

Analysis of the Success in Instilling Religious and Moral Values in Early Childhood

Rici Oktari^{1*}, Juliastuti², Irma Budiana³, Teni Nurrita⁴, Almaydza Pratama Abnisa⁵

¹Sekolah Tinggi Ilmu Tarbiyah Al-Quraniyah Manna, Bengkulu, Indonesia

^{2,3}Universitas Cendekia Abditama, Indonesia

⁴Sekolah Tinggi Agama Islam Az- Ziyadah, Jakarta, Indonesia

⁵Institut Asy-Syukriyyah, Tangerang, Indonesia

¹ricioctari12@gmail.com, ²juliastuti@uca.ac.id✉, ³irma_budiana@uca.ac.id✉

⁴teninurhazet2@gmail.com✉, ⁵almaydzapratamaabnisa@gmail.com✉

***Corresponding Author**

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ABSTRACT

The shift in religious and moral values in early childhood is influenced by the development of technology, social media, and parenting patterns, which impact children's behaviour and character. This study examines the inculcation of religious and moral values in early childhood through school activities. The research uses a qualitative case study approach with data collection techniques including interviews, observations, and surveys. Data were processed through condensation, data presentation, and conclusion drawing. Data validity was ensured through source triangulation. The findings show an average score of 4.05, indicating the success of religious and moral value inculcation. Sitting while eating (5.00) was very good, while saying prayers before meals (3.40) and before entering the bathroom (3.00) still need reinforcement. Honesty (4.93), politeness (4.20), and social concern (3.65) were also significant. Children demonstrated good respect for parents (4.20), though misbehaviour was still low (3.40). Independence in hygiene (4.30), knowledge of religious holidays (4.45), and interfaith tolerance (4.40) were well achieved. Conclusion: The inculcation of religious and moral values in early childhood through school activities has proven successful. Children can apply values such as honesty, politeness, cleanliness, and tolerance in daily life, though some aspects still need improvement.

Keywords: Religion, Morality, Early Childhood, Learning.

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A. INTRODUCTION

Technological changes and the rise of social media have influenced the religious and moral values of early childhood, especially when digital supervision is lacking and parental role models are absent (Said & Rahmah, 2024; Ratnaningrum, 2022; Wijanarko & Setiawati, 2016). The shift in religious and moral values among young children has led to a loss of respect, a declining interest in worship, and early exposure to individualism and hedonistic culture (Kasanah, 2022). Early childhood is a golden period for developing intellectual, character, moral, and spiritual capacities, making it essential to optimise children's potential from the very

beginning of life (Retnaningsih & Rosa, 2022; Shofa, 2017).

Children's growth and development can be optimised through early childhood education that emphasises physical, intellectual, emotional, linguistic, and communication foundations in line with developmental stages (Kalsum et al., 2023). According to the Indonesian Ministry of Education and Culture Regulation No. 137 of 2014, religious and moral values include worship, honesty, politeness, tolerance, concern for cleanliness and religious holiday observances (Retnaningsih & Rosa, 2022). Early childhood education in Norway is based on religious and humanistic values, although secularisation and pluralism have influenced pedagogical leaders' understanding of religious elements in the curriculum (Hovdelien & Sødal, 2022).

Solutions to reduce behavioural deviations in early childhood include strengthening religious and social education (Putri et al., 2024; Malyuna, 2024). There are ongoing discussions about the rationale for religious education in early childhood and what constitutes a fair form of religious education that respects children's rights in multicultural contexts without violating the rights of non-religious families (Schweitzer, 2022). The educational process in early childhood institutions shows that religious education contributes to children's holistic development, requiring early childhood educators to possess specific competencies based on competency models found in Austrian education documents (Krenn, 2024).

Teachers are often underprepared to face cultural and religious diversity, even though religious education can shape identity, values, resilience, and global citizenship attitudes (Winkler, 2022). Religious education for children must consider educational equity and cultural diversity (Grümme, 2019). Understanding the role of religion in Early Childhood Education and Care is crucial for developing cultural literacy and plays a key role in fostering social cohesion and inclusion (Kuusisto, 2022). The role of religion in early childhood education in Denmark has raised issues of religious freedom. Although religious education is non-confessional, debates continue regarding the privileged position of places of worship in Denmark (Lindhardt & Decara, 2022).

The aims of education and religion to develop inner resources for personal happiness and meaningful contribution to life are often overlooked in holistic child development, underscoring the need to emphasise inclusive spirituality (Sachdev, 2022). Religious education is a core component in the kindergarten curriculum of the United Arab Emirates, teaching values such as gratitude and charity, while introducing Emirati heritage and culture through social studies and authentic stories (Alhosani, 2022). Children's socio-emotional development helps them understand, express, and regulate emotions in social contexts, and early childhood education supports this through effective strategies and methodologies, including positive psychology (Herrera & Lorenzo, 2024).

Socio-emotional development has become a central focus for educators, with strategies involving responsive relationships, daily interactions, environmental use, and collaboration with caregivers, although challenges persist in implementation (Blewitt et al., 2021). Religious education in Iceland is now integrated into social studies as part of the foundational pillars of the national curriculum (Gunnarsson, 2020). Character development strategies at the elementary school level aim to instil moral and religious values through school activities (Baidowi, 2020). Character education is implemented to shape students into individuals with

Islamic character, focusing on moral values, responsibility, and religious attitudes in the school environment (Baidowi & Putri, 2024).

This study aims to examine the instillation of religious and moral values in early childhood through activities conducted at school. School activities, such as religious lessons, habituation of good behaviour, and extracurricular programs, are expected to build strong character in children regarding religious and moral aspects. The main focus of this research is to explore how the methods applied by educators help children internalise religious and moral values and how they implement these values in daily life. The impact of this study is expected to provide insights for teachers, parents, and education policymakers in improving the quality of character education, particularly in the aspects of religion and morality.

B. RESEARCH METHOD

This research was conducted at State Kindergarten 18 Bengkulu Selatan using a qualitative case study approach, as the researcher aimed to describe the instillation of religious and moral values in early childhood through school activities that contribute to the formation of children's religious and moral values. Additionally, the researcher sought to explore in greater depth how religious and moral values are instilled by interviewing the principal, teachers, and parents regarding what takes place at school and home. Data collection was carried out through observation, interviews, and surveys. Observation was used to obtain data on the instillation of religious and moral values in children during school activities related to religious and moral development. Interviews were conducted to gather information on how religious and moral values are instilled in early childhood, both at school and home. Surveys were conducted to verify whether religious and moral values have been effectively implemented, as an indicator of the success of the character education program. The survey used a Likert scale with the following responses: Very Often (5), Often (4), Sometimes (3), Rarely (2), Very Rarely (1). The interpretation of the survey results was as follows: 0.00 – 1.00: Very unsuccessful, 1.01 – 2.00: Unsuccessful, 2.01 – 3.00: Fairly successful, 3.01 – 4.00: Successful and 4.01 – 5.00: Very successful

Data collection was based on religious and moral values indicators as outlined in Regulation of the Ministry of Education and Culture (Permendikbud) No. 137 of 2014.

Table 1. Indicators of Religious and Moral Values

Indicator	Sub-indicators
Religious and Moral Values	Ability to recognize the religious values they adhere to
	Performing worship
	Being honest
	Being helpful
	Being polite
	Being respectful
	Being fair (sportive)
	Maintaining personal and environmental cleanliness
	Knowing religious holidays
	Showing respect and tolerance toward other religions

In the initial stage, data were collected from interviews, observations, and documentation. The collected data focused on children's religious and moral values. After data collection and categorisation, the next step was to present the data in an organised form. This study presented



the data in narrative text form, arranged coherently and systematically. Then, conclusions were drawn based on the analysed data, followed by verification to ensure that valid, accurate, and consistent data supported the conclusions.

Data validity was ensured through source triangulation, allowing the researcher to gain deeper insights into instilling religious and moral values by interviewing various parties directly involved in the child's education process, such as the principal, teachers, and parents. By obtaining perspectives from these three sources, the researcher compared the information provided, identified agreements or differences in views, and gained a more comprehensive and in-depth understanding of how religious and moral values are instilled in school and home environments.

C. RESULTS AND DISCUSSION

The religious and moral values instilled in early childhood at State Kindergarten 18 Bengkulu Selatan refer to the religious and moral values outlined in Permendikbud No. 137 of 2014, which include the ability to recognize one's religious values, perform worship, act honestly, be helpful, polite, respectful, and fair (sportive), maintain personal and environmental cleanliness, understand religious holidays, and respect and tolerate other religions (Retnaningsih & Rosa, 2022). The research findings are presented in Table 2 below.

Table 2. Research Findings

Indikator	Sub-indicator	School Activities in Instilling Religious and Moral Values
Religious and Moral Values	Recognising religious values	Smiling at others, greeting people, sitting while eating, using the right hand while eating, reciting prayers before and after meals, saying prayers before entering and after exiting the bathroom, saying prayers when leaving school
	Performing worship	Reciting prayers together before lessons, reciting short surahs, learning prayer recitations, studying earnestly during class, performing <i>shalat dhuha</i> in congregation
	Being honest	Returning borrowed items, telling the truth when asked
	Being helpful	Helping a friend who falls, visiting a sick friend
	Being polite	Knocking before entering, bowing slightly when passing elders, and avoiding harsh language
	Being respectful	Greet teachers with a handshake, listening attentively to others
	Being fair (sportive)	Playing games fairly during learning activities, accepting defeat graciously
	Maintaining personal and environmental cleanliness	Removing shoes before entering the classroom, washing hands after eating, disposing of food waste properly
	Knowing religious holidays	Teaching the names of major religious holidays in Indonesia through learning media
	Respecting and tolerating other religions	Respecting people of different religions through direct or experiential learning

Based on Table 2 above, the research findings on the instillation of religious and moral values in early childhood through various activities guided by the sub-indicators of religious and moral values outlined in Permendikbud No. 137 of 2014 can be elaborated as follows:

1. Ability to Recognise Religious Values at State Kindergarten 18 Bengkulu Selatan

This ability refers to an individual's capacity to understand, appreciate, and internalise their religion's teachings, norms, and values. The instillation of religious and moral values related to this sub-indicator is carried out through activities such as smiling at others, greeting people, sitting while eating, using the right hand while eating, reciting

prayers before and after meals, reciting prayers before entering and after exiting the bathroom, and reciting prayers when leaving school. These activities are designed to help children implement these values in their daily lives at school and at home. Interaction with the social world stimulates early childhood learning through relationships with adults and peers, forming important experiences in social development, especially in the context of family and the school environment (Romera et al., 2018).

To evaluate the success of character education at school, a survey was conducted with 20 parents to assess whether these values were also being implemented at home. The results are shown below:

Table 3. Survey Results on the Ability to Recognise Religious Values

Question	Skala Likert					Average
	Very Often (5)	Often (4)	Sometimes (3)	Rarely (2)	Very Rarely (1)	
Does the child smile when meeting parents or other people at home?	-	20	-	-	-	4.00
Does the child say hello when meeting parents, friends at home?	-	18	2	-	-	3.90
Does the child sit when eating at home?	20	-	-	-	-	5.00
Does the child use his right hand when eating at home?	20	-	-	-	-	5.00
Does the child recite prayers before starting to eat at home?	3	2	15	-	-	3.40
Does the child recite the prayer before going into the bathroom at home?	-	-	20	-	-	3.00
Overall Average						4.05

Character education at school is categorised as very successful, with an overall average score of 4.05, which falls within the 4.01–5.00 range of success indicators. Certain behaviours, such as sitting while eating and using the right hand during meals, received perfect scores (5.00), indicating that these habits are very well instilled. Children also frequently smile when meeting parents and greet others, with scores close to 4.00. However, behaviours like reciting a prayer before meals (3.40) and before entering the bathroom (3.00) still require reinforcement. Overall, the character values instilled at school are quite successfully implemented by the children in their home environment.

2. Performing Worship at State Kindergarten 18 Bengkulu Selatan

Performing worship refers to engaging in acts or deeds that reflect devotion and obedience to God according to the teachings of one's religion. The cultivation of religious and moral values under this sub-indicator is carried out through activities such as reciting prayers together before starting lessons, reciting short Qur'anic verses, reciting the phrases of prayer (shalat), studying diligently during learning activities, and performing the Dhuha prayer in congregation. Reciting the prayer texts is intended to help children memorize the verses so that they can practice them in daily life. Typically, children recite two short surahs at a time, and the number gradually increases as their memorization improves. This is part of the school's memorization program. The Dhuha prayer is conducted twice a week. In its implementation, one child is asked to lead the prayer as imam, while others follow as makmum (congregants). Spiritual nurturing is inclusive; it shapes children's humanism and understanding of universal religious values while emphasising the importance of spirituality in pedagogical practice within sociocultural contexts (Sachdev, 2022).

Based on the results of a parental survey evaluating the success of instilling worship practices at home, the findings are as follows:

Table 4. Survey Results on Worship Practices



Question	Very Often (5)	Often (4)	Skala Likert Sometimes (3)	Rarely (2)	Very Rarely (1)	Average
Can your child recite daily prayers?	8	10	2	-	-	4.30
Can your child recite short Qur'anic surahs?	15	4	1	-	-	4.70
Can your child perform prayers independently at home?	7	10	3	-	-	4.20
Can your child memorize short Qur'anic surahs?	10	8	2	-	-	4.40
Overall Average						4.40

Cultivating worship-related character traits in children is considered very successful, with an overall average score of 4.40, placing it in the 4.01–5.00 range of success indicators. Most children can perform acts of worship well at home. The highest score was seen in the ability to recite short surahs (4.70), followed by the ability to memorise them (4.40). The ability to recite daily prayers (4.30) and perform prayers independently (4.20) also shows strong results. These findings reflect the school's success in instilling work values that children can consistently apply in home environments. Religious values introduced from an early age help shape moral character in children, such as empathy, honesty, optimism, love for others, and care for the environment through religious activities (Pop & Pop, 2017).

3. Learning to Behave Honestly at State Kindergarten 18 Bengkulu Selatan

Honest behaviour refers to acting and speaking truthfully by reality without deceiving, hiding the truth, or manipulating information for personal gain. Under this sub-indicator, religious and moral values are developed at school through activities such as returning borrowed items to their rightful owners and telling the truth when asked about something. Social-emotional competence in early childhood is critical to academic and social success. Therefore, effective and accessible early interventions must be widely implemented to prevent developmental delays (Bigelow et al., 2025).

Based on a parental survey, the results regarding the cultivation of honesty are presented below:

Table 5. Survey Results on Honest Behaviour

Question	Very Often (5)	Often (4)	Skala Likert Sometimes (3)	Rarely (2)	Very Rarely (1)	Average
Does the child tell the truth at home if there is a problem?	17	3	-	-	-	4.85
Does the child return the borrowed item to his friend?	20	-	-	-	-	5.00
Overall Average						4.93

The instillation of honesty in children is also categorised as very successful, with a total average score of 4.93. Children demonstrated honest behaviour, such as telling the truth when facing problems (average 4.85) and always returning borrowed items to friends (average 5.00). Both indicators fall within the 4.01–5.00 success range. These results indicate that the honesty values cultivated at school have been well internalised and successfully applied by children in daily family life. Social competence, emotional regulation, behaviour, self-regulation, and executive function are broadly defined and explained in their roles within models of social-emotional development and their links to developmental outcomes (Campbell et al., 2016).

4. Learning to Help Others at State Kindergarten 18 Bengkulu Selatan

A helper enjoys assisting others in need physically, emotionally, or socially without expecting anything in return. Under this sub-indicator, the instillation of religious and moral values is implemented through school activities such as helping a friend who falls and visiting a sick classmate. Social, emotional, and behavioural competencies, self-regulation, and executive function are crucial, with implications for improving effectiveness and developing instruments for early childhood (Halle & Darling-Churchill, 2016).

Based on survey results from students' parents, the following table presents the findings:

Table 6. Survey Results on Learning to Help Others

Question	Very Often (5)	Often (4)	Skala Likert Sometimes (3)	Rarely (2)	Very Rarely (1)	Average
Does your child like helping friends, family, or others at home?	-	14	6	-	-	3.70
Does your child accompany you to visit a sick friend?	-	12	8	-	-	3.60
Overall Average						3.65

The inculcation of social care character among children at home is considered successful, with an average score of 3.65, falling within the 3.01–4.00 category. Children show helping behaviours, such as assisting others (average: 3.70) and visiting sick friends (average: 3.60). Although not yet categorised as highly successful, these results reflect the beginning of socially caring behaviours at home. Schools are encouraged to continue strengthening the instillation of this value to nurture positive habits. Humanistic values emphasising social connectedness are essential in preschool curricula for shaping responsible citizens and enhancing social cohesion in democratic societies (Padayachee et al., 2023).

5. Learning to Be Polite at State Kindergarten 18 Bengkulu Selatan

Politeness refers to behaving and speaking respectfully, honouring others, and following the norms or etiquette accepted in the social environment. The religious and moral values under this sub-indicator are instilled through school activities such as knocking before entering a room, bowing when passing elders, and avoiding rude language. Integral education focuses on building values in Early Childhood Development through local knowledge, with exploratory phases showing strong trends supporting local knowledge inclusion in early childhood programs (Padayachee, 2018). Based on survey results from parents, the findings are as follows:

Table 7. Survey Results on Learning Politeness

Question	Very Often (5)	Often (4)	Skala Likert Sometimes (3)	Rarely (2)	Very Rarely (1)	Average
Does your child speak politely to parents, friends, or older siblings?	-	20	-	-	-	4.00
Does your child bow when passing in front of elders?	-	16	4	-	-	3.80
Does your child greet when entering the house?	17	2	1	-	-	4.80
Overall Average						4.20

The development of politeness in children at home is considered successful, with an overall average of 4.20, falling within the 4.01–5.00 category. Children display polite behaviours such as speaking respectfully (4.00) and greeting when entering the house (4.80). Although bowing in front of elders scored slightly lower (3.80), the overall result reflects that politeness is generally well practised at home. The school can continue to reinforce

these values. Children already understand moral values and their implications. In contrast, their moral development is shaped holistically through interaction based on the cognitive theories of Piaget and Kohlberg applied within a religious framework (Tadjuddin et al., 2019).

6. Learning Respect at State Kindergarten 18 Bengkulu Selatan

Respect means showing appreciation and honouring others, especially elders, teachers, parents, leaders, or anyone deserving of respect. The religious and moral values under this sub-indicator are instilled through school activities such as greeting teachers by shaking hands and listening attentively when others speak. Early childhood learning occurs within interconnected systems, where effective family-school partnerships such as the *Getting Ready* model are vital to supporting school readiness and children's social-emotional competence (Sheridan et al., 2019). Based on survey results from students' parents, the findings are presented in the following table:

Table 8. Survey Results on Learning Respect

Question	Very Often (5)	Skala Likert				Average
		Often (4)	Sometimes (3)	Rarely (2)	Very Rarely (1)	
Does your child kiss their parents' hands when leaving for or returning from school?	20	-	-	-	-	5.00
Is your child generally well-behaved at home?	-	10	8	2	-	3.40
Overall Average						4.20

The development of respect and obedience at home is considered **successful**, with an overall average score of 4.20, falling within the 3.01–4.00 category. Children consistently show respect by kissing their parents' hands before and after school (average: 5.00). However, the score for well-behaved conduct at home was lower (3.40), indicating that there is still room for improvement. The children's respectful behaviour toward parents is well-established, though efforts are still needed to strengthen discipline and self-regulation at home.

7. Learning Sportsmanship at State Kindergarten 18 Bengkulu Selatan

Sportsmanship refers to being honest, fair, and accepting results gracefully, whether in victory or defeat, especially in games, competitions, or daily life. The religious and moral values under this sub-indicator are instilled through school activities that include fair gameplay and accepting loss with an open heart. Based on survey results from students' parents, the findings are shown in the following table:

Table 9. Survey Results on Sportsmanship

Question	Very Often (5)	Often (4)	Skala Likert		Very Rarely (1)	Average
			Sometimes (3)	Rarely (2)		
Is the child fair when receiving problems?	4	16	-	-	-	4.20
Is the child resigned/accepting when receiving problems?	2	13	3	2	-	3.75
Overall Average						3.98

The cultivation of fairness and acceptance in dealing with problems is considered successful, with an average score of 3.98, placing it within the 3.01–4.00 range. Children tend to show fairness when facing challenges (average: 4.20). However, their ability to accept difficulties calmly scored slightly lower (3.75), indicating some variation in how children respond to adversity. Overall, the values of fairness and acceptance have

developed reasonably well at home, though there is still room to strengthen these positive attitudes further.

8. Learning to Maintain Personal and Environmental Cleanliness at State Kindergarten 18 Bengkulu Selatan

Maintaining personal and environmental cleanliness means caring for the body and surroundings to remain clean, healthy, and comfortable. It is essential to healthy living and reflects personal and social responsibility. The inculcation of religious and moral values in this sub-indicator is done through school activities such as removing shoes before entering the classroom, washing hands after meals, and disposing of food waste in the trash bin. Based on a parent survey, the results are presented in the following table:

Table 10. Survey Results on Cleanliness Habits

Question	Very Often (5)	Often (4)	Skala Likert Sometimes (3)	Rarely (2)	Very Rarely (1)	Average
Do children take off and put their own shoes at home?	8	10	2	-	-	4.30
Do children wash their own hands before and after eating?	10	7	3	-	-	4.35
Can children dispose of their own garbage at home?	-	8	17	1	-	4.25
Overall Average						4.30

The development of independence in children at home is considered **very successful**, with an overall average score of 4.30, falling within the 4.01–5.00 range. Children are generally able to take off and store their shoes independently (average: 4.30), wash their hands before and after meals (average: 4.35), and dispose of trash properly (average: 4.25). These behaviours show that children learn to carry out basic tasks independently, although the frequency varies slightly. Overall, the value of independence has been well developed at home.

9. Learning to Recognise Religious Holidays at State Kindergarten 18 Bengkulu Selatan

Recognizing religious holidays means understanding and identifying important days celebrated in one's faith. The inculcation of religious and moral values in this sub-indicator is done through school activities, such as teaching the names of religious holidays in Indonesia using educational media. Early childhood education effectively shapes children's social skills and understanding of their social environment and roles, making high-quality programs a wise long-term policy investment (Sylva & Colman, 2018). Based on a parent survey, the findings are shown in the table below:

Table 11. Survey Results on Knowledge of Religious Holidays

Question	Very Often (5)	Often (4)	Skala Likert Sometimes (3)	Rarely (2)	Very Rarely (1)	Average
Do children know about Eid al-Fitr?	8	10	2	-	-	4.30
Does the child know about the fasting month?	18	2	-	-	-	4.90
Do you know about Eid al-Adha??	10	7	3	-	-	4.35
Do children know about the Prophet's Birthday?	8	9	3	-	-	4.25
Overall Average						4.45

The inculcation of knowledge regarding Islamic religious holidays at home is considered very successful, with an overall average of 4.45, falling into the 4.01–5.00 category. Children demonstrated good understanding of major Islamic holidays, particularly the fasting month (average: 4.90), Eid al-Fitr (average: 4.30), Eid al-Adha (average: 4.35),

and the Prophet Muhammad's birthday (average: 4.25). Overall, children's knowledge of Islamic holidays has been well nurtured, indicating the success of religious education at home. Families play a key role in developing children's reading comprehension. Therefore, family literacy programs should be designed to overcome limiting environments and enhance the quality of literacy activities at home (Guzmán-Simón et al., 2020).

10. Respecting and Tolerating Other Religions at State Kindergarten 18 Bengkulu Selatan

Respecting and tolerating other religions means appreciating the beliefs, teachings, and religious practices of others without imposing one's own beliefs, and accepting religious differences with mutual respect. The inculcation of religious and moral values in this sub-indicator is carried out through school activities such as teaching children to respect religions different from their own through instructional content and direct interactions. In early childhood, children begin to understand social rules in their environment, demonstrate language development, gender awareness, and form attitudes and behaviours that influence their adult personality (Bekir, 2020). Based on a parent survey, the findings are presented in the table below:

Table 12. Survey Results on Religious Tolerance

Question	Skala Likert					Average
	Very Often (5)	Often (4)	Sometimes (3)	Rarely (2)	Very Rarely (1)	
Does your child know about other religions (besides Islam)?	10	5	5	-	-	4.25
Do teachers teach children how to respect friends of different religions?	11	9	-	-	-	4.55
Overall Average						4.40

The inculcation of religious tolerance in children is considered highly successful, with an overall average score of 4.40, which falls within the 4.01–5.00 range. Children are shown to have a good understanding of other religions (average: 4.25), and teachers are highly effective in teaching children how to respect peers of different faiths (average: 4.55). Overall, the value of religious tolerance has been well instilled both at school and at home, reflecting children's openness and respect for differences. Early childhood is a crucial phase for social-emotional development that determines the success of relationships, communication, and resilience, which is why early intervention is needed to prevent developmental delays and support children's competencies (Bigelow et al., 2025).

At State Kindergarten 18 Bengkulu Selatan, the principal and teachers are role models for the children. This means that the principal and teachers set a good example through modelling. Likewise, parents act as positive role models for their children at home. Children tend to imitate what school leaders, teachers, and parents model. This helps instil religious and moral values in children at school and home. The philosophy of education emphasises instilling values through modelling, habituation, and introduction, making early childhood education institutions vital in embedding religious and cultural values from an early age (Masdul et al., 2024).

From the overall survey of parents, not all children could perfectly implement religious and moral values. The children were categorised into three groups: children were still in the learning stage, good at practising religious and moral values, and excellent in their implementation. Teaching religious and moral values to early childhood requires a holistic, varied, and psychologically appropriate approach to avoid superficial learning and

to build deep and sustainable understanding (Istiyani et al., 2024).

Several factors support the inculcation of religious and moral values in children at State Kindergarten 18 Bengkulu Selatan. First is the family (parents). The family is the first and primary environment in shaping a child's character. Parents who consistently model religious and moral behaviour serve as real-life examples for their children. Second is education (both formal and non-formal); schools and religious institutions (such as Quranic schools or madrasahs) play a critical role in systematically instilling religious and moral values. Third is the social environment; the community in which the child grows, including peers and neighbours, also influences behaviour and values. Three factors that significantly impact the socio-emotional well-being of early childhood are family, digital devices, and peers, all of which are crucial in shaping children's social development in later stages of life (Aurora, 2024).

D. CONCLUSION

The inculcation of religious and moral values in early childhood at State Kindergarten 18 Bengkulu Selatan is implemented through school activities such as greetings, communal prayers, performing salat, and courteous behaviour. These values have been effectively instilled through daily school routines. Children can also apply these values at home, although some aspects still require reinforcement, such as saying prayers before eating and entering the bathroom. Honesty and politeness showed strong outcomes, while social concern still requires more attention. Character traits such as respect, sportsmanship, cleanliness, knowledge of religious holidays, and religious tolerance are also instilled through activities at both school and home. Children demonstrate respectful behaviour toward parents, although some still need improvement in managing misbehaviour. Attitudes of fairness and sportsmanship have shown adequate development, and problem-solving skills are also improving. Personal hygiene and environmental cleanliness have been successfully instilled, and knowledge of religious holidays and tolerance for other religions have shown positive results. The principal, teachers, and parents are important role models in instilling these values. Although not all children implement them perfectly, family, education, and the social environment significantly shape children's character and understanding of religious and moral values.

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AUTHOR CONTRIBUTIONS

- Author 1 : Designed the research concept, prepared the proposal, developed the methodology, and conducted data collection and analysis.
- Author 2 : Contributed to research planning and methodological design, as well as literature analysis.
- Author 3 : Developed and structured research instruments and contributed to data analysis.
- Author 4 : Analysed interview and observation results and wrote the findings section.
- Author 5 : Processed quantitative and qualitative data, connected findings with relevant theories, and formulated the conclusion.

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