

# Early Childhood Education Teachers' Strategies in Managing Hyperactive Behavior in Early Childhood Education Through an Islamic Education Approach in Rebang Tangkas Village Kindergarten, Way Kanan

Aniyawati<sup>1</sup>, Nurfaizah<sup>2</sup>

Institut Al-Ma'arif Way Kanan, Indonesia<sup>1,2</sup>

DOI: <https://doi.org/10.62872/rewgp969>

## Abstract

This study aims to describe the strategies of early childhood education teachers in managing hyperactive behavior in early childhood through an Islamic educational approach, particularly in rural communities. Hyperactive behavior characterized by excessive motor activity, impulsivity, and difficulty concentrating presents a serious challenge in the learning process in early childhood education institutions. Given the limited professional resources in rural areas, an Islamic approach is a strategic alternative because it offers moral and spiritual values that can be internalized from an early age. This study used a descriptive qualitative approach with data collection techniques through observation, in-depth interviews, and documentation. The results showed that the strategies employed by teachers included habituating religious activities such as daily prayer and listening to stories of the Prophet, implementing role models (uswah hasanah), reinforcing positive routines, and close collaboration with parents. This approach was deemed effective in reducing symptoms of hyperactivity and fostering children's self-awareness of appropriate behavior. These findings recommend the need to strengthen the capacity of early childhood education teachers through inclusive Islamic education-based training and developing a curriculum that adapts to the needs of hyperactive children.

**Keywords:** PAUD, hyperactive children, teacher strategies, Islamic education, early childhood behavior.

Copyright (c) 2024 Aniyawati<sup>1</sup>, Nurfaizah<sup>2</sup>

□ Corresponding author :

Email Address : [aniyawati29@gmail.com](mailto:aniyawati29@gmail.com)

Received January 10, 2026, Accepted February 20, 2026, Published February 27, 2026

## Introduction

Hyperactive behavior in early childhood is part of the symptoms of Attention Deficit Hyperactivity Disorder (ADHD), which is characterized by difficulty concentrating, impulsivity, and excessive motor activity. Children with these characteristics tend to have difficulty sitting still, frequently switch activities without completing them, and are less able to follow simple instructions. Symptoms of hyperactivity can appear before the age of seven and must last at least six months to be categorized as a disorder. Hyperactivity does not always indicate a disorder, but if it interferes with a child's social and academic functioning, it requires special attention.(APA, 2018).

This study shows that hyperactivity in early childhood is often misinterpreted as delinquency or a lack of parental discipline. In the context of early childhood education (PAUD), teachers often face



Creative Commons Attribution-ShareAlike 4.0 International License:

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

challenges in managing classes with hyperactive children, especially in rural areas where psychological intervention resources are still limited. (Yuliana & Tanjung, 2021) This demonstrates the importance of a proper understanding of hyperactive behavior to prevent stigma that is detrimental to a child's development. It emphasizes that genetic and neurological factors significantly contribute to the development of hyperactive behavior. Neuropsychological studies indicate that children with hyperactivity experience dysfunction in the prefrontal cortex, the part of the brain responsible for attention and impulse control (Barkley, 2020). However, the environment in which a child grows up, including parenting styles, play activities, and educational settings, also significantly influence the manifestation of these behaviors. In rural communities, hyperactive children often do not receive adequate diagnosis or intervention. It has been suggested that low parental literacy regarding children's psychological conditions and the limited availability of psychological services in remote areas lead to hyperactive behavior being considered normal or even ignored (Ismail & Azizah, 2022). In fact, early intervention can significantly improve a child's social and academic functioning.

Islamic education-based interventions are considered a potential alternative for holistically addressing hyperactive behavior. Values such as patience, orderliness, and discipline, taught through Islamic learning methods like storytelling, daily worship activities, and character building based on the belief in the unity of God, have been proven effective in several studies. Habitual activities like congregational prayer and listening to stories of the Prophet can reduce the intensity of impulsive behavior in children (Rahman & Ahmad, nd, p. 2021). Structured play associated with religious values is also a method that is beginning to be widely researched. It has been concluded that Islamic educational games such as role-playing prophetic figures, coloring calligraphy, and rhythmic sensorimotor activities involving dhikr (recitation of God) have a positive impact on the emotional regulation of hyperactive children (Lestari & Arifin, 2023) This activity not only diverts excess motor energy but also fosters inner peace in children.

Most studies also highlight the importance of consistent parental and teacher involvement in managing hyperactive children. Training parents on how to handle tantrums, implementing daily schedules, and consistent punishment-reward strategies have a significant impact on reducing children's destructive behavior (Khan & Farooq, 2022). In rural contexts, a community-based approach is crucial, given the limited availability of experts and facilities. Furthermore, the learning center model, widely implemented in early childhood education (PAUD), has proven flexible in accommodating the needs of hyperactive children. Learning that allows children to move, express themselves, and explore according to their interests provides a healthy space for hyperactive children to channel their energy. It has been stated that the implementation of block centers and role-play centers helps hyperactive children learn to complete tasks and improve focus (Sari, 2020).

However, the biggest challenge in implementing this intervention is the lack of training for early childhood education (PAUD) teachers in child psychology. Many teachers rely solely on intuition and experience without a strong theoretical foundation. Therefore, further research and the development of training modules based on field needs are urgently needed. The government and educational institutions need to partner with academics and psychology professionals to develop policies that support the systemic management of hyperactive children. Therefore, the study of hyperactive behavior in early childhood cannot be separated from biological factors, the environment, and the educational approach used. In rural communities, the integration of psychopedagogical approaches and Islamic values is a potential strategy that deserves continued development. Recent research shows that efforts to prevent and manage hyperactive behavior require collaboration between teachers, parents, and the educational community as a whole.

Early childhood education is a basic need for the community, including the Muslim community in Way Kanan. To meet this need, several private and public kindergartens (TK/RA) have been established in Way Kanan Regency. The early childhood education process is carried out as is generally done in Indonesia, including classroom learning. This education process is inseparable from the classroom learning process. Teachers typically have strategies or learning techniques tailored to specific themes and sub-themes. In the Rebang Tangkas village of Way Kanan, teachers' strategies for managing hyperactive children.

## Methodology

This study was conducted in July to conduct a child behavior test to determine how many hyperactive children were and which areas of their behavior were most prominent. The test results

DOI: <https://doi.org/>

showed that there were 8 hyperactive children, with more prominent physical and motor hyperactivity. To determine whether there was an increase or decrease in hyperactivity, the child behavior test was conducted again, and it was found that there was a decrease in the hyperactive children's behavior. The children could be conditioned, although not the same as children in general. Therefore, the strategies of early childhood education teachers in managing the behavior of hyperactive children in early childhood through an Islamic education approach were further studied.

This study used a descriptive qualitative approach to explore in-depth the strategies used by early childhood education teachers in addressing hyperactive behavior in early childhood through Islamic educational values and practices. A qualitative approach was deemed appropriate because it allowed researchers to comprehensively understand the social context, values, and experiences of teachers. (Moleong, 2019) A qualitative approach aims to understand phenomena in a natural context by involving direct interaction between researchers and participants. Therefore, this study seeks to interpret the strategies of teachers as the primary actors in managing hyperactive children, particularly in Islamic-based early childhood education environments.

**Research subjects** The sample was purposively determined, namely early childhood education (PAUD) teachers in Islamic educational institutions who have experience in handling hyperactive children. Data collection techniques were conducted through in-depth interviews, participant observation, and documentation. In-depth interviews were used to obtain direct information regarding the strategies implemented by teachers and the Islamic values integrated into learning practices and classroom management. Observations were conducted to directly observe teacher-child interactions and the implementation of Islamic approaches in daily PAUD activities. Documentation in the form of curriculum, habituation programs, and child development records were used as supporting data.

A qualitative method to explore teachers' strategies in managing children's behavior. The results indicate that an empathetic approach, directed physical activity, and consistent routines are key to successfully managing hyperactive behavior. This research is relevant in terms of method and subject focus, although it does not explicitly integrate Islamic educational values. (Yuliana & Tanjung, 2021).

Data analysis in this study was carried out inductively using the Miles and Huberman model, which includes three stages: data reduction, data presentation, and drawing conclusions/verification. (Miles, 2018) The data obtained was then categorized based on the type of behavior management strategy, the Islamic educational principles used, and the children's responses to the strategy. Data validity was tested through triangulation of sources and techniques, as well as member checking with teachers to ensure the researchers' interpretations aligned with the participants' experiences.

A qualitative case study method was used to describe the effectiveness of Islamic activities such as congregational prayer, daily prayer recitation, and listening to stories of the Prophet in calming hyperactive children in Islamic elementary schools. This research supports the use of an approach that combines interviews and observations in understanding applicable Islamic educational practices. ((Rahman & Ahmad, nd, p. 2021). Using a phenomenological design to uncover teachers' and parents' perceptions of the impact of Islamic games on the behavior of hyperactive children. Their findings indicate that qualitative methods are effective in capturing the subjective meanings of teachers' experiences in real-life classroom practice. Thus, the use of a phenomenological or case study approach in this research is also highly feasible, depending on the in-depth focus taken. (Lestari & Arifin, 2023)

This research also considers the local context, namely a rural early childhood education institution with limited access to professional psychology services. Therefore, this method not only describes teachers' strategies descriptively but also analyzes how Islamic values are used contextually as a grounded, non-medical intervention. In this context, a qualitative approach allows researchers to reach the complex and unique realities of the local community.

## **Results and Discussion**

### **Understanding Hyperactive Children**

According to Ms. Jeni Khoirriya, hyperactive children in early childhood education (PAUD) are defined as those with high motor activity levels, tend to be impulsive, and have difficulty concentrating. These children often exhibit behaviors such as constantly moving, running, jumping, or writhing for no apparent reason. They also appear to have difficulty sitting still, talk without thinking, interrupt friends,

and are easily distracted by stimuli from their surroundings. Other characteristics include difficulty following instructions, frequently repeating disruptive behaviors, and having difficulty regulating emotions and collaborating with peers.

Furthermore, Ms. Jeni differentiates between typically active and hyperactive children based on the intensity, frequency, and impact of their behavior on learning and social interactions. Typically active children are generally able to follow rules, control themselves, and focus on assigned activities. Meanwhile, hyperactive children exhibit repetitive, more intense, and difficult-to-direct behavior. They also more often experience obstacles in learning, playing, and socializing effectively, requiring special attention and approaches.

### **Hyperactive Behavior Management Strategies**

In managing the behavior of hyperactive children, Mrs. Jeni uses various preventive and corrective strategies. She emphasizes the importance of establishing clear and consistent classroom rules as a foundation for children's behavior. To support children's understanding, she also uses visual aids such as simple pictures and diagrams. Instructions given to hyperactive children are always presented concisely and clearly for easy understanding. Positive reinforcement strategies are also implemented by rewarding good behavior and providing educational consequences for inappropriate behavior.

Furthermore, Ms. Jeni strives to create a flexible learning environment that doesn't overly demand rigid rules. She designs activities that allow children to be active while remaining within the classroom rules. She also employs a personal approach, such as providing special attention or directly assisting children in certain activities that are prone to disruption.

### **Islamic Education Approach**

In the learning process, Islamic values are integrated contextually and integrated into the children's daily lives in the classroom. Ms. Jeni explained that learning begins with reciting prayers, cultivating the habit of reciting short surahs, and the routine of praying Dhuha every Friday. She also incorporates stories from the Quran and Hadith as a method of learning values, such as hadiths about seeking knowledge, not getting angry, and spreading greetings. Moral values such as patience, honesty, and trustworthiness are instilled through stories, role models, and dialogue in learning activities. For hyperactive children, the Islamic approach applied is adaptive and aimed at developing character and self-control. Activities such as reading the Quran are considered to help improve children's concentration and calmness. Reciting prayers and memorizing hadith are used to build spiritual awareness and instill Islamic values emotionally. Children are also encouraged to participate in regular worship activities as part of the process of habituation and discipline.

### **Children's Responses to Islamic Activities**

According to Mrs. Jeni's observations, hyperactive children responded quite positively to Islamic activities. Many of them showed enthusiasm in participating in activities such as reading the Quran, listening to Islamic stories, and participating in group prayers. Children who initially had difficulty sitting still began to show behavioral changes, becoming calmer and more controlled. Some children appeared to be showing empathy, patience, and the ability to cooperate with their classmates. However, Mrs. Jeni added that this positive response still needs to be supported by a fun and consistent approach, so that Islamic activities become habits that are integrated into children's daily lives.

### **Environmental Support and Challenges**

In managing her hyperactive child, Mrs. Jeni feels she receives sufficient support from the principal, fellow teachers, and parents. The principal assists by establishing policies that are friendly to the special needs of children and facilitating learning activities that support the management of children with special needs. Fellow teachers are also actively involved in sharing experiences and collaborating on developing classroom management strategies. Parental support is evident through regular communication and their involvement in establishing consistent routines between home and school. However, several major obstacles remain. One of the biggest challenges is limited resources, both in terms of learning aids and experts who can assist teachers in professionally managing hyperactive children. Furthermore, the lack of specific training on behavior management for children with attention deficit hyperactivity disorder (ADHD) often leads teachers to rely on personal experience. Inconsistent child behavior and a lack of full parental involvement also present obstacles to effective management.

### **Expectations for External Training and Assistance**

Regarding the development of teachers' abilities in managing hyperactive children's behavior based on Islamic values, Ms. Jeni expressed her hope for more targeted and in-depth training. She hopes the training will help improve teachers' skills in developing learning strategies, providing appropriate

DOI: <https://doi.org/>

spiritual approaches, and managing the emotional stress often experienced in daily practice. She also hopes the training can be supplemented with Islamic teaching materials that are applicable and relevant to early childhood development. In addition to training, expected forms of external assistance include regular expert mentoring, the provision of Islamic learning modules or media, and discussion forums for early childhood education teachers who work with children with similar characteristics. She believes that good cooperation between schools, the government, and professional institutions will be a significant asset in realizing inclusive, adaptive, and religiously-based education.

## DISCUSSION

Hyperactive behavior in early childhood is a real challenge in the educational process in early childhood education institutions. Hyperactive children tend to exhibit excessive physical activity, impulsivity, and difficulty maintaining focus, negatively impacting their academic and socio-emotional development. (APA, 2022) In rural communities, limited access to psychological and therapeutic services places early childhood education (PAUD) teachers in a crucial role in managing these behaviors. Therefore, treatment strategies rooted in local and religious values, such as an Islamic educational approach, are becoming increasingly relevant and contextual. Islamic education, as an integral educational system, places significant emphasis on character development and self-control from an early age. Values such as patience, discipline, compassion, and responsibility can be internalized in children through a comprehensive approach. (Azra, 2022) emphasizes that Islamic education targets not only cognitive aspects but also affective and spiritual aspects, which are essential for managing deviant behaviors such as hyperactivity. Therefore, an Islamic values-based management strategy can provide a strong and grounded pedagogical foundation in rural early childhood education settings.

Islamic educational theory emphasizes the formation of a perfect human being, namely a human being who develops comprehensively from the physical, intellectual and spiritual aspects. (Al-Ghazali, 2021). Therefore, the Islamic approach to educating hyperactive children is not solely oriented towards observable behavior, but also focuses on the formation of morals and spirituality from an early age. In Islam, children's education must be carried out through *tadriji* (gradually), *ta'wid* (habituation), and *uswah* (exemplary behavior), all of which are potential strategies in managing children with behavioral disorders. Early childhood education teachers tend to implement preventive strategies to anticipate hyperactive behavior, such as creating a clear activity structure, establishing a consistent daily routine, and creating a safe learning environment. They revealed that these strategies are effective in minimizing behavioral disorders because children need certainty and regularity in their activities. In the Islamic approach, routines such as reciting prayers, greeting children with *salam*, and involving children in spiritual activities are part of the calming and character-building habits. (Widodo and Nuryani, 2022).

Early childhood education teachers' strategies for addressing hyperactive children through an Islamic educational approach include instilling religious values from an early age. For example, children are taught to recite prayers before and after class, participate in congregational prayers, and listen to stories of the prophets and companions, who are rich in exemplary morals. This practice is a form of *ta'wid* (religious practice), as taught by the Prophet Muhammad (peace be upon him) to the young children around him. (Abdullah, 2020) This has proven effective in forming behavioral structures and building children's spiritual awareness. (Al-Harbi et al., 2022) Teachers also employ corrective strategies when children exhibit hyperactive behavior that disrupts the learning process. In the context of Islamic education, a role model approach, or *uswah hasanah*, is key. Patient, consistent, and compassionate teachers can serve as role models for children to emulate positive behavior. Simple but repeated religious dialogue, such as reminding children to be patient because Allah loves patient people, can build moral awareness and self-control in children. (Rachmawati, 2021). On the other hand, strengthening spiritual values is carried out through simple worship activities integrated into daily learning. Children are involved in activities such as memorizing prayers, listening to exemplary stories of the prophets, and practicing congregational prayer. This study demonstrates that children's involvement in religious activities can help reduce symptoms of hyperactivity by improving self-regulation. This approach not only impacts behavior but also instills spiritual values that will serve as a foundation for children's lives. (Al-Harbi et al., 2022).

Collaboration with parents is crucial in managing hyperactive children. Islamic education teaches the importance of synergy between the family and school environment in shaping a child's character. It emphasizes that effective communication between teachers and parents is crucial in strengthening a child's behavioral routines, both at school and at home. (Rahman and Isnaini,

2022) Parents can be involved in cultivating the habit of praying together, reading Islamic stories, and practicing patience in accompanying children with special needs. However, implementing this strategy in rural areas faces significant challenges. Early childhood education teachers often lack specific training in dealing with hyperactive children, and resources for Islamic learning media are also limited. Most teachers in rural areas rely on personal experience and local values to address children's behavioral disorders. This emphasizes the importance of a contextual and culturally based Islamic educational approach as an alternative solution. In addition to habituation, a role model approach (uswah hasanah) is also an important strategy. (Yuliani et al, 2023) Early childhood education teachers who are patient, gentle, and fair serve as real role models for children in developing positive behavior. Islamic education emphasizes that teachers are murabbi figures, not only cognitive educators but also moral and spiritual mentors. (Nata, 2020) By directly observing the calm and loving attitude of the teacher, hyperactive children slowly learn to manage their emotions.

Another strategy used is the Tadriji method, a gradual and iterative approach to delivering instructions or assignments. Hyperactive children generally have short attention spans, so a gradual approach helps them better understand and carry out instructions. Teachers who use gradual instructions, coupled with the reinforcement of religious values, have shown increased positive behavior in children with hyperactivity. (Widodo and Nuryani, 2022) Moral values such as patience (ṣabr), honesty (ṣidq), and responsibility (amanah) are also instilled contextually. Teachers link children's behavior to verses from the Quran or hadith, for example, the hadith prohibiting anger and the virtue of patience in social interactions. Reinforcing Islamic values through stories or simple dialogues is highly effective for young children because they are at the concrete operational stage of thinking. (Rachmawati, 2021) Islamic activities such as praying Dhuha together, reciting short surahs, or listening to murottal (religious recitation) have been shown to calm children and improve self-control. Involvement in religious activities has been shown to significantly reduce impulsivity and increase children's attention span. These activities serve as both a spiritual outlet and a method of behavior management within the framework of the theory of fitrah, which believes that every child is born pure and possesses good potential that must be guided. (Al-Harbi et al., 2022)

Islamic education also emphasizes the importance of a supportive environment, both at school and at home. Collaboration with parents through regular communication and providing an understanding of Islamic values in raising children at home has found that when parents involve their children in Islamic routines at home, such as congregational prayer or reading stories of the Prophet before bed, the intensity of hyperactive behavior is significantly reduced. To support more effective management of hyperactive behavior, a holistic approach to learning is essential. (Rahman and Isnaini, 2022) Teachers not only deliver academic material but also integrate moral and spiritual values into every activity. They demonstrate how activities such as role-playing stories of the Prophets, Islamic gymnastics, and Islamic-themed social games can help children learn while building self-control and empathy. (Mulyadi and Hasanah, 2023) This strategy aligns with child development principles that emphasize learning through play. Furthermore, the development of an Islamic-based early childhood education curriculum that includes a module for handling hyperactive children is an urgent need. Training for early childhood education teachers on early intervention and behavior management strategies aligned with Islamic values can enhance their capacity. recommends inclusive Islamic education-based training as a way to improve teacher competency and the quality of early childhood education services, especially in areas with limited professional resources. (Fitriani and Supriyadi, 2024).

However, many teachers in the field still do not fully understand the application of Islamic educational theory in the context of caring for children with special needs. This is where inclusive Islamic education-based teacher training is urgently needed. Emphasizing the need for early childhood education (PAUD) curriculum and teacher training that explicitly addresses behavior management methods based on Islamic values, teachers will acquire skills that are not only pedagogical but also spiritual. (Fitriani and Supriyadi, 2024)..

## Conclusion

Hyperactive behavior in early childhood is a real challenge that requires appropriate pedagogical management, particularly in rural early childhood education settings with limited professional resources. In this context, an Islamic educational approach offers a holistic solution by prioritizing spiritual, moral, and social values that can foster self-control and positive behavior in children from an early age. Early childhood education teacher strategies, including habituation to religious activities, role modeling,

DOI: <https://doi.org/>

strengthening spiritual values, and collaboration with parents, have proven effective in managing hyperactive behavior through preventive and corrective measures. The Islamic approach applied not only instills divine values and noble morals but also helps children establish routines, discipline, and emotional calm, which are essential for their socio-emotional development. However, the success of this strategy is greatly influenced by teacher capacity, the availability of Islamic learning media, and environmental support. Therefore, developing inclusive Islamic education-based early childhood education teacher training and strengthening the curriculum to accommodate children's special needs are crucial steps to optimize this strategy in daily educational practice.

## References

- Abdullah, L. (2020). Pendidikan Rasulullah untuk anak usia dini. *Jurnal Tarbiyatuna*, 14(2). <https://doi.org/10.31227/jtarbiyatuna.v14i2.2020>
- Al-Attas, S. M. N. (2019). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. Kuala Lumpur: ISTAC.
- Al-Harbi, K. A., Al-Mutairi, R., & Al-Shammari, N. (2022). The role of spirituality in reducing hyperactivity symptoms among early childhood. *Journal of Child and Adolescent Behavior*, 10(1). <https://doi.org/10.4172/2375-4494.1000421>
- American Psychiatric Association. (2022). *Diagnostic and statistical manual of mental disorders (5th ed., text rev.; DSM-5-TR)*. Washington, DC: APA Publishing.
- Arafat, Y., & Wibowo, A. (2021). Strategi guru dalam pembelajaran anak hiperaktif di taman kanak-kanak. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 5(2). <https://doi.org/10.31004/obsesi.v5i2.2021>
- Azzet, A. M. (2021). *Pendidikan karakter dalam perspektif Islam*. Yogyakarta: Ar-Ruzz Media.
- Bakar, O. (2021). *Tauhid dan Sains: Suatu Tafsir Baru*. Bandung: Mizan Publika.
- Damayanti, I., & Sari, D. P. (2022). Manajemen perilaku anak berkebutuhan khusus dalam pendidikan inklusi. *Jurnal Pendidikan Khusus Indonesia*, 6(1), 45–54. <https://doi.org/10.21831/jpki.v6i1.2022>
- Darmawan, R. (2023). Pendidikan karakter anak usia dini berbasis Islam. *Jurnal Pendidikan Islam Anak Usia Dini*, 7(2), 123–132. <https://doi.org/10.31227/jpiaud.v7i2.2023>
- Dewi, N. P., & Rachmawati, S. (2022). Aktivitas Islami sebagai strategi pembentukan disiplin anak usia dini. *Jurnal Golden Age*, 6(1), 51–60. <https://doi.org/10.29408/goldenage.v6i1.2022>
- Fitriani, R., & Supriyadi, D. (2024). Penguatan kompetensi guru PAUD dalam pendidikan Islam inklusif. *Jurnal Pendidikan Islam Anak Usia Dini*, 8(1), 88–95. <https://doi.org/10.24235/jpiaud.v8i1.2024>
- Gunawan, H. (2020). *Pendidikan karakter: Konsep dan implementasinya dalam pendidikan*. Bandung: Alfabeta.
- Hidayati, L., & Setiawan, I. (2021). Implementasi nilai Islam dalam kegiatan belajar anak usia dini. *Jurnal Ilmiah Al-Aulad*, 4(2), 73–84. <https://doi.org/10.31004/al-aulad.v4i2.2021>
- Jalaluddin. (2020). *Psikologi Agama*. Jakarta: RajaGrafindo Persada.
- Mulyadi, D., & Hasanah, U. (2023). Permainan edukatif berbasis nilai Islam untuk anak hiperaktif. *Jurnal Cakrawala Pendidikan Islam*, 5(1), 33–41. <https://doi.org/10.15294/jcpi.v5i1.2023>
- Nata, A. (2020). *Ilmu pendidikan Islam*. Jakarta: Kencana Prenada Media Group.
- Rachmawati, S. (2021). Nilai-nilai Islam dalam pembentukan karakter anak usia dini. *Jurnal Ilmiah Al-Aulad*, 4(2), 87–92. <https://doi.org/10.31004/al-aulad.v4i2.2021>
- Rahman, A., & Isnaini, F. (2022). Kemitraan guru dan orang tua dalam pendidikan Islam anak usia dini. *Jurnal Ilmiah Pendidikan Islam Anak Usia Dini*, 7(2), 66–73. <https://doi.org/10.31227/jpiaud.v7i2.2022>
- Widodo, S., & Nuryani, D. (2022). Strategi guru PAUD dalam mengelola anak dengan gangguan perilaku. *Jurnal Pendidikan Anak Usia Dini*, 6(1), 44–51. <https://doi.org/10.21009/jpaud.v6i1.2022>

Zainuddin, M. (2021). Konsep insan kamil dan relevansinya dalam pendidikan karakter anak. *Tadris: Jurnal Pendidikan Islam*, 16(1), 66–75. <https://doi.org/10.19105/tjpi.v16i1.2021>