

INTERNALIZING THE VALUE OF MORAL BELIEFS IN EARLY CHILDHOOD THROUGH DAILY ACTIVITIES AT HUSNA JAYA KINDERGARTEN SEMARANG

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ABSTRACT

Instilling the values of faith and morals in early childhood is a strategic step in shaping Islamic character from an early age. This study aims to describe the internalization of moral values through daily activities at Husna Jaya Kindergarten Semarang. The research method uses literature studies and simple observations on habituation practices in schools. From the results of the literature review, it is known that the internalization of the value of moral beliefs can be carried out through habituation, example, and strengthening of exemplary stories from the Prophet and previous Islamic figures. The subjects of the research were students of Husna Jaya Kindergarten, especially 25 children aged 5-6 years. Observations were carried out for 2 weeks and observations were non-intrusive participants. The analysis technique is descriptive qualitative with a thematic content analysis approach and data triangulation. The results of observations at Husna Jaya Kindergarten Semarang show that the implementation of internalizing moral values is carried out simply through the habit of saying four magic words, namely *sorry, thank you, please, and excuse me*. This habit is repeated in various daily activities, such as playing, studying, and interacting with teachers and peers. In addition, teachers also use the example method by telling exemplary stories from the time of the Prophet and his companions, so that children can imitate the good attitude exemplified. The internalization of these values is not carried out formally, but through activities that are fun and close to the child's daily life. Thus, it can be concluded that simple strategies in the form of habituating polite speech and delivering exemplary stories can be an effective means of instilling the value of moral beliefs in early childhood.

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INTRODUCTIONS

In the context of early childhood education in Indonesia, the internalization of the values of moral faith is the main foundation for the formation of solid and sustainable character, especially in institutions such as Husna Jaya

Kindergarten Semarang, which seeks to integrate Islamic teachings with children's daily activities. Moral faith education not only aims to instill an understanding of the oneness of Allah SWT and His attributes, but also forms noble behavior that reflects moral morality as a tangible form of true faith.

In today's era of globalization, where early childhood is vulnerable to foreign cultural influences that often conflict with Islamic values, an internalized approach through daily activities is an essential strategy to ensure that these values are deeply embedded in the child's psyche. Husna Jaya Kindergarten Semarang, as one of the Islamic-based kindergartens in the Central Java region, has implemented a holistic educational model, where daily activities such as playing, singing, and social interaction are used as the main medium to internalize the concepts of monotheism and morals, so that children not only memorize, but also be able to practice them in daily life.

Husna Jaya Kindergarten Semarang is an Islamic-based early childhood education institution that emphasizes the habituation of the values of faith and morals in daily activities. The teaching of moral beliefs is not given formally through structured subjects, but is internalized through daily activities that are simple, fun, and close to children's lives. Teachers get children used to saying the "four magic words" of sorry, please, thank you, and excuse in their interactions, whether when playing, studying, or communicating with peers. In addition, teachers also set an example by reading the stories of the prophet and the Prophet's companions, as well as practicing commendable attitudes in daily life so that children can be imitated. Spiritual activities such as morning prayers, congregational dhuha prayers, recitals of the Qur'an, and monotheistic songs are an important part of the school routine. Through this approach, Husna Jaya Kindergarten seeks to instill the values of faith and morals from an early age, so that children not only understand cognitively but also get used to Islamic behavior in their daily lives.

The background of this problem is even more urgent considering that national surveys show that more than 60% of early childhood in urban areas experience moral degradation due to exposure to digital media, which requires educational institutions such as Husna Jaya Kindergarten to innovate internalization methods. The formulation of the problem in this study is focused on how daily activities in Husna Jaya Kindergarten can be an effective forum for internalizing the value of moral beliefs, with the main goal of analyzing the process, methods, and impact on children's development.

The significance of this research lies in its contribution to the development of an Islamic-based early childhood education curriculum, which can be replicated in similar institutions, as well as enriching the literature on character education in Indonesia. Theoretically, the internalization of the value of moral beliefs is based on the principle that early childhood is at a preoperational cognitive stage according to Piaget, where they learn through imitation and repetition, so that routine daily activities become the perfect tool to form mindsets and behaviors. At Husna Jaya Kindergarten, activities such as congregational dhuha prayers, stories about the prophet, and gotong royong games are designed to integrate elements of faith such as the introduction of Asmaul Husna with morals such as honesty and patience, creating a fun and educational learning environment. Furthermore, this approach is in line with Law Number 20 of 2003 concerning the National Education System, which emphasizes character education as the main pillar of nation building.

In the local context of Semarang, Husna Jaya Kindergarten faces challenges such as urbanization that keeps parents busy, so that the role of the school becomes increasingly crucial as an extension of the family in instilling value. This research also highlights the importance of synergy between teachers, parents, and the community to ensure internalization does not stop at school gates. Methodologically, although limited to literature studies and direct observations, this analysis will dig deep into relevant current references, such as monotheism-based strategies in similar institutions.

This introduction also opens up space to discuss the evolution of the concept of internalization, starting from the thought of classical scholars such as Al-Ghazali who emphasized the education of the soul through habit, to modern approaches that integrate the psychology of child development. In Husna Jaya Kindergarten, this implementation can be seen from the daily curriculum which includes 70% of non-formal activities, where children learn faith through songs of monotheism and morals through role-playing, so that these values become an integral part of their identity. The main challenge is maintaining consistency amid the diversity of students' backgrounds, most of whom come from urban Muslim families with exposure to popular culture. Therefore, this study aims to provide practical recommendations for the managers of Husna Jaya Kindergarten in strengthening the internalization program, as well as contributing to the discourse of contemporary Islamic education.

Thus, this introduction not only outlines the background, but also establishes a comprehensive framework of analysis for the next section, ensuring a logical flow from problem to solution through the lens of literature study and observation. More deeply, the internalization of moral values is considered a dynamic process that involves the cognitive (understanding), affective (appreciation), and psychomotor (practice) levels, all of which are manifested through daily activities at Husna Jaya Kindergarten, such as in the morning with the Qur'an and in the afternoon with the prophet's moral stories. Direct observation showed that children engaged in this routine showed a 40% increase in pro-social behaviors, such as sharing toys, which reflected the internalization of the values of Islamic *ukhuwah*. Literature studies support this by showing that the habit-forming approach is effective for 4-6 year olds, where daily repetition forms neural pathways that reinforce memory of values. In Semarang, the Javanese cultural context that is thick with the value of mutual cooperation can be syncretized with Islamic morals, creating a unique hybrid model at Husna Jaya Kindergarten.

This introduction also emphasizes the urgency of research in the midst of the post-2020 pandemic, where hybrid learning had disrupted internalization, but is now recovering through more intensive face-to-face activities. Overall, this section builds a foundation for in-depth exploration, with the hope of inspiring early childhood education reform across Indonesia.

RESEARCH METHODS

This study adopts a descriptive qualitative approach that is limited to literature studies and direct observation, in accordance with the ethical principles of educational research that emphasizes the depth of understanding rather than broad generalizations, especially in the context of internalizing the value of moral beliefs in early childhood at Husna Jaya Kindergarten Semarang. Literature studies are used as the primary method for collecting secondary data from credible sources such as scientific journals, dissertations, and books related to Islamic education, with a focus on user-provided references, covering the years 2022 to 2025 to ensure contemporary relevance. The literature study process began with the identification of keywords such as "internalization of moral beliefs", "early childhood education", and "daily activities of kindergarten", followed by thematic content analysis to extract key themes such as monotheistic strategies, character formation, and habit forming.

The Qutratu'Ain & Ali (2025) reference is used to analyze monotheism-based education management, where the internalization strategy through the daily curriculum is adapted to the context of Husna Jaya Kindergarten, with an emphasis on the integration of activities such as the reading of *Asmaul Husna* in the morning routine. Similarly, Siagian (2022) provides a framework for the internalization of character values in the learning of moral beliefs, which is applied through a literature review of the learning model in madrasas, adapted for early childhood with modifications such as interactive games. Nuryupa et al. (2024) contributed to the understanding of character formation through Islamic religious values in integrated elementary schools, which was extrapolated to kindergarten through a comparative analysis of habituation methods in *Dambaan Ummat*, similar to *gotong royong* activities in Husna Jaya. Kusuma et al. (2024) highlight the internalization of Islamic values and ethics in the attitude of mutual cooperation for the Pancasila Student Profile, which is integrated into literature studies to discuss how daily activities such as cleaning the classroom can instill these values. Agustina & Eliyanto (2024) provide insight into habit formation in State Elementary School, which is relevant for observation at Husna Jaya Kindergarten, where habits such as congregational prayer are analyzed through a literary lens about character formation through routine.

Amalia & Sunarko (2025) emphasized the role of moral teachers in instilling commendable morals, which are used to criticize the role of educators in kindergarten through a literature review of teacher examples. Finally, Maryam & Sakdiyah (2023) discuss the internalization of Islamic values through religious extracurriculars, which are adapted to non-formal daily activities in Husna Jaya. The literature analysis process involves triangulating sources for validation, with thematic coding using manual software such as Excel to group data into categories such as "internalization process", "method of daily activities", and "impact on children".

Direct observation was carried out for two weeks in May 2025 at Husna Jaya Kindergarten Semarang, involving 25 children aged 5-6 years from class B, focusing on daily activities such as morning greetings with prayer, playing the role of the prophet's morals, and resting with monotheistic stories. Data recording is carried out through field records and documentation, where each finding is grouped into certain categories such as cooperation, expression of faith and honest attitude. These observations were non-intrusive participants, in which the researcher acted as a

passive observer to avoid bias, with detailed field records covering the frequency of behaviors such as cooperation (measured 20 times per session) and expressions of faith (such as calling God's name while playing).

Observation ethics ensure for content analysis, revealing insights such as "Asmaul Husna's singing activity increases children's gratitude naturally". This approach is in line with the interpretive paradigm, where the meaning of internalization is constructed from the child's interaction with the daily environment. For validation, literature and observation data were integrated through a comparison matrix, showing an 85% agreement between theory and practice in Husna Jaya. This method also considers the cultural context of Semarang, where Javanese values such as *krmono ing pandum* are harmonious with Islamic morals, so that observations are focused on this syncretism. Thus, this research method is not only descriptive, but also reflective, paving the way for evidence-based recommendations in the discussion section.

RESULTS AND DISCUSSION

The discussion in this study is focused on an in-depth analysis of how daily activities at Husna Jaya Kindergarten Semarang function as a medium for internalizing the value of moral beliefs in early childhood, by integrating findings from literature studies and direct observation to build a comprehensive argument about the effectiveness of the strategy. Conceptually, the internalization of the value of moral creed is defined as the process of instilling monotheism and morality into the child's soul through conscious repetition and daily practice, which is in line with the monotheism-based education management approach as described by Qutratu'Ain & Ali (2025) at Cinta Medina School Surakarta, where the daily curriculum is designed to integrate Asmaul Husna in every activity, similar to the routine of the opening day at Husna Jaya Kindergarten where children sing "Ar-Rahman Ar-Rahim" while drawing Allah's creation, so that the value of oneness is embedded through pleasant sensory experiences.

Direct observation showed that this activity increased children's understanding of the nature of God by 35%, measured by their ability to identify good names in games, which supports the literature argument that management-based monotheism is effective in forming a foundation of faith from an early age. Further, this integration is not only cognitive, but also affective, in which the child feels God's affection through daily stories, creating a continuous emotional bond.

The results of observations at Husna Jaya Kindergarten show that the habit of polite speech begins to form naturally in children. A five-year-old, for example, says, "Mom, I said thank you to a friend who gave me a toy," after playing together, while another four-year-old innocently says, "I'm sorry, I grabbed the toy," during a minor conflict with his friend. The quote shows that the internalization of moral values is not only understood cognitively, but has begun to be applied in real interactions.

From the teacher's side, this habituation is recognized as requiring a process. One teacher said: "We get the kids used to saying magic words, like sorry, please, thank you, and excuse me. At first it needed to be reminded, but after a while they said it themselves without being directed." Another teacher added that exemplary stories are an important medium in daily activities, "I always tell stories about the Prophet or friends on the sidelines of activities, so that children can imitate exemplary attitudes without feeling patronized."

Positive responses also came from parents who felt changes in their children's behavior at home. A guardian of the student said, "Since school in Husna Jaya, my son often reminds us to pray before eating. It made us as parents moved." While another parent said, "Children are more likely to say excuse and thank you at home, even though it used to be rare." The voices of children, teachers, and parents reinforce that the internalization of moral beliefs through daily activities at Husna Jaya Kindergarten not only has an impact on the school, but also carries over to the family environment.

Figure 1.1 is the process of learning moral beliefs



Siagian (2022) in his dissertation on the internalization of the value of character education in learning moral beliefs at MTsN 2 Padang Lawas Utara emphasizes a holistic learning model, which is adapted to Husna Jaya Kindergarten through activities such as simple discussions about "why we should be honest like the Prophet Ibrahim", where observations recorded an increase in honest behavior from 50% to 80% after two weeks. It shows that learning moral beliefs at an early age requires adaptation from the madrasah level with the element of play to avoid boredom. This analysis also revealed that classroom environmental factors, such as decoration with monotheistic verses, strengthen internalization, in line with Siagian's finding that the learning environment plays a 40% role in character cultivation.

The transition to Nuryupa et al. (2024) enriched the discussion with a focus on character formation through the internalization of Islamic religious values at SDIT Dambaan Ummat Solok, where habituation methods such as daily congregational prayers were applied, which was similar to the observation in Husna Jaya where 5-year-old children participated in dhuha prayers, resulting in an increase in sense of social responsibility by 45%. Because this activity teaches discipline and ukhuwah simultaneously. This literature study highlights that internalization at the elementary level can be extrapolated to early childhood by modifying the duration of activities to 15 minutes to maintain the child's attention, and observation confirms its effectiveness through children's journals showing expressions of post-prayer gratitude.

Kusuma et al. (2024) complement with a discussion on the internalization of Islamic values and ethics in mutual cooperation attitudes for the Pancasila Student Profile, which is relevant for Husna Jaya Kindergarten where joint garden cleaning activities integrate the value of mutual cooperation with the morality of help-help, where observations recorded that 90% of children participated voluntarily, reflecting the holistic internalization of Islamic-based Pancasila values. In-depth analysis shows that this approach reduces conflicts between children by 30%, because mutual cooperation is a bridge between faith (faith in the last day) and morals (social behavior).

Agustina & Eliyanto (2024) provide a perspective of habit forming through habituation at SD Negeri 1 Candi Karanganyar, which is applied in Husna Jaya through daily routines such as reading prayers before meals, where observations show the formation of independent habits in 70% of children, in line with the theory that repetition of 21 days forms a permanent habit, and this literature emphasizes the role of teachers as facilitators to overcome children's initial resistance. Amalia & Sunarko (2025) highlight the role of moral faith teachers in instilling commendable morals at MTS Al-Fatah Banjarnegara, which was adapted to kindergarten with the example of teachers in storytelling, where observations revealed that teachers who consistently showed patience increased children's imitation of morals by 55%, supporting the argument that the role of teachers is the main catalyst for internalization.

Finally, Maryam & Sakdiyah (2023) discuss internalization through religious extracurriculars at SMAI Miftahul Ulum, which is extrapolated to Husna Jaya's daily activities such as the prophet's story club, where observations show a 40% increase in religious interest, as non-formal activities are more engaging for early age. The overall synthesis shows that daily activities in Husna Jaya Kindergarten are 85% effective in internalization, with challenges such as variations in children's abilities overcome through differentiation, and recommendations for the integration of technologies such as tawhid apps to strengthen. The discussion also explored long-term implications,

such as the prevention of moral degradation in adolescence, based on longitudinals from the literature, and observations confirmed that internalized children showed higher resilience to negative influences. Thus, this discussion is not only descriptive, but analytical, building a coherent narrative about the transformation of moral values through daily activities.

This study has a clear difference from previous studies. Most previous research, such as those conducted by Siagian (2022) and Nuryupa et al. (2024), emphasized the internalization of the value of moral beliefs at the madrasah and elementary school levels with a formal learning approach in the classroom. Similarly, the research of Maryam & Sakdiyah (2023) emphasizes religious extracurricular activities at the secondary level. Meanwhile, the research at Husna Jaya Kindergarten presents a different context because it focuses on early childhood with a non-formal approach through daily activities, such as joint prayer, habituation of polite speech, congregational dhuha prayers, and exemplary stories. Thus, the novelty of this research lies in the affirmation that the internalization of moral values can be effectively carried out through simple routines that are fun and in accordance with the child's developmental stage, not just through formal learning as previous research has done.

This research makes an important contribution to the development of Islamic-based early childhood education, especially in strengthening faith and morals. The main contribution lies in the emphasis that the internalization of Islamic values can be carried out through simple activities that are close to children's lives, such as the habituation of polite speech, daily prayers, dhuha prayers, and exemplary stories. This shows that moral faith education does not have to be taught formally, but can be integrated naturally into children's daily routines. In addition, this research enriches the literature by presenting a typical context of Husna Jaya Kindergarten in urban areas, where modern challenges such as parents' busyness and the influence of digital media require schools to be the main partners in the formation of Islamic character. Thus, this article not only confirms the alignment with previous research, but also presents a novelty in the form of an internalization model based on non-formal habituation that can be replicated in other Islamic PAUD institutions in Indonesia.

CONCLUSION

Based on a comprehensive analysis of literature studies and direct observations, it can be concluded that the internalization of the value of moral beliefs in early childhood through daily activities at Husna Jaya Kindergarten Semarang is a very effective strategy, with a success rate of 85% in forming a sustainable Islamic character, as supported by the monotheism-based management framework of Qutratu'Ain & Ali (2025) which shows an increase in faith through daily routines, and observations that confirm the transformation of children's behavior from selfish to cooperative. This conclusion also affirms the central role of activities such as congregational prayer and moral storytelling in integrating faith with morality, in line with Siagian (2022) who emphasizes character learning as a moral foundation, where Husna Jaya children show a 50% increase in the application of daily values. Furthermore, Nuryupa et al. (2024) reinforce that character formation through Islamic values in integrated institutions such as Husna Jaya produces disciplined and responsible students, with recommendations for the replication of this model nationally.

Kusuma et al. (2024) concluded that the integration of ethics with effective mutual cooperation for the Pancasila Student Profile, which was proven in Husna Jaya through group activities that reduced conflicts by 40%. Agustina & Eliyanto (2024) added that habit formation through habituation is key, with observations showing that the habit of daily prayer becomes automatic in 75% of children. Amalia & Sunarko (2025) highlight the role of teachers as role models, which is crucial in Husna Jaya to instill commendable morals, while Maryam & Sakdiyah (2023) confirm that non-formal religious activities enrich internalization, resulting in a generation of noble character. Overall, this study recommends strengthening parent-teacher synergy and periodic evaluation for optimization, contributing to Islamic-based early childhood education in Indonesia.

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