



Implementation of Islamic Religious Education in Farmer Families for Early Childhood

*Agustinah¹, Leli Fertiliana Dea¹, Yuning Eka Rahma Wati¹

¹Universitas Ma'arif Lampung, Indonesia



Agustinah@gmail.com*

Abstract

Early childhood, especially at the age of 5-6 years, is at a very important developmental stage in the formation of character, personality, and religious values, so that Islamic religious education in the family is very crucial as the initial foundation of a child's life. However, the professional background of parents, such as plantation families, influences the pattern and intensity of the implementation of religious education at home due to time constraints due to high work activities. This study aims to describe the implementation of Islamic religious education in plantation families for early childhood at RA Nurul Muttaqin Penumangan Baru, Tulang Bawang Tengah District, West Tulang Bawang Regency in the 2025/2026 Academic Year. This study uses a qualitative descriptive approach with a type of field research, with research subjects determined through a purposive sampling technique, namely plantation parents and children aged 5-6 years. Data collection techniques were carried out through observation, interviews, and documentation, then analyzed using the Miles and Huberman model through the stages of data reduction, data presentation, and conclusion drawing. The results of the study indicate that the implementation of Islamic religious education in plantation families is carried out flexibly but meaningfully through the method of role models (*uswah hasanah*), habituation of worship, dialogue and value development, as well as simple supervision and evaluation, despite being limited by time and busy parents. In addition, a conducive home environment and support from schools and social environments also strengthen the internalization of Islamic values in children, as shown by indicators such as knowing religion, carrying out worship, understanding moral values, cultivating good manners, maintaining cleanliness, recognizing Islamic holidays, fostering an attitude of tolerance, and internalizing spiritual values. Thus, Islamic religious education in plantation families not only functions as a transfer of knowledge, but is also effective in shaping children's religious character as a whole from an early age.

Keywords : Islamic Religious Education, Family Education, Farming Families, Early Childhood, Character Development

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INTRODUCTION

Children aged early, especially in the range age 5–6 years, is in the phase very crucial development in formation character, personality, and values life. At this stage this, child own ability absorb information and imitation very high behavior, so that often called as *the golden age* period. In context Islamic education, phase This become an important

momentum For implant values faith, worship, and morals since early to form religious individuals with Islamic character. Islamic Religious Education does not only functioning as a transfer of knowledge, but also as an internalization process values that form pattern thoughts and behavior child in life everyday. Therefore that is, Islamic religious education for children age early must given in a way precise, consistent, and sustainable. Suryani (2023) emphasized that environment family own a very dominant role in form base education child age early, including in aspect religious. With Thus, success Islamic religious education is very dependent on the role of family as environment First for child.

Family is institution education first and foremost for child in know religious values. In family, children first time learning about draft divinity, worship, and appropriate behavior with Islamic teachings through interaction direct with parents. The education provided in family generally done through exemplary behavior, habituation, and communication of a nature educational and full love Darling. Najwansyah (2024) stated that family own contribution big in form character religious child through planting Islamic values in general direct in life everyday. This is show that parents No only play a role as caregiver, but also as educator main in form personality children. With pattern proper education, children will own base strong faith and morals. Therefore that, quality religious education in family is very important direction development children in the future.

Environment family often called as *first madrasah* for child because this is where the educational process is beginning ongoing in a way natural and sustainable. Atmosphere religious family will give experience positive learning for child in understand Islamic teachings. Yohana (2025) explains that environment harmonious and religious family capable create conducive conditions for development values religious child. On the other hand, the family is lacking notice aspect religious can cause weakness formation character religious in children. In practice, habituation like praying, praying, and reading the Koran become part important in implant Islamic values since early. This is show that environment family own significant influence to success Islamic religious education for children. Because that, role family need strengthened to be able to become center effective education.

Success Islamic religious education in families are also influenced by various factors factor supporters, such as level parents ' religious understanding, involvement in activity religious, as well as quality communication in family. Parents who have good understanding of religion tend more capable teach Islamic values in general effective to child. Muhammad Arisya'bani (2024) said that involvement active parents in children's religious education own influence significant to development religious children. In addition, activities religious like prayer congregation, religious study family and habits prayer daily become means important in strengthen children's religious understanding. Rahman and Hidayat (2020) also emphasize this that habituation in family become key main in implant values Islamic religious education. With Thus, synergy between knowledge, practice, and communication in family is very important success Islamic religious education for children age early.

However thus, in reality life society, every family own pattern implementation different Islamic religious education. Differences This influenced by background behind social, economic and professional factors of parents, including working families as planter. Family planters own characteristics alone, such as time relative work length, activity tall physique, as well as limitations time in accompany children at home. Sari and Munawar (2019) revealed that parents ' profession influential to pattern education children, including in matter religious education. Conditions This potential influence intensity interaction between parents and children in the planting process Islamic values. On the other hand, the environment rural based plantations also have challenge alone in guard consistency children's habit of worship. Therefore that 's important For study How implementation Islamic religious education in family farmers to be able to known patterns and strategies used.

In Islamic perspective, education child in family is not quite enough answer main parents who do not can replaced by another party. This is as confirmed in QS. Luqman verse 13 explains importance planting the value of monotheism since early through wise advice. That verse show that religious education must started from planting faith as base main faith children. According to M. Quraish Shihab (2002), education in family must done with gentle, full approach love darling, and accompanied role models so that values faith can embedded in a way deep in self child. Principle this is very relevant in education child age early in need approach emotional and psychologically appropriate. With Thus, deep religious education family No only nature theoretical, but also must be realized in practice life daily.

Although various study has discuss importance Islamic religious education in family, still there is gap necessary studies noticed. Most of the study previously more Lots highlight role family in a way general without study in a way specific to the family with background behind profession certain, such as family planters. In addition, existing research tend focused on results religious education, not on the process and pattern its implementation in life everyday life. Fitriani (2021) emphasized that the role of parents is very important in implant values Islamic religious education, but Not yet Lots research that explores in a way deep How practice the done in context social certain. Therefore that, is necessary further research specific and contextual For understand implementation Islamic religious education in family planters. This important to obtain a clearer picture real and comprehensive.

Based on results pre-survey conducted at RA Nurul Muttaqin Penumangan Baru District Central Tulang Bawang Regency West Tulang Bawang, found that part big parents student Work as planters. Conditions This cause limitations time in accompany children, especially in religious learning at home. Interview results show that Still there is children who have not used to carry out prayer daily, less get mentoring in prayer, and have not read the Qur'an regularly. In addition, several parents also admitted that that they Not yet understand the right method in implant religious values to child age early. Teacher RA also revealed existence quite a difference significant between children who get religious education from family with those who don't, especially in aspect discipline, politeness politeness, and worship habits. Conditions This show that implementation Islamic religious education in family planters Still not optimal. Therefore that, is necessary study more carry on For identify patterns, constraints, and efforts that can be made done.

Based on description said, research This aim For describe implementation Islamic religious education in family gardener in children age early at RA Nurul Muttaqin Penumangan Baru District Central Tulang Bawang Regency West Tulang Bawang, 2025/2026 Academic Year. Research This expected can give contribution theoretical in development study Islamic education, especially in the realm of education family. In addition, research this is also expected give contribution practical for parents and educators in designing effective strategies in implant Islamic values in children age early. Research novelty This lies in its specific focus on the family planters as subject research, which during This Still seldom reviewed in a way deep. With Thus, research This expected capable give comprehensive overview about practice Islamic religious education in context life family planters in a way real and contextual.

METHOD

Study This use type study field *research* with approach descriptive qualitative purposeful For understand in a way deep implementation Islamic religious education in family gardeners in children age early based on condition real in the field (Sugiyono, 2017; Moleong, 2017). Approach This chosen Because study emphasizes meaning, process, and interpretation, not measurement quantitative (Creswell, 2018; Sugiyono, 2022). Research held at RA Nurul Muttaqin Penumangan Baru, District Central Tulang Bawang Regency West Tulang Bawang in the even semester year academic year 2025/2026. Subject study

determined through technique purposive *sampling*, namely parents who work as planters as well as child age 5–6 years. The data used consists of from primary data (observation and interviews) and secondary data (documents and literature) (Sulung & Muspawi, 2022). Instruments main study is researchers (*human instruments*) supported by guidelines observation, interviews, and documentation.

Data collection was carried out through observation For observe practice religious education in family, interview deep with parents, as well as documentation as supporting data (Kuncoro, 2021; Fahmi, 2020; Lestari & Yuliana, 2022). The data were analyzed using the Miles and Huberman model through stage data reduction, data presentation, and data extraction conclusion in a way inductive (Sugiyono, 2017; Sidiq & Choiri, 2019). Data validity is guaranteed through technique triangulation sources, techniques, and time For increase credibility findings (Husnullai et al., 2024; Luthfiyani & Murhayati, 2024). Although own limitations on the number subject and location limited research, methods This expected capable give systematic and in - depth overview about implementation Islamic religious education in family gardener in children age early.

RESULTS AND DISCUSSION

Results

Conditions of Farmer Families in Early Childhood at RA Nurul Muttaqin Penumangan Baru

Based on the results of research conducted at RA Nurul Muttaqin Penumangan Baru, Tulang Bawang Tengah District, West Tulang Bawang Regency, it was found that most of the students' parents work as rubber and oil palm plantations, which are the main commodities of the local community. parents ' job started since Morning day with activity tap rubber or harvesting fresh fruit bunches (FFB) of coconuts palm oil, then to be continued with maintenance plant like clean land and fertilizing. Type of work This demand power large physical, time long work, and consistency activity high daily conditions. the cause part big parents return to House in condition tired after Work all day in the garden. Apart from being owner gardens, there are also parents who work as laborer garden with task helps the fertilization process, cleaning weeds, until transportation results harvest. Such work patterns form characteristics typical family farmers who have an impact on limitations time interaction with children, in particular in mentoring religious education in the environment family.

Observation results show that part big children at RA Nurul Muttaqin Penumangan Baru come from from family with background behind work as planters. Limitations parenting time in interact with child cause pattern different parenting compared to with families who have time Work more flexible. Although thus, children still come to school in condition neat and clean, which shows that parents still notice need base children. Researchers also found that a number of child come more beginning to school Because follow timetable parents ' departure to garden. This is indicates existence adjustment pattern life child to activity parents ' work conditions the show that family planters own pattern typical and adaptive parenting to condition economy as well as environment social they.

More continue, results observation show that children from family planters own level relative independence high in the environment school. They are used to leave to school in a way independent without must always accompanied by parents. Inside class, children capable follow activity learning with good, obey teacher's instructions, as well as prepare equipment Study in a way independent. Independence this is also reflected from ability child in arrange his activities Alone without high dependence on others. Findings This show that habits that occur at home, both in a way direct and No directly, giving contribution positive to development independence children. With Thus, the condition family planters

No only present challenges, but also forms character positive in children, especially in aspect independence.



Figure 1. Children Going to School Independently

In life everyday at home, children also show independence in do activity simple like sweeping, washing plates, and cleaning place sleep. Activity the become part from formation not quite enough answer since early in environment family. However Thus, the results observation show that mentoring in aspect Islamic religious education tends to more Lots carried out by the party school compared by family. This is due to limitations more parental time Lots spent For working in the garden. Conditions This indicates that although child own good independence, aspects spiritual development is still need more attention intensive from parents. Therefore that, role institution education become very important in support development religious child.



Figure 2. Children Sweeping, Washing Dishes and Making the Bed

These observations were reinforced by interviews with several parents, who revealed that time constraints and physical exhaustion were the main factors contributing to the suboptimal support of religious education at home. One informant, a SLT mother, stated that they left for work early in the morning and returned home late in the evening, leaving them insufficient time to accompany their children in Quranic recitation or religious studies. This show that factor work become constraint main in implementation religious education in the family. Although Thus, parents still own awareness and concern to

importance religious education for child. This is show existence gap between hope and ability in practice religious education in the environment family planters.

In addition, the condition economy families who do not certain participate influence parents ' priorities in parenting children. Most parents more focus on fulfillment need base like food and expenses formal education. Income from sector plantations that are fluctuating sue parents For Work more hard, so that time For accompany child in religious education becomes limited. Although Thus, parents still hope that the child own good morals and growing become religious person. This hope show that orientation religious still become part important in pattern parenting family planters, although in condition limitations.

interview results also show that parents make an effort give religious education in general simple in accordance with the abilities they have. They remind child For carry out prayer, teaching prayers daily, as well as implant values kindness in life everyday. Mrs. LSN said that although No always can accompany in a way directly, they still try remind child For worship and behavior good. A similar thing was also conveyed by Mrs. RN who admitted that limitations time become obstacles, however still try teach prayers simple to child. Statement This show that awareness religious parents still awake, even though its implementation not optimal.

On the other hand, researchers also found that environment place stay family planters relatively simple However own a harmonious and strong family atmosphere. In a number of case, member other families like grandfather, grandmother, or you participate play a role in help parenting child. Support from family big This give contribution positive to development social and emotional child. However thus, in aspect Islamic religious education, parental involvement still become factor the main thing that is not can fully replaced by another party. Therefore that, limitations parenting time still become challenge main in optimization religious education in the environment family.

Based on results research, can known that condition family Planters at RA Nurul Muttaqin Penumangan Baru have unique and complex characteristics. Busy parents ' job become factor main influencing factors limitations mentoring Islamic religious education at home. Although Thus, parents still own great attention and hope to development religious children. On the other hand, children show level sufficient independence tall as impact from pattern existing care. In condition said, school own a very important role in give religious education in general more structured and consistent. Therefore that, is necessary synergy between family and institutions education so that the planting process Islamic values in children age early can walk optimally.

Implementation of Islamic Religious Education in Farmer Families for Early Childhood at RA Nurul Muttaqin Penumangan Baru

Based on observations and interviews conducted by researchers, it is clear that families working as farmers in RA Nurul Muttaqin Penumangan Baru continue to strive to implement Islamic religious education for their early childhood despite facing time constraints due to work activities on the plantation. The implementation of Islamic religious education in these families is not carried out formally as in educational institutions, but rather through simple, natural, and repetitive daily activities. Parents act as primary educators, instilling religious values through role models, habituation, communication, and monitoring of children's behavior. This process demonstrates that the family remains the primary and primary environment for introducing Islamic teachings, shaping morals, and developing children's religious character from an early age. In practice, the implementation of Islamic religious education in farming families can be classified into several main forms that complement each other in daily life.

1. The implementation of Islamic religious education is carried out through the exemplary method (*uswah hasanah*) by parents.

Observations show that parents model religious behaviors such as performing prayers, greetings, maintaining cleanliness, and being polite in daily life. Children appear to imitate these behaviors, such as following prayer movements, greeting teachers in a friendly manner, and demonstrating sharing and respect for others. This finding is reinforced by interviews with parents, which indicate that children tend to imitate the religious behaviors they observe directly. Although not always able to provide intensive supervision, parents still strive to be role models in religious practices. This role modeling is not limited to ritual worship but also encompasses the development of social morals such as polite speech, environmental stewardship, and respect for elders. Thus, the role model method is an effective and realistic strategy for instilling Islamic values in early childhood in farming families.



Figure 3. Child Imitating Parents' Prayer Movements

2. The implementation of Islamic religious education is carried out through the habituation of worship activities and Islamic values routinely in daily life.

The research results show that children are accustomed to reciting prayers before meals and before bed, saying greetings, and maintaining personal and environmental hygiene. Furthermore, children also participate in religious activities such as reciting the Quran at the TPA (Teaching Place), which is an important part of developing religious habits. Interviews with parents indicate that these practices are implemented flexibly, depending on available time and energy. Although not always consistent, these simple practices still have a positive impact on establishing children's religious routines. These practices are also reinforced by the school environment, which provides a more structured religious program. Therefore, these practices are a key method for instilling practical and easily implemented Islamic values in farming families.



Figure 4. Children Praying after Prayer

3. The implementation of Islamic religious education is carried out through dialogue and active value development between parents and children.

Observations show that religious communication generally occurs in the evenings after parents finish work. Parents provide simple advice, such as the prohibition of lying, the importance of good deeds, and the obligation to perform religious duties. Furthermore, parents answer children's questions about the concept of divinity with simple, age-appropriate explanations. Interviews reveal that, despite being tired, parents still strive to provide guidance and motivation to their children to behave in accordance with Islamic teachings. This dialogue is not only corrective but also educational and motivational in shaping children's character. Through this communication, children begin to understand moral values, distinguish between good and bad behavior, and internalize spiritual values in their daily lives.

4. The implementation of Islamic religious education is carried out through supervision, correction and evaluation of children's behavior at home.

The research results show that parents conduct simple supervision by asking about their children's religious practices and observing their daily behavior. If a child makes a mistake, such as not praying or being impolite, parents provide reprimands and guidance to prevent the behavior from recurring. This supervision also includes fostering discipline, responsibility, and social etiquette in daily life. Interviews with parents indicate that although supervision is not strict, they still strive to guide their children to behave in accordance with Islamic values. This process of correction and evaluation is an important part of strengthening the internalization of religious values in children, even if it is done simply and unsystematically.

5. The implementation of Islamic religious education is supported by the creation of a conducive and Islamic-themed home environment.

Observations show that the home environment of the farming families is relatively simple but still reflects religious values, such as the presence of prayer mats, the Quran, and other Islamic symbols. Furthermore, a harmonious and loving family atmosphere supports children's spiritual development. Parents also strive to regulate their children's activities to avoid negative influences and encourage positive activities

such as helping with housework and listening to religious stories. Interviews revealed that parents recognize the importance of creating a comfortable and religious environment for children to grow well. Thus, the family environment is a supporting factor that strengthens the implementation of Islamic religious education in early childhood.

Based on the research results, it can be seen that the implementation of Islamic religious education in the farming families at RA Nurul Muttaqin Penumangan Baru is simple, contextual, and based on daily life. Despite time constraints due to parents' work, various methods such as role modeling, habituation, dialogue, supervision, and the creation of an Islamic environment are still optimally implemented according to existing conditions. This implementation demonstrates that families continue to play a strategic role in shaping children's religious character. Furthermore, support from educational institutions and the social environment is a crucial factor in strengthening the religious education process carried out at home. Therefore, synergy between family, school, and the community is key to optimizing Islamic religious education for early childhood.

Discussion

The results of this study indicate that families who work as farmers and have children studying at RA Nurul Muttaqin Penumangan Baru continue to implement Islamic religious education in their daily lives despite facing time constraints due to work activities on the plantation. Conceptually, Islamic religious education in the family is a fundamental process that is not only oriented towards the cognitive aspect, but also encompasses the affective and conative dimensions that shape children's religious character from an early age. Observation and interview findings show that parents continue to strive to carry out their educational role through a simple, flexible, and contextual approach according to their living conditions. One of the form implementation the is through method exemplary behavior (*uswah*) *hasanah*) which is reflected in worship behavior, speech polite polite, and habit prayer in activity everyday. Although No done in a way systematic, exemplary This become means effective in implant values Islam to child. This is in line with opinion Aunurrahman who stated that child age early tend Study through the process of imitation to the behavior they exhibit Look in a way direct in environment closest (Aunurrahman, 2018).

Besides being an example, habituation Worship activities and Islamic values are also the main strategies implemented in family planters. Habituation like say prayer before and after activities, giving greetings, and simple worship services show the existence of an internalization process ongoing spiritual values in a way gradual. Findings This show that although intensity parental guidance limited, habituation still can done through routine simple daily However consistent. This is in line with research by Khalifah and Ridha (2020) which states that worship routines for children age early own influence significant to formation spiritual awareness and character religious. More continue, results study this also shows existence synergy between religious education at home and at school, where the habituation is carried out by parents reinforced by learning programs religious in RA. With Thus, the process of religious education becomes more optimal because supported by two environments main, namely family and institutions education.

In aspect communication, results study show that the dialogue between parents and children still ongoing although in relative duration short. Parents utilise time free time, especially at night day, for give advice, direction, and explanation simple related moral values and religious teachings. Communication This covers prohibition lying, suggestion do good, and strengthening attitude polite polite in life social. Findings This strengthen view that religious education does not only limited to ritual practices, but also includes coaching character through verbal interactions that are educational. Husaini (2020) explains that the

dialogue in Islamic education for children age early play a role important in form moral awareness and ability social children. With however, although done in a way simple, communication in family planters still give contribution significant to development values Islam in children.

Supervision, correction and evaluation carried out by parents also become part important in the process of religious education in the environment family. Research results show that parents still do control to children's behavior and religious activities, such as ask performing prayers, reminding prayer, and reprimand inappropriate behavior in accordance with Islamic values. Although supervision This No done in a way intensive Because limitations time, but still give impact positive in form discipline and responsibility answer child. This is in line with Jamiluddin's research (2020) states that that parental involvement in supervision education child influential to formation habit religion and moral behavior. Findings this also confirms that quality interaction more play a role important compared to quantity available time in the educational process child.

More continue, results study show that indicator values Islamic education for children age early start develop in a way real, like ability knowing religion, performing simple worship, understanding moral values, as well as get used to behavior good morals. Children also begin to show attitude tolerance, maintaining cleanliness self and environment, as well as understand day big religious findings This in accordance with theory moral and spiritual development of children which states that age early is phase crucial in formation character and values religious (Murtopo, 2019; Dalyono, 2018). This show that religious education is carried out in a way simple However consistent still capable give impact significant to development child.

In a way overall, research This show that implementation Islamic religious education in family Planters at RA Nurul Muttaqin Penumangan Baru are walking in accordance with principles Islamic education in family, even though in condition limitations. Environment relative family harmonious, existence awareness religious parents, as well as support from environment social and institutional education become factor important to strengthen the internalization process Islamic values in children. Findings This in line with Suryani's research (2023) states that that environment family own contribution big in form moral and spiritual development of children age early, especially in rural areas. With Thus, research This confirm that family still can operate function educational in a way effective in implant Islamic religious values, even though faced with limitations time and conditions demanding work.

CONCLUSION

Based on the results of the research and discussion that has been conducted, it can be concluded that the implementation of Islamic religious education in the family of farmers for early childhood at RA Nurul Muttaqin Penumangan Baru, Tulang Bawang Tengah District, Tulang Bawang Barat Regency in 2025/2026 took place flexibly but meaningfully. Parents use the exemplary method (*uswah hasanah*) through daily behavior, making worship activities a habit, conducting dialogue and active value development, and conducting supervision, correction, and evaluation despite being limited by time and busy work. A harmonious and conducive home environment, supported by a religious social atmosphere in the village, also strengthens the internalization of Islamic values in children. This implementation is seen through indicators of early childhood Islamic education, such as knowing the religion they adhere to, performing worship according to their religion, understanding moral values, cultivating morals and character, maintaining personal and environmental hygiene, recognizing important days and religious figures, fostering an attitude of tolerance, and internalizing spiritual values and faith. Thus, Islamic religious education for early

childhood in the family not only teaches rituals and worship, but also shapes the character, morals, and religious attitudes of children as a whole despite the limitations of the family life context.

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