



Enhancing Early Childhood Memory in Hadith Memorization Through Movement-Based Training

Deri Gusmita^{1✉}, Nuril Huda²

¹Sekolah Tinggi Agama Islam Al-Hikmah Pariangan, Indonesia

²Sultan Sharif Ali Islamic University (UNISSA), Brunei Darussalam

✉Email: derigusmita49@gmail.com

DOI: [10.64840/jcosece.v1i1.30](https://doi.org/10.64840/jcosece.v1i1.30)

Article Info	Abstract
<p>Received: 10-10-2024</p> <p>Revised: 26-12-2025</p> <p>Accepted: 18-03-2025</p> <p>Published 30-04-2025</p> <p>Keywords: Community Service, Early Childhood Education, Hadith Memorization, Movement-Based Training, Learning Innovation</p>	<p>Background: Early childhood represents a critical period for cognitive and memory development, including the ability to memorize and understand religious teachings such as hadith. However, field observations indicate that many children experience difficulties in memorizing hadith sequentially and recalling previously learned material. This condition highlights the need for innovative and developmentally appropriate learning approaches.</p> <p>Aims: This community service program aims to enhance early childhood memory in hadith memorization through a movement-based training approach.</p> <p>Methods: This program employed a training-based community service approach integrated with mentoring and evaluation. The implementation was conducted over one month, from October 29 to November 29, 2023, involving children aged 5–6 years and classroom teachers. The program consisted of preparation, implementation, and evaluation stages. Activities included movement-based memorization training, guided practice sessions, and teacher mentoring. Data were collected through observation and documentation using predefined indicators and analyzed descriptively.</p> <p>Results: The results indicate a significant improvement in children's memory and learning outcomes. Memory skills increased from 40% to 85%, while understanding and application of hadith improved from 35% to 80%. Children's participation and cooperation increased from 50% to 90%, and positive behavioral changes improved from 45% to 85%. Teacher engagement also increased from 60% to 95%, indicating the effectiveness of the training approach.</p> <p>Conclusion: Movement-based training is effective in enhancing early childhood memory in hadith memorization. The integration of movement, practice, and mentoring creates engaging and meaningful learning experiences that support cognitive and behavioral development. This approach can be adapted as an alternative method in early childhood religious education.</p>
License	This article is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License ©2025 by author/s
How to Cite	Gusmita, D., & Huda, N. (2025). Enhancing Early Childhood Memory in Hadith Memorization Through Movement-Based Training. <i>Journal of Comunity Service in Early Childhood Education</i> , 1(1), 33–48. https://doi.org/10.64840/jcosece.v1i1.30
Publisher	CV Berkah Syahdin Trust (CV BEST)

INTRODUCTION

Early childhood is recognized as a critical phase in human development, particularly in shaping cognitive, emotional, and moral capacities (Tambun et al., 2026). Children aged 0–6 years experience rapid brain development, making this period highly sensitive to stimulation and learning experiences (Gualtieri & Finn, 2022; Wu et al., 2024). This stage is commonly referred to as the golden age, where appropriate educational interventions can significantly influence future development (Cinantya et al., 2025). Educational experiences provided during this period serve as the foundation for lifelong learning (Hosokawa et al., 2024). Early childhood education must therefore be designed to optimize children's developmental potential (Rumbidzai & Achebe, 2023; Saripudin & Beni, 2025). The quality of stimulation determines the effectiveness of learning outcomes.

In addition to cognitive aspects, early childhood education also emphasizes moral and spiritual development. Religious education plays a central role in shaping children's character and values (Irpan & Sain, 2024; Wenas & Verana, 2024). Teaching religious concepts from an early age helps children develop a sense of identity and ethical awareness (Budiyanto, 2025). Hadith, as a source of Islamic teaching, provides guidance on daily behavior and social interaction (Budiyanto, 2025; Leany & Ahnan 'Azzam, 2024; Sholeh et al., 2025). Integrating hadith into early childhood education supports holistic development (Sholichah et al., 2025; Sugiarto, 2025). Children are encouraged not only to memorize but also to understand and practice these values.

Hadith is defined as everything that originates from the Prophet Muhammad, including sayings, actions, and approvals, which serve as guidance for human life (M Thoharun & Muhid, 2025; Samuri et al., 2022). It complements the Qur'an by providing detailed explanations of Islamic teachings. Understanding hadith is essential for building a strong religious foundation. Early introduction to hadith allows children to internalize moral values more effectively (Rofiki et al., 2022). This process supports the development of positive behavior patterns. It also strengthens children's spiritual awareness from an early stage.

Memorizing hadith is an important component of religious education, as it enables children to retain and apply Islamic teachings in their daily lives (Putri & Fiqiyah, 2025). The process of memorization is closely related to memory development, which is a key cognitive function in early childhood. At this stage, children have strong memory potential that can be optimized through appropriate learning strategies (Sari et al., 2026). Effective stimulation is needed to support memory retention. Learning activities must be designed to align with children's developmental characteristics. This ensures that learning is both meaningful and effective.

Despite its importance, many children face difficulties in memorizing hadith, particularly due to language barriers and limited engagement in learning activities. Arabic, as the language of hadith, is not the first language for most children, making

pronunciation and memorization challenging (Massofia et al., 2024; Nurlaila et al., 2025). Traditional memorization methods often rely heavily on repetition without meaningful engagement. This approach may reduce children's interest and motivation. As a result, learning outcomes may not be optimal. This situation highlights the need for more innovative learning approaches.

Learning in early childhood is closely associated with play, movement, and active participation. Children tend to learn more effectively through interactive and multisensory experiences (Sadaruddin et al., 2022). Movement-based learning has been identified as an effective strategy to enhance memory and engagement (Aloizou et al., 2025). By involving physical activity, children can better understand and retain information. This approach also increases motivation and participation. It aligns with the natural learning tendencies of young children. Such strategies are increasingly emphasized in early childhood education.

Recent studies indicate that integrating movement and multisensory approaches can significantly improve memory retention and learning outcomes in young children (Pujianti & Nugraha, 2025). These approaches support the development of executive functions and cognitive flexibility. Learning that involves physical movement enhances neural connections associated with memory. This creates a more effective learning process (Shimada, 2022). The integration of movement into learning activities provides meaningful learning experiences. It also supports long-term retention.

Field observations conducted at TPA Masjid Raya Lantai Batu reveal that many children experience difficulties in recalling hadith memorization. Several children are unable to repeat memorized hadith even after multiple repetitions. Some require prompts from teachers to continue recitation. Only a few children can recite hadith sequentially without assistance. These findings indicate limitations in the effectiveness of conventional teaching methods. The lack of engaging strategies contributes to these challenges.

In response to these challenges, movement-based learning methods offer a promising alternative for enhancing memorization and understanding. This method integrates gestures with verbal learning, allowing children to associate meaning with physical actions. Such integration supports both cognitive and motor development. Children become more actively involved in the learning process. This approach creates a more enjoyable and meaningful learning environment. It also encourages active participation and collaboration.

Previous studies emphasize that learning approaches combining visual, auditory, and kinesthetic elements are more effective in supporting early childhood learning (Kassim & Nordin, 2024; Lersilp et al., 2024). Multisensory learning enhances comprehension and retention. The use of movement in memorization activities strengthens associative learning. Children are able to connect words with actions, making it easier to recall information. This approach is particularly suitable for young learners. It supports both academic and behavioral development.

Despite the increasing recognition of innovative learning approaches, the application of movement-based methods in hadith memorization remains limited. Many learning practices still rely on conventional memorization techniques. This creates a gap between children’s learning needs and instructional methods. Integrating movement into memorization activities provides a more adaptive and engaging approach. This approach offers opportunities to improve both learning outcomes and student engagement. It also contributes to more effective teaching practices.

This community service program aims to enhance early childhood memory in hadith memorization through movement-based training implemented at TPA Masjid Raya Lantai Batu. The program addresses real challenges in children’s memorization abilities and engagement in learning activities. It provides an alternative approach that integrates movement, practice, and reinforcement strategies. The program is expected to improve children’s memory skills, understanding of hadith, and participation in learning. It also contributes to the development of more effective and engaging learning practices in early childhood education.

METHODS

Research Design of Community Service

This community service program employed a Participatory Action Research (PAR) approach to enhance early childhood memory in hadith memorization through movement-based training. The PAR approach was selected as it integrates action, reflection, and participation in a cyclical process involving teachers and children as active participants. This approach allows continuous improvement of learning practices through iterative implementation and evaluation.

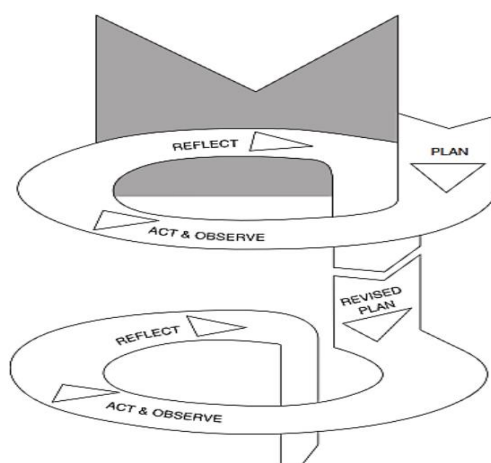


Figure 1. Steps of Participatory Action Research

Community Service Setting and Participants

The program was conducted at TPA Masjid Raya Lantai Batu over a one-month period, from October 29 to November 29, 2023 . The participants consisted of

children aged 5–6 years and five classroom teachers who were involved as collaborators in the implementation process. Teachers played a dual role as facilitators and observers in each stage of the cycle.

PAR Implementation Cycle

The implementation followed the PAR cycle consisting of planning, action, observation, and reflection stages. In the planning stage, problems related to children’s difficulties in memorizing hadith were identified through observation and discussion with teachers. Learning strategies were then designed using movement-based memorization techniques. In the action stage, the movement-based training program was implemented through ten structured sessions. Each session included hadith recitation, demonstration of movements, guided practice, and repetition activities.

In the observation stage, children’s responses, participation, and memorization abilities were systematically recorded. Teachers observed changes in children’s behavior and learning engagement during each session. In the reflection stage, the results of observations were analyzed collaboratively with teachers to evaluate the effectiveness of the method. The findings were used to improve subsequent learning sessions and strengthen the implementation process.

Table 2. Implementation Procedure of Movement-Based Training Program

Session	Activity Focus	Learning Activities	Teacher Role	Output Indicator
1	Introduction to Hadith Memorization	Introduction to hadith, initial recitation	Demonstrator and facilitator	Children recognize hadith text
2	Movement Familiarization	Demonstration of gestures linked to hadith meaning	Model and guide	Children imitate movements correctly
3	Guided Practice I	Repetition of hadith with movements	Facilitator	Children begin to memorize with support
4	Guided Practice II	Repetition and correction of pronunciation and movement	Supervisor	Improved accuracy in recitation
5	Association Strengthening	Linking movements with meaning of hadith	Mediator	Children understand basic meaning
6	Independent Practice I	Children practice memorization with minimal guidance	Observer	Increased independence
7	Independent Practice II	Reinforcement through repetition	Facilitator	Improved fluency and confidence

			and peer interaction			
8	Application in Daily Context	Practice	applying hadith meaning in daily behavior	Motivator		Behavioral changes observed
9	Evaluation Practice	Individual and group memorization assessment		Evaluator		Measurable memorization ability
10	Final Evaluation and Reflection	Review, reinforcement, feedback session		Evaluator and reflector		Overall improvement in indicators

The implementation of the program was conducted through ten structured sessions integrating memorization, movement, repetition, and reinforcement. Each session was designed to gradually improve children’s memory, understanding, and participation. Teachers acted as facilitators, ensuring active engagement and providing continuous guidance throughout the process.

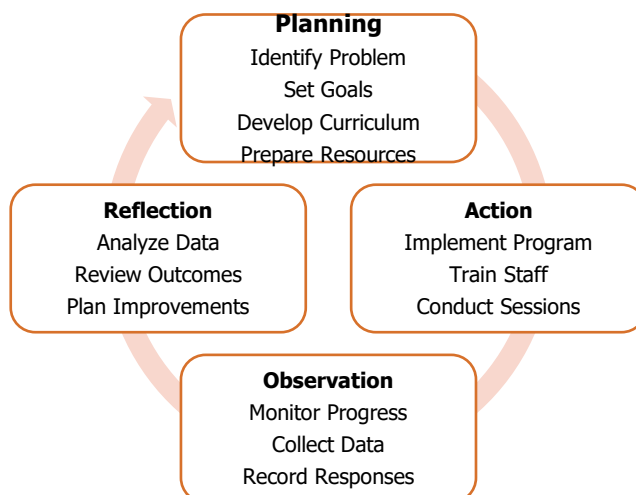


Diagram 1. Stages of PAR Method

Data Collection Techniques

Data were collected through observation and documentation. Observations focused on children’s memorization ability, participation, and behavioral changes, while documentation provided supporting evidence of program implementation. The program effectiveness was measured using six indicators: memory improvement, understanding of hadith, participation, teacher engagement, behavioral change, and learning environment development.

Data Analysis Techniques

Data were analyzed descriptively by comparing the results before and after the intervention. The analysis focused on identifying improvements across all indicators to evaluate the effectiveness of the PAR-based intervention.

RESULTS AND DISCUSSION

Results

The movement method is one of the techniques for memorizing hadith and was first developed by Mrs. Handayani from the An-Nahl Foundation in Jakarta. This method originated in 2013, inspired by the gesture memorization technique taught by Husein Thabataba'i, a hafiz who at the age of 5 was able to memorize the Quran. The movement method is an interesting approach to apply to children, as during their early years, children can absorb and retain teachings well. By teaching hadith through the movement method, children can easily understand and remember the meaning of the hadith they recite, as well as interpret and comprehend its significance accurately.

Based on training conducted through documentation and interviews at TPA Masjid Raya Lantai Batu, the Community Service Team discovered an interesting method for memorizing hadith using movements. This movement method is carried out classically when children enter the learning room, but this activity takes place before the main activity. The movement method is relatively new for memorizing hadith, having been implemented since the 2015/2016 academic year, and the previously used method was the lecture method.

Movement Method in Memorizing Hadiths

Hadith about Smiling as Charity

Arabic: *بَسْمُكَ فِي وَجْهِ كَخِيكَ صَدَقَةٌ*

Translation: "Your smile for your brother is charity." (HR Tirmidhi).

Smiling requires minimal effort but has a tremendous positive impact on oneself and others. A sincere smile is a sign of friendliness and good character. Despite being easy and cost-free, a genuine smile can spread happiness to those who see it.

Steps to Teach the Hadith about Smiling as Charity; a) The teacher recites the hadith about smiling as charity, followed by the children. b) The teacher says "tabassumuka" (your smile) while moving both index fingers to the corners of the mouth to indicate a smile. c. The teacher says "fii wajhi akhiika" (in front of your brother) while extending both hands forward to show others. d. The teacher says "laka shodaqoh" (is charity) while mimicking the act of giving charity with the right hand to the left hand. e. The teacher recites the hadith again, followed by the children. f. The teacher provides praise and motivation.

Hadith about Prohibiting Anger

Arabic: *لَا تَغْضَبْ وَلَكَ الْجَنَّةُ*

Translation: "Do not be angry, and Paradise will be yours." (HR Thabrani).

Anger is a natural human emotion. However, the Prophet Muhammad encouraged patience and avoiding anger. Once, a young man asked the Prophet for advice, and he repeatedly told him not to be angry, promising paradise in return.



Figure 1. Children demonstrating the hadith about smiling as charity with movements

Steps to Teach the Hadith about Prohibiting Anger; a) The teacher recites the hadith about prohibiting anger, followed by the children; b) The teacher says "Laa" (don't) while making a "no" gesture with both hands; c) The teacher says "Taghdhob" (angry) with hands on hips to show anger; d) The teacher says "walakal" (for you) while opening both hands forward as if offering something; e) The teacher says "Jannah" (paradise) while raising both hands upward. f. The teacher recites the hadith again, followed by the children. g. The teacher provides praise and motivation.



Figure 2. Children demonstrating the hadith about prohibiting anger with movements

Hadith about Good Words as Charity

Arabic: **صَدَقَةُ الطَّيِّبَةِ الْكَلِمَةِ**

Translation: "Good words are charity." (HR Muslim).

The Prophet Muhammad always spoke kindly and truthfully, earning the titles Al-Amiin (the Trustworthy) and Ash-Shidiq (the Honest). Even in jest, the Prophet maintained honesty and kindness.

Steps to Teach the Hadith about Good Words; a) The teacher recites the hadith about good words, followed by the children; b) The teacher says "al kalimatu" (the words) while placing the index finger on the mouth; c) The teacher says "Thoyibatu" (good) while giving a thumbs-up gesture with both hands; d) The teacher says "shodaqoh" (charity) while mimicking the act of giving charity; e) The teacher and children repeat the hadith with movements; f) The teacher provides praise with good words.



Figure 3. Children demonstrating the hadith about good words as charity with movements

Hadith about Beauty

Arabic: جَمِيلٌ يُحِبُّ الْجَمَالَ إِنَّ اللَّهَ

Translation: "Indeed, Allah is beautiful and loves beauty." (HR Muslim).

Allah loves beauty, as evident in the beautiful creations like the sea, mountains, and the universe. Humans are also endowed with beauty in intellect, soul, appearance, and spirit.

Steps to Teach the Hadith about Beauty; a) The teacher recites the hadith about beauty, followed by the children; b) The teacher says "innallaha" (indeed Allah) while pointing upward; c) The teacher says "jamiilun" (beautiful) while spreading both hands to depict beauty; d) The teacher says "yuhibbul" (loves) while forming a heart shape with hands; e) The teacher says "jamaala" (beauty) while repeating the spreading hand gesture; f) The teacher and children repeat the hadith with movements; g) The teacher provides praise with good words.



Figure 4. Children Demonstrating The Hadith About Beauty With Movements

Hadith about the Virtue of Learning the Quran

Arabic: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Translation: "The best of you are those who learn the Quran and teach it." (HR Bukhari).

The Quran is the word of Allah and a miracle of Prophet Muhammad, revealed through Angel Gabriel as a guide for human life. Learning and teaching the Quran makes one the best among people.

Steps to Teach the Hadith about Learning the Quran; a) The teacher recites the hadith about learning the Quran, followed by the children; b) The teacher says "Khoiru" (the best) while giving a thumbs-up gesture; c) The teacher says "Kum" (you) while pointing forward with both index fingers; d) The teacher says "man ta'allamal" (learns) while mimicking writing; e) The teacher says "qur'ana"

(Quran) while mimicking opening a book; f) The teacher says "wa'alamah" (teaches) while pointing forward as if teaching; g) The teacher and children repeat the hadith with movements; h) The teacher provides praise with good words.



Figure 5. Children demonstrating the hadith about learning the Quran with movements

The following table presents the observations on children's readiness in toilet training, utilizing a movement-based method for hadith memorization. The data compares the indicators before and after the training, highlighting the improvements achieved in various aspects.

Table 1. Observed Readiness in Toilet Training

Indicator	Before Training	After Training	Improvement
Improvement in memory skills through movement-based training	40%	85%	45%
Understanding and application of hadith in daily life	35%	80%	45%
Enhanced cooperation and participation among children	50%	90%	40%
Increased teacher engagement and effectiveness in teaching hadith memorization	60%	95%	35%
Positive behavioral changes in children following the training	45%	85%	40%

The movement-based training program for early childhood hadith memorization showed significant improvements across various areas. Memory skills improved by 45%, indicating the effectiveness of the training method. Understanding and applying hadith in daily life also saw a 45% increase, while cooperation and participation among children improved by 40%. Teacher engagement and teaching effectiveness increased by 35%, and positive behavioral changes in children were observed with a 40% improvement. The development of a supportive learning environment for hadith memorization increased by 35%. Overall, the training successfully enhanced key aspects of early childhood hadith education.

Discussion

The implementation of movement-based training in hadith memorization demonstrated substantial improvements across multiple developmental indicators, including memory skills, comprehension, and learning participation. These findings are consistent with recent evidence showing that integrating physical activity into learning enhances cognitive engagement and memory retention in early childhood (Mavilidi et al., 2023). Movement-based learning stimulates attention and working memory processes, enabling children to retain information more effectively and meaningfully (Aloizou et al., 2025). Within the context of community service, such approaches are particularly relevant because they provide practical and context-responsive solutions to real challenges faced by children in local educational settings.

Furthermore, the observed improvement in children's ability to understand and apply hadith in daily life indicates that the intervention influenced not only cognitive aspects but also behavioral and affective domains. This finding aligns with the concept of embodied learning, where physical actions are used to support deeper conceptual understanding and internalization of abstract values (Chang & Aberash, 2026; Wang et al., 2025). By linking gestures with meaning, children are able to interpret and practice religious teachings more effectively (Ambon et al., 2024; Sánchez, 2025). In community-based programs, this outcome is essential, as the focus extends beyond knowledge acquisition to fostering meaningful behavioral change in everyday contexts.

The increase in children's participation and cooperation further suggests that the movement-based approach created a more interactive and socially engaging learning environment. Active involvement in group-based activities encourages peer interaction, communication, and collaborative learning, which are crucial for early childhood development. This is supported by research indicating that physically active and socially interactive learning environments contribute to the development of social competence and emotional engagement (Albedry et al., 2023; Huang & Lajoie, 2023; Li et al., 2023). In the context of community service, such findings highlight that well-designed interventions can simultaneously strengthen individual learning outcomes and group dynamics.

In addition, the improvement in teacher engagement and instructional effectiveness reflects the significance of mentoring and participatory training embedded within the program. Teachers' direct involvement in the training process enabled them to acquire practical pedagogical strategies that can be sustained beyond the program period. This aligns with studies emphasizing that continuous professional development and practice-based mentoring significantly enhance teachers' instructional quality and adaptability (Kurteshi et al., 2025; TA et al., 2025). In community service settings, strengthening teacher capacity is a key factor in ensuring the sustainability and long-term impact of implemented innovations.

Community Service Contribution

This community service program strengthens early childhood learning practices by introducing a movement-based approach in hadith memorization. The program enhances children's memory retention, comprehension, and ability to apply hadith values in daily behavior, as reflected in measurable improvements across key indicators. The integration of gestures with verbal memorization provides an effective strategy that aligns with children's developmental characteristics. In addition, the program improves teachers' instructional practices by equipping them with practical and engaging methods for teaching religious content. The implementation also demonstrates that simple, context-based innovations can significantly improve learning outcomes in community education settings. This approach can be adapted and replicated in similar early childhood education environments.

Limitations and Suggestions

Several limitations were identified during the implementation of this program. The duration of the intervention was relatively short, which limited the observation of long-term retention and behavioral consistency. Variations in children's initial abilities also influenced the rate of improvement during the training sessions. In addition, the implementation was conducted in a single setting, which may limit the generalizability of the findings. Future programs are recommended to extend the duration of intervention and include follow-up evaluations to assess long-term impact. Expanding the program to multiple institutions and incorporating parental involvement may further strengthen learning outcomes. The use of more structured assessment tools is also suggested to improve measurement accuracy.

CONCLUSION

The movement-based method for teaching hadith memorization to young children has proven effective in enhancing memory skills, understanding, and the application of hadith in daily life. This approach also promotes cooperation, participation, and positive behavioral changes in children, while increasing teacher engagement and effectiveness. Learning that involves movement creates a more supportive and interactive learning environment, facilitating deeper understanding. Moving forward, similar programs can be further developed using movement-based methods to support cognitive and behavioral development in children. Enhancing collaboration between educators and parents is also essential to reinforce the children's progress and ensure the application of the skills learned in their daily lives.

ACKNOWLEDGEMENT

We extend our heartfelt gratitude to the teachers, parents, and children at TPA Masjid Raya Lantai Batu for their invaluable cooperation in this hadith memorization program. Special thanks to our discussion partners for their insightful

input and to the faculty members for their guidance. Your support has been instrumental in our success.

AUTHOR CONTRIBUTION STATEMENT

DG contributed to the conceptualization of the program, coordination of activities, implementation, data collection, documentation, analysis of findings, and manuscript preparation. NH contributed to proofreading, language editing, and the finalization of the manuscript. All authors reviewed, revised, and approved the final version of the manuscript.

AI DISCLOSURE STATEMENT

The authors utilized ChatGPT as a supporting tool in organizing and refining the academic writing of this manuscript. All outputs were critically reviewed and revised to ensure accuracy, originality, and academic integrity. The authors take full responsibility for the final content.

CONFLICTS OF INTEREST

The authors declare that there are no financial, institutional, or personal conflicts of interest related to the implementation of this program or the preparation of this manuscript.

REFERENCES

- Albedry, B., Ammons, L., Marenus, M. W., Hammoud, D., Jandali, D., Chrzanowski, M., & Chen, W. (2023). The Effects of an Adventure Education Pilot Study on Social Emotional Learning, Resilience, and Physical Activity among High School Students. *American Journal of Health Education*, *54*(5), 329–342. <https://doi.org/10.1080/19325037.2023.2234976>
- Aloizou, V., Linardatou, S., Boloudakis, M., & Retalis, S. (2025). Integrating a movement-based learning platform as core curriculum tool in kindergarten classrooms. *British Journal of Educational Technology*, *56*(1), 339–365. <https://doi.org/10.1111/bjet.13511>
- Ambon, J., Alias, B. S., Komariah, A., & Mansor, A. N. (2024). The impact of continuous professional development on teaching quality: a systematic review. *International Journal of Evaluation and Research in Education (IJERE)*, *13*(6), 3838. <https://doi.org/10.11591/ijere.v13i6.30427>
- Budiyanto, B. (2025). Implementation of the Prophet Muhammad's Teaching Methods in Tarbawi Hadiths: A Study of Islamic Educational Values and Their Relevance to Modern Learning. *Journal Corner of Education, Linguistics, and Literature*, *4*(3), 330–338. <https://doi.org/10.54012/jcell.v4i3.411>
- Chang, W., & Aberash, A. (2026). Embodied learning in the digital age: assessing the impact of gesture-based educational technology on working memory capacity, spatial reasoning, and engagement. *BMC Psychology*, *14*(1), 331.

<https://doi.org/10.1186/s40359-026-04089-1>

- Cinantya, C., Suriansyah, A., . A., & . N. (2025). From Golden Age to Golden Generation: Leadership in Early Childhood Character Education. *Journal of Cultural Analysis and Social Change*, 10(4), 1264–1272. <https://doi.org/10.64753/jcasc.v10i4.3011>
- Gualtieri, S., & Finn, A. S. (2022). The Sweet Spot: When Children’s Developing Abilities, Brains, and Knowledge Make Them Better Learners Than Adults. *Perspectives on Psychological Science*, 17(5), 1322–1338. <https://doi.org/10.1177/17456916211045971>
- Hosokawa, R., Matsumoto, Y., Nishida, C., Funato, K., & Mitani, A. (2024). Enhancing social-emotional skills in early childhood: intervention study on the effectiveness of social and emotional learning. *BMC Psychology*, 12(1), 761. <https://doi.org/10.1186/s40359-024-02280-w>
- Huang, X., & Lajoie, S. P. (2023). Social emotional interaction in collaborative learning: Why it matters and how can we measure it? *Social Sciences & Humanities Open*, 7(1), 100447. <https://doi.org/10.1016/j.ssaho.2023.100447>
- Irpan, I., & Sain, Z. H. (2024). The Crucial Role of Islamic Religious Education in Shaping Children’s Character: Psychological and Spiritual Review. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 16(1), 383–392. <https://doi.org/10.37680/qalamuna.v16i1.4902>
- Kassim, A., & Nordin, M. N. (2024). An Effective Teaching Aids Using Visual, Auditory and Kinesthetic Learning Styles for Students With Special Needs. *Special Education [SE]*, 2(1), e0009. <https://doi.org/10.59055/se.v2i1.9>
- Kurteshi, V., Bunjaku-Isufi, M., & Rrustemi, J. (2025). The need for professional development in improving teaching practices in primary schools in Kosovo. *Frontiers in Education*, 10. <https://doi.org/10.3389/feduc.2025.1567515>
- Leany, M., & Ahnan ‘Azzam, D. (2024). Childhood Education and Popular Islam: Islamic Psychology as a Pattern of Early Childhood Education in the Authoritative Affinity of Popular Islam. *Al-Athfal: Jurnal Pendidikan Anak*, 10(2), 179–190. <https://doi.org/10.14421/al-athfal.2024.102-07>
- Lersilp, S., Putthinoi, S., & Chaimaha, N. (2024). Learning Environments of Preschool Children Who Have Different Learning Styles and Sensory Behaviors. *Child Care in Practice*, 30(4), 482–501. <https://doi.org/10.1080/13575279.2021.2010654>
- Li, S., Tang, Y., & Zheng, Y. (2023). How the home learning environment contributes to children’s social–emotional competence: A moderated mediation model. *Frontiers in Psychology*, 14. <https://doi.org/10.3389/fpsyg.2023.1065978>
- M Thoharun, & Muhid. (2025). Integrative Learning from the Perspective of Hadith: Islamic Values, Ethics, and the Development of Science and Technology. *Madinah: Jurnal Studi Islam*, 12(2), 327–342. <https://doi.org/10.58518/madinah.v12i2.3837>

- Massofia, F. D., Suci Ramadhanti Febriani, & Budianto, L. (2024). Children's Acquisition of Arabic Language Based On Chomsky's Theory Of Nativism. *Journal of Arabic Language Learning and Teaching (JALLT)*, 2(2), 111–120. <https://doi.org/10.23971/jallt.v2i2.182>
- Mavilidi, M. F., Pesce, C., Mazzoli, E., Bennett, S., Paas, F., Okely, A. D., & Howard, S. J. (2023). Effects of Cognitively Engaging Physical Activity on Preschool Children's Cognitive Outcomes. *Research Quarterly for Exercise and Sport*, 94(3), 839–852. <https://doi.org/10.1080/02701367.2022.2059435>
- Nurlaila, N., Husni, S. N., Warmansyah, J., Sari, M., Yuningsih, R., & Trimelia Utami, W. (2025). Animated Video Development Using Macromedia Flash for Arabic Vocabulary Recognition in Early Childhood Education. *Indonesian Journal of Early Childhood Educational Research (IJECER)*, 4(1), 82–97. <https://doi.org/10.31958/ijecer.v4i1.14967>
- Pujianti, E., & Nugraha, H. A. (2025). Role of Islamic Religious Education Teachers in Shaping the Inclusive Character of Students. *Journal Corner of Education, Linguistics, and Literature*, 4(001), 371–380. <https://doi.org/10.54012/jcell.v4i001.402>
- Putri, D. R., & Fiqiyah, M. (2025). Development of Child's Islamic Religious Aspects Through The Method of Training Education. *TATHO: International Journal of Islamic Thought and Sciences*, 70–86. <https://doi.org/10.70512/tatho.v2i1.62>
- Rofiki, M., Nadrah, N., Hasanudin, C., Suttrisno, S., Ananda, R., & Siahaan, K. W. A. (2022). Hadith Learning Strategies in Early Childhood Education. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(6), 7141–7152. <https://doi.org/10.31004/obsesi.v6i6.3373>
- Rumbidzai, T., & Achebe, M. (2023). Exploring the Role of Early Childhood Education in Shaping Children's Future Development. *Educia Journal*, 1(2), 29–37. <https://doi.org/10.71435/610402>
- Sadaruddin, S., Intisari, I., Hajerah, H., Amri, N. A., & Mariyani, M. (2022). *Kinesthetic Learning Development Methods to Train Fine Motors for Early Childhood*. <https://doi.org/10.2991/assehr.k.220402.049>
- Samuri, M. A. A., Malek, M. A.-G. A., Alias, M. N., & Hopkins, P. (2022). Hadith of Aisha's Marriage to Prophet Muhammad: An Islamic Discourse on Child Marriage. *International Journal of Islamic Thought*, 6, 93–105. <https://doi.org/10.24035/ijit.21.2022.229>
- Sánchez, M. R. (2025). Body Percussion for Focused Starts: Links to Attention and Executive Function. *International Journal of Humanities and Information Technology*, 7(4), 15–28. <https://doi.org/10.21590/ijhit.07.04.02>
- Sari, A. R., Arifin, I., & Pramono, P. (2026). Enhancing Children's Spiritual and Cognitive Development Through a Hadith Memorization Guide for Teachers and Parents. *Muallimun: Jurnal Kajian Pendidikan Dan Keguruan*, 6(1), 15–26. <https://doi.org/10.23971/muallimun.v6i1.10962>

- Saripudin, A., & Beni, H. (2025). Building the Future of Early Childhood: Optimizing Basic Services through the Holistic Integrative Early Childhood Development Model. *Indonesian Journal of Early Childhood Educational Research (IJECEER)*, 4(1), 142–157. <https://doi.org/10.31958/ijecer.v4i1.14983>
- Shimada, S. (2022). Multisensory and Sensorimotor Integration in the Embodied Self: Relationship between Self-Body Recognition and the Mirror Neuron System. *Sensors*, 22(13), 5059. <https://doi.org/10.3390/s22135059>
- Sholeh, M. I., Nur'azah, Habibulloh, M., Al Farisy, F., Munif, & Ab Rahman, S. F. binti. (2025). Integration of Islamic Values and Local Culture in Early Childhood Education Curriculum. *Jurnal Al Burhan*, 5(1), 126–142. <https://doi.org/10.58988/jab.v5i1.433>
- Siti Sholichah, A., Wijaksono, M., & Musaddad, E. (2025). Reconstruction The Concept of Islamic Education in the Hadith: Integration of Morals, Knowledge, and Human Nature. *Journal of Educational Management Research*, 4(6), 3017–3031. <https://doi.org/10.61987/jemr.v4i6.1460>
- Sugiarto, F. (2025). Integration of Qur'an and Hadith Values as Pedagogical Innovation to Improve the Quality of Islamic Education. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 17(1), 171–184. <https://doi.org/10.37680/qalamuna.v17i1.6817>
- TA, A., D'Souza, G., & Augustine, V. (2025). Effect of Professional Development Programme on Mentorship in Enhancing Self-efficacy and Outcome Expectancy of In-Service Teachers. *International Journal of Educational Reform*. <https://doi.org/10.1177/10567879251323882>
- Tambun, A. R. Y. T., Yudoko, G., & Aldianto, L. (2026). Neural Development in Early Childhood and the Emergence of Moral Cognition: A Developmental Perspective. *International Journal of Early Childhood*, 58(1), 169–197. <https://doi.org/10.1007/s13158-025-00449-x>
- Wang, P., Gao, X., Cui, X., & Shi, C. (2025). Associations between physical exercise and social-emotional competence in primary school children. *Scientific Reports*, 15(1), 19554. <https://doi.org/10.1038/s41598-025-02871-6>
- Wenas, J. C., & Verana, K. (2024). The Role of Religious Education in Shaping the Character of the Younger Generation. *International Journal of Christian Education and Philosophical Inquiry*, 1(2), 29–42. <https://doi.org/10.61132/ijcep.v1i2.303>
- Wu, D., Dong, X., Liu, D., & Li, H. (2024). How Early Digital Experience Shapes Young Brains During 0-12 Years: A Scoping Review. *Early Education and Development*, 35(7), 1395–1431. <https://doi.org/10.1080/10409289.2023.2278117>