaul Husna learning media include resource limitations, both in terms of the availability of appropriate media and educators' ability to maximize its use. Additionally, children's comprehension and reactions to learning media can vary widely depending on their age, interests, and backgrounds. Therefore, educators must employ flexible and creative strategies to adapt instructional media to meet the needs and characteristics of their students.

So, use of various instructional media to introduce Asmaul Husna to early childhood can significantly enhance their learning experience. By leveraging books, animated videos, name cards, and interactive applications, educators can make the learning process more engaging and effective. However, challenges such as resource limitations and varying children's responses must be addressed with innovative and adaptive teaching strategies to optimize the educational outcomes.

Tabel 2. Media Pembelajaran Asmaul Husna

Nama Media	Deskripsi Media
Interactive Animation Learning Asmaul Husna	Aplikasi game edukasi asmaul husna berbasis android berupa permainan yang terdiri dari beberapa level, selain itu juga dilengkapi dengan bahan ajar asmaul husna sebelum anak mengikuti permainan, permainan dilakukan dengan melengkapi kolom kosong dengan petunjuk asmaul husna sebelum dan sesudahnya. Game edukasi ini memiliki tampilan yang menarik dan interaktif sehingga nyaman digunakan anak dan dapat membantu anak-anak dalam menghafal serta belajar Asmaul Husna.
Pop Up Book Media	

Asmaul Husna	The media used in the design of the Husna Pop Up Book is divided into two categories: primary media and supporting media. The primary medium is the Pop Up Book itself, while the supporting media are used to promote and assist the primary medium. The supporting media include X banners, posters, and business cards (Suhono, Pratiwi, Ariyanto, & Lala, 2022).
Interactive Animation Media	The interactive animation media for Asmaul Husna is designed with a writing effect to make the animation more effective and varied. The creation of this interactive animation uses Adobe Flash CS6, while the design process employs CorelDraw X7. This interactive animation includes content that introduces Asmaul Husna in a way that is easy for children to understand, enhancing their comprehension of Asmaul Husna. Teachers can utilize it as an instructional medium to present material to students (Susantini & Kristiantari, 2021).
Flashcard Media	The steps for implementing flashcards are as follows: Prepare 10 Asmaul Husna cards and arrange them. Hold the arranged cards at chest height and facing the students. Take one card and show the flashcard with the Arabic name of Asmaul Husna on the front and an illustration representing its meaning on the back. Deliver a brief lesson about Asmaul Husna to the children. Pronounce the name of Asmaul Husna once. Have the children repeat the name three times. Conduct a quiz or guessing game with the children using the flashcards. At the end of the diniyyah lesson, pronounce Asmaul Husna while showing the flashcards and sing Asmaul Husna to the tune of the rainbow song (Wulandari, Hafidah, & Pudyaningtyas, 2020).
Motion Graphic Media for Asmaul Husna	The motion graphic "Let's Get to Know the 99 Asmaul Husna" features a learning concept

that introduces the pronunciation of the 99 Asmaul Husna through a storyline and atmosphere reflecting the daily lives of young children. This aims to familiarize young children with what they are learning in their daily activities.

Based on the data table above, research on "Teaching Religious Values to Early Childhood" focusing on using instructional media to introduce Asmaul Husna offers several significant aspects of innovation. This study uses modern instructional media such as Android-based educational games, interactive animations, and motion graphics to teach Asmaul Husna. It represents a relatively new approach in religious education for early childhood, where traditional media such as storybooks and posters still dominate. This innovation adds variation to teaching methods and leverages technology to make learning more engaging and interactive for children. Furthermore, this study highlights the development of instructional media specifically designed to teach Asmaul Husna, such as pop-up books designed with visually appealing elements to facilitate children in remembering and understanding the names of Allah. This approach demonstrates special attention to the content being taught by developing learning aids that align with the characteristics and needs of early childhood.

Moreover, the research focuses on the cognitive aspects of teaching religious values and affective and psychomotor aspects. For example, flashcards and animations involve children in physical activities such as arranging cards or singing. This holistic approach can enhance children's understanding and internalization of religious values through various learning channels. The study emphasizes the importance of aligning teaching methods with the developmental stages of early childhood. By referring to the developmental theories of Montessori and Ki Hajar Dewantara, this research asserts that the approach used should align with the sensitivity and readiness of children to receive stimuli from their environment. This indicates that the research considers children's psychological development context in designing instructional methods.

Furthermore, the research contributes by adopting technology-based media in religious education. Using educational game applications for Asmaul Husna demonstrates that technology can effectively increase children's interest and engagement in learning religion. This is an innovative approach, considering that the use of technology in religious education has not been deeply explored. The research seeks to evaluate the effectiveness of various instructional media teaching Asmaul Husna. By comparing media such as gaming applications, interactive animations, and pop-up books, the study aims to determine which is most effective in enhancing children's understanding and memorization of Asmaul Husna. This provides new insights that educators can use to choose the most suitable instructional media.

Overall, this research demonstrates innovation in various aspects, including innovation in the use of technology, the development of specific media, a holistic approach, and the evaluation of instructional media effectiveness. It not only offers new methods in teaching Asmaul Husna but also opens opportunities for further development in the use of interactive instructional media aligned with children's

development. This contribution is crucial in religious education for early childhood, providing a more effective and engaging approach to teaching fundamental religious values.

CONCLUSION

This research has revealed that the use of modern instructional media such as Android-based educational game applications, interactive animations, and motion graphics can enhance children's interest and engagement in learning Asmaul Husna. These media add variation to teaching methods and assist in delivering complex materials in a more interesting and interactive way. The development of specific instructional media such as pop-up books and flashcards also proves beneficial in helping young children remember and understand Asmaul Husna through visually appealing and interactive elements. A holistic approach involving cognitive, affective, and psychomotor aspects in the learning process emphasizes that children not only memorize the names of Allah but also understand their meanings and apply them in daily life. This research also finds that technology can be effectively used to enhance children's understanding and memory, and by comparing media such as gaming applications, interactive animations, and pop-up books, it provides insights for educators to choose instructional media that best suit the needs and characteristics of children. Overall, this research demonstrates that the use of innovative and interactive instructional media is highly effective in introducing Asmaul Husna to young children, contributing significantly to the field of religious education by offering new methods that are more effective and engaging in teaching religious values to children. These findings open opportunities for further development in the use of interactive instructional media that are aligned with children's development, thus improving the quality of religious education in TK Anggrek Dawuhan Krejengan Probolinggo and other places.

ACKNOWLEDGEMENTS

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