

The Impact of Gadget Use on Early Childhood Religious Value Development

Nurhayati¹, Nurul Hikma², Sita Awalunisah³

¹ Universitas Tadulako, Palu, Indonesia; nurhayatipauduntad@gmail.com

² Universitas Tadulako, Palu, Indonesia; ima.nurulhikma@gmail.com

³ Universitas Tadulako, Palu, Indonesia; sita_awalunisah@yahoo.co.id

ARTICLE INFO

Keywords:

impact of gadget;
religious values;
early childhood

Article history:

Received 2023-09-21

Revised 2023-10-12

Accepted 2024-03-29

ABSTRACT

Globalization has diverse interpretations depending on various fields of expertise, but generally implies a borderless world where interactions can occur freely. Official NET News highlights the influence of gadgets on children, particularly in relation to gaming habits and parental management of potential addictions. This study aims to explore the impact of gadget use on the religious development of children aged 4-6 at TK Negeri Pembina Samporoa Vatutela Tondo. A mixed-method approach, incorporating both quantitative and qualitative methods, was used over a three-week period. Observations covered various religious aspects, including knowledge of Prophets and Messengers, Hajj rituals, and prayer movements. The findings indicate that gadget use can positively influence the development of religious values in children aged 4-6. The aspects of naming Prophets and Messengers, understanding Hajj rituals, and performing prayer movements show development as expected. In Group B1, gadget usage also varies, with some children engaging in online/offline games, watching YouTube, or using TikTok. Gadget use can be multifaceted, serving as a means for both entertainment and educational development, particularly in the religious sphere. The balance between these uses and potential influences on children's development warrants further investigation.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Nurhayati

Universitas Tadulako, Indonesia; nurhayatipauduntad@gmail.com

1. INTRODUCTION

The advancement of globalization has brought significant benefits to the public, notably through technological innovations such as the telephone. Globalization, a multifaceted phenomenon, is interpreted in various ways depending on the expertise and perspective of scholars. Hermawanto and Anggraini (2020) suggest that globalization has resulted in diminished national boundaries, fostering more open and free interactions between nations. Additionally, Agus (2019) highlights the profound impact of gadgets on family dynamics and child development. According to his findings, the pervasive use of gadgets can lead to severe issues such as addiction, which manifests in problematic behaviors including emotional instability and financial irresponsibility in children. Interviews with parents reveal

stark differences in the physical appearance, behavior, and focus between children addicted to gadgets and those who are not, underscoring the urgent need for parental intervention and awareness in managing gadget use among children.

The target audience for modern gadgets is not just adults; it also includes young children, teenagers, and early childhood (Setiani, 2020; Rashid et al., 2021). By virtue of its efficient use, a telephone is an electronic device. and used as a tool for performance, a mode of mobility, and to facilitate chores. (Zuhro, Fitriana, and Halim 2023). According to the American and Canadian Association of Pediatrics, students can use mobile phones for up to 60 minutes every day, and they can also use them for periods of equal or similar length. Students aged 3-5 receive 60 minutes of instruction per day and those aged 6-8 receive 120 minutes (Anggraeni, 2019).

Today's technology is becoming more varied, starting with laptops, tablet PCs, and cellphones (Susanti et al., 2020). Because of their colorful and engaging features, today's gadgets are the first choice for young children who want to pass the time playing with technology. In addition, the use of gadgets for learning or fun, for example playing games or watching YouTube videos with material that is in line with the needs and age of children, has a positive impact on the younger generation (Hijriyani & Astuti, 2020). As for the negative impact on children's character, namely selfish, arrogant, unstable, pessimistic, and loner. (Aswandi & Lismayanti, 2019: 92-96). As for some of the duties of the mother and father to prevent the effects on the growth and development of students 1) accompany or escort 2) Connection relationships 3) accommodate time 4) control 5) hand over encouragement 6) focus or center (Rais & Aprianti, 2021).

Education is delivered through formal, non-formal, and informal channels, each contributing uniquely to early childhood development. Among the six key facets of early childhood development, moral and religious values play a crucial role. Learners exhibit varying intelligences based on their developmental stage and specific indicators. According to Anida and Eliza (2021), activities grounded in clear knowledge form the basis of the learning process, enabling students to internalize fundamental concepts and satisfy their natural curiosity. Kurniasih (2021) emphasizes the importance of developing interpersonal intelligence in children, as it is essential for solving problems related to social interactions throughout their lives. Nurfadilah and Rahman (2021) further highlight the significance of interpersonal skills in fostering connections within their community. The early years are critical for children as they begin to grow, develop, and shape their minds and personalities (Institute of Medicine and National Research Council of the National Academies, 2015).

The ideal period to provide a foundation for the development of physical, language, moral arts, self-concept, social-emotional, and religious values of children is at an early age (Rizqina & Suratman, 2020; Trisnawati et al., 2020). Early exposure to Islamic beliefs is crucial since it can serve as a springboard for children's development in later years (Latuconsina et al., 2020). To boost pupils' growth and development as admirable and moral individuals, the first aspect that needs to be led and stabilized in them is the formation of religious values and morals (Mumtazah & Utama, 2021). Additionally, additional characteristics of early childhood, such as using foul language and being disrespectful to parents, as well as the deterioration of religious values and morality in the following generation, can be observed in the behaviors of children and nephews (Qadafi, 2019). Values are what the group holds to be right and wrong, and they are developed by observing each individual to determine their actions and character and draw conclusions. According to the phrase, belief is exalting oneself in a way of life that has externally derived reason that can have an impact on human behavior. Through routine activities, integrated activities, and exceptional activities, the approach of enhancing religious values during the golden age can be implemented (Bahri & Fitriani, 2019; Iftitah, 2020). Based on observation, interview, placement, performance, job evaluation, notes on events, and portfolios, instructors'

evaluations of students during the "golden age" of education were conducted (Hartati & Zulminiati, 2020; Revita & Hartati, 2020; Sari & Wisroni, 2020).

Children's religious designs are realistic, according to Hurlock in Nurhayati (2019: 2), with meanings caught by sound and observed based on counterparts and what has been discovered. youngsters's ability to perceive their creator, Allah swt's creations, His prohibitions, and Their Obligations represents the development of religious ideals in youngsters between the ages of 4 and 6 years. Nurhayati et al. (2021) assert that it is crucial to improve students' religious values at a young age so that they can comprehend hijaiyyah letters, good and bad behavior, right and wrong, sincere, straight, sincere, disciplined, consistent, grateful, respect older people, love the young, and be civilized.

Initial observations on the impact of gadget use on children's development of religious values indicate that some children are not meeting developmental expectations. This is evident in their knowledge of the names of Prophets and Apostles, procedures for performing ablution, and the rituals of Hajj and prayer movements. Contrary to Septiningsih's (2021) findings, which analyzed the effects of telephone use on children's behavior and highlighted both positive and negative consequences recognized by informed parents, our research focuses specifically on religious development. Septiningsih noted that excessive phone use could hinder information-seeking and emphasized the need for parental supervision. At TK Imanuel Karanganyar, children typically engage with screens for 30 to 60 minutes daily, necessitating careful monitoring and management by parents. This research aims to distinguish itself by employing a mixed-methods approach to thoroughly investigate the impact of gadget use on the development of children's religious values, providing a nuanced understanding of this critical issue.

2. METHODS

The research employed a mixed-methods approach. According to Sugiyono (2014), the mixed-methods approach combines both quantitative and qualitative methods to provide a comprehensive analysis. Specifically, this study utilized an exploratory sequential design. In this design, the first stage involves the collection and analysis of qualitative data to explore and describe the phenomenon under investigation. The second stage builds on the qualitative findings by incorporating quantitative data to further validate and expand upon the initial results. The qualitative phase provides an in-depth understanding of the context and generates hypotheses, while the quantitative phase tests these hypotheses and measures the prevalence of observed patterns. This sequential integration ensures a robust and thorough examination of the research questions.

Table 1 Exploratory Sequential Design

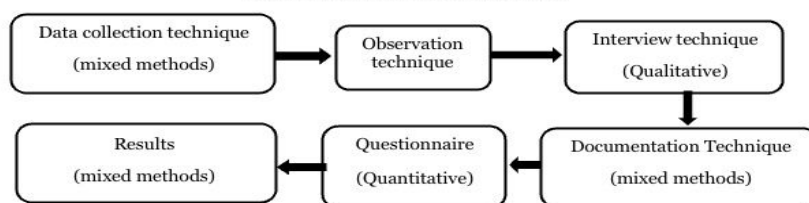


Figure 1. Exploratory Sequential Design

This kind of mixed methods approach also uses sequential and simultaneous application of quantitative and qualitative research methodologies. A three-phase design is another name for the following mixed methods study (Creswell & Creswell, 2018). Techniques for collecting data include interviews, surveys, observation, and note-taking. Sugiyono (2021:199) defines a questionnaire as a way of collecting data where respondents are given written statements to answer or a list of questions. Data

was collected by distributing open-ended questionnaires to be filled out every day for one week to find the effect of using gadgets on early childhood.

The analysis technique is descriptive analysis to measure the development of children's religious values through an assessment rubric. Sugiyono (2020, p. 129) states that analyzing evidence or facts is a process of finding and making evidence acceptable based on questions and answers, field notes, and other materials so that it can be understood and inform people. If it has developed well, developing as expected, will be given a start to develop and can start if not showing progress.

Table 1. Frequency Distribution and Percentage

☆☆☆☆	Shows very good progress
☆☆☆	Developing according to teachers' expectations
☆☆	Progress is starting to be made
☆	Not yet showing progress

Meanwhile, to measure the use of gadgets in children against the type of gadget (cellphone, tablet, and iPad). Telephone utilization is categorized based on high persistence or seriousness if utilizing the telephone is based on 2 hours a day and all used around > 75 minutes can trigger addiction in utilizing the telephone. Then, through using the telephone based on moderate persistence if using the telephone for 40-60 minutes every day and the telephone utilization time is 2-3 times per day. Then, the use of a good gadget with a low category is with a duration of < 30 minutes/day and a maximum intensity of 2 times usage. The average time using gadgets for children ranges from 30-60 minutes Septiningsih (2021: 113).

Table 2 Gadget Use Intensity Score

Category	Assessment Score	Duration
High	3	75-120 minutes/day
Medium	2	40-60 minutes/day
Low	1	5-30 minutes/day

In understanding percentages and averages in the reviewable section, evidence or material is worked or completed on a qualitative basis and establishes an equivalent percentage (%) sourced budget through the method described for Sujiono (2012: 43), which is:

$$P = \frac{f}{N} \times 100\%$$

Data:

P = Percentage Value

f = Frequency of Observation Results

N = Number of cases (total number of frequencies)

3. FINDINGS AND DISCUSSION

3.1 Research Results

3.1.1 Data Analysis and Description Gadget usage

The use of gadgets in children was obtained through the questionnaire method. According to the product the questionnaire can be implemented and presented based on the chart:

Table 3. Percentage of Gadget Types

No	Category	Frequency	Percentage (%)
1	Mobile	15	100%
2	Tablet	0	0%
3	Ipad	0	0%
Total		15	100%

In table 4, the percentage of gadget types used by children with cell phones is 15 respondents (100%). Furthermore, the tablet has respondents (0%). And on iPad respondents (0%).

Table 4. Percentage of Time/Duration of Gadget Use

No	Category	Frequency	Percentage (%)
1	High	3	20%
2	Medium	8	53%
3	Low	4	27%
Total		15	100%

Table 5 shows that the percentage of the length of time/duration of gadget use in high children is 3 informants (20%). Furthermore, the medium category is 8 informants (53%), and the low category is 4 respondents (27%).

3.1.2 Analysis and Description of Data on Religious Values

The results of observations of children's religious values were obtained through the observation method. The products of the observations carried out will be presented in the following chart:

Table 5. Recapitulation of First Week Children's Religion Score

Category	Observation Aspect								Average %
	Mentioning the Names of Prophets and Messengers		Introduction to Hajj Manasik		Procedure for Ablution		Prayer Movements		
	F	%	F	%	F	%	F	%	
Shows very good progress	0	0	0	0	0	0	0	0	0
Developing according to teachers' expectations	4	27	8	53	4	13	14	93	65
Progress is starting to be made	10	67	7	47	9	2	1	7	33
Not yet showing progress	1	6	0	0	2	0	0	0	2
Total	15	100	15	100	15	100	15	100	100

Table 6. Recapitulation of Children's Religion Score Week Two

Category	Observation Aspect								Average %
	Mentioning the Names of Prophets and Messengers		Introduction to Hajj Manasik		Procedure for Ablution		Prayer Movements		
	F	%	F	%	F	%	F	%	
Shows very good progress	0	0	0	0	0	0	0	0	0
Developing according to teachers' expectations	8	53	11	73	13	87	14	93	76
Progress is starting to be made	6	40	4	27	2	13	1	7	22
Not yet showing progress	1	7	0	0	0	0	0	0	2
Total	15	100	15	100	15	100	15	100	100

Table 6 presents the recapitulation of children's religion scores for Week Two, highlighting four key observation aspects: mentioning the names of Prophets and Messengers, introduction to Hajj Manasik, procedure for ablution, and prayer movements. The data indicate that a significant majority of children are developing according to teachers' expectations across all aspects, with percentages ranging from 53% to 93%. Specifically, 73% of children are meeting expectations in introducing Hajj Manasik, 87% in the procedure for ablution, and 93% in prayer movements, showcasing strong performance in these areas. Additionally, 40% to 27% of children are starting to show progress in mentioning the names of Prophets and Messengers and introducing Hajj Manasik, respectively. However, only a small fraction of children (7%) have not yet shown progress in mentioning the names of Prophets and Messengers, indicating an area that may require additional focus. Overall, the average percentage of children meeting or exceeding expectations is 76%, reflecting a generally positive trend in religious education development.

Table 7. Recapitulation of Children's Religion Score Week Three

Category	Observation Aspect								Average %
	Mentioning the Names of Prophets and Messengers		Introduction to Hajj Manasik		Procedure for Ablution		Prayer Movements		
	F	%	F	%	F	%	F	%	
Shows very good progress	0	0	3	20	8	53	9	60	33
Developing according to teachers' expectations	11	73	9	60	6	40	6	40	53
Progress is starting to be made	3	20	3	20	1	7	0	0	12
Not yet showing progress	1	7	0	0	0	0	0	0	2
Total	15	100	15	100	15	100	15	100	100

Tables 6, 7, and 8 present the recapitulation of children's religious values development from the first to the third week. The data reveal that 11% of children showed very good development, 65% developed according to teachers' expectations, 22% were starting to develop, and 2% had not yet shown development. Therefore, the average score for the development of children's religious values is 65%, indicating that most children are progressing as expected by their teachers.

3.1.3 Interview Results

The child's parents said they provided technology for use in the child's education based on the results of interviews and questionnaires. According to the findings of the interview with Mrs. A, she offered amenities so that kids wouldn't be picky while learning, playing games, or watching YouTube. In addition, according to the results of the interviews, 13 parents claimed that they did not specifically assist their child but yet provided devices with predetermined time restrictions to prevent youngsters from using them carelessly. They also claimed to have watched over their children if they wanted to play games, watch YouTube, or listen to music. Instead of using their own phone, the child utilizes the parent's. In addition, 13 parents of children who were interviewed said that although youngsters do not consider those around them when using gadgets, they automatically cease using them when the time limit has passed.

There are 15 people whose growth of religious ideals is impacted by technological use. According to parent interviews, the effect of this depends on how parents supervise their children. If parents provide gadgets for the benefit of children, such as a learning medium to foster children's creativity, knowledge, insight, and motor skills development, it will have a positive impact on children's development, especially in the area of religious values. Children easily remember what they see and hear, easily imitate things like prayer movements, and follow instructions for absolution. Parental responses to the negative effects of technology Although children do not always understand what parents say, at least parents always convey to children the negative impacts if they use gadgets for an extended period of time, according to 13 parents who reported that the results of the interview showed that parents try to supervise and accompany children when playing with gadgets, and give advice and convey the impact of using gadgets. Research (Syifa, Setianingsih & Sulianto 2019) has shown that playing with too many gadgets makes kids feel lightheaded till their eyes start to turn red and their eyesight becomes blurry.

According to the findings from interviews with the group B1 teacher, gadgets represent a significant aspect of information and communication technology, primarily used by children. The effects of gadget use vary among individuals, but young children often do not fully understand these devices. Since children are not permitted to bring gadgets to school and are instead allowed to watch television and play video games at home, parents play a crucial role in mitigating potential negative impacts. At school, about 90% of children's activities are conducted outside, focusing on learning and enjoying games like puzzles and outdoor activities. Kurniawan's 2019 research indicated that school policies prohibit the use of electronics in class. The impact of gadget use on children's religious values appears minimal because children tend to imitate religious practices quickly, even if imperfectly, such as prayer gestures and cleansing rituals. However, some children struggle with focus, posing challenges to the development and guidance of their religious values. As a result, only a few children are aware of these religious practices when they start school.

3.2 Discussion

The use of gadgets is no longer limited to adults; people of all ages, including young children, have become accustomed to these devices. This widespread usage has various impacts on its users. Early childhood is a crucial period for growth, development, and the formation of mental and character traits (Institute of Medicine and National Research Council of the National Academies, 2015). Every child is born in a state of innate goodness and religious potential, but their development is heavily influenced by their environment. In modern times, gadgets have become not only a necessity but also a valuable tool for educators. They assist in the growth and development of children, including the development of children's religious values.

3.2.1 mention the names of prophets and apostles

Parents are obliged to provide habituation taught by educators and implemented in the family environment to improve religious and moral values implemented in the school environment, and those

who play a major role in the development of students are educators at school. However, if the child is in the family environment then both parents are obliged to provide habituation. The first element in guiding and educating students to become noble and moral human beings is to improve religious ideals and morality.

The development of children's religious values, depending on moral education and the concept of good understanding, when children are able to memorize prayers and hadiths, children can also make good behavior from the practices that children have done, because basically the cultivation of religious values must be stimulated with faith, worship, and noble morals so as to produce good morals (Dewi, 2017). With the gadget, parents are easier in introducing the names of the Prophets and Apostles to children by listening to animations on YouTube.

3.2.2 Introduction to Hajj Manasiks

The Hajj rituals are introduced as an exercise before completing the Hajj pilgrimage in Mecca. The time required for implementation is reduced because it is only an exercise. The Hajj manasik, or pilgrimage for the fit, is typically performed by schoolchildren, particularly in the early years, as a way of learning about the fifth pillar of Islam. Children are taught what to do during the Hajj rituals and all the sequence of Hajj rituals starting with ihram, wukuf in Arafat, mairid, stoning, tawaf, sa'i, and tahalul. Hajj rituals are typically practiced after the Hajj journey return to the motherland. Hajj is a required act of worship for Muslims and Muslim women who are capable of performing it. The Hajj is placed last among the five pillars of Islam, demonstrating that it is not only physically and spiritually possible but also financially feasible and secure (Arifin 2019). Wahbah Az-zuhaili defines the Hajj as a planned pilgrimage to the Kaaba to engage in a particular act of worship, or, to put it another way, going to a certain place at a particular time to engage in a particular act of devotion (Hidayatullah 2019).

In introducing the Hajj manasik to children, of course, not only explaining without directly showing what the Hajj manasik activities are like, for example, traveling, of course educators must use social media to show children about people who are carrying out the Hajj pilgrimage using handphones, laptops, iPads etc. Therefore, the importance of the impact of gadget use on child development is very important in the modern era where children must see and listen directly to the activities they want to carry out.

3.2.3 Procedure For Ablution

Teachers in early childhood education institutions should be able to provide learning through enjoyable and engaging activities because childhood is typically known as a period for play. Early childhood education is simply instruction that is designed to support a child's overall growth and development or to place a particular emphasis on the development of the child's personality in all domains. Children should be born in a fitnah or pure state so that both parents can be nasrani, yahudi, or just HR. Bukhori (Erzad, 2018). Teachers and parents who are exemplary examples of Rasulullah Sallallahu 'Alaihi Wasallam should also be trained in this area. Through practical tasks, students get the chance to engage their senses and obtain a practical knowledge of what they have learnt in theory. The wording depicts ablution as being both hygienic and lovely. (Yenti Dwi Cantika 2021) claims that ablution is one of the legitimate prerequisites for prayer. Ablution is another prerequisite for a prayer to be valid from a religious perspective. Ablution, or purging oneself of minor impurities, is required for individuals who seek to pray. Anyone who wishes to pray must first perform wudhu since it is a prerequisite for its authenticity (Moh Rifa'I, 2019).

3.2.4 Prayer Movements

The importance of prayer, the second tenet of Islam, is placed after the two lines of shahada. Prayer is suggested as the best form of worship in addition to being the culmination of worship. Islam's central tenet is prayer, which will be assessed first in the hereafter. Because one of the fundamental and most significant practices is prayer (Ma'arif et al., 2021). Early childhood learners can be introduced to and taught how to pray using a variety of techniques (Faizah et al., 2021). Utilizing the demonstration/practice technique is one of them. Even though the demonstration method isn't totally

accurate and beneficial, it's done in front of kids so they can simply copy it. (2019) Nurhayati, N., Awalunisah, S., and Amrullah, A. Teachers may now give examples to students and obey instructor commands thanks to the advancement of information and communication technology, which makes it simple for educators to teach and train kids in prayer movements and practice. 2019 (Nurhayati & Harunan) The changes made by pupils support the claim that religious and moral education can affect students' roles and character in daily life.

All technological advancements, including gadgets, come with both advantages and disadvantages (Khaira, 2021). The impact of gadgets depends on their usage. When used appropriately and within reasonable limits, gadgets can provide numerous benefits, such as accessing knowledge and educational resources. However, excessive use can lead to addiction and negative consequences, particularly for young children, affecting various aspects of their lives (Haryono et al., 2021). Brain development in early childhood is akin to a blossoming flower; therefore, it is crucial to use gadgets in ways that support healthy growth and development. This includes fostering religious values, good manners, and strong character. By using gadgets purposefully and within appropriate boundaries, they can positively influence children's lives (Wahidah & Maemonah, 2020).

4. CONCLUSION

The impact of gadget use on the development of children's religious values, based on the recapitulation of average scores, falls into the high category and aligns with teachers' expectations. The duration of gadget use is categorized as medium. Given these findings, researchers recommend that future studies focus on further enhancing the development of children's religious values, considering their role as future leaders. It is crucial to use modern technology appropriately to stay current with technological advancements. The researchers express their gratitude to all staff members who contributed to this study, both materially and through their continuous support and prayers. The authors declare no personal conflicts of interest in conducting this research, though time constraints were a limiting factor. It is hoped that future researchers will carefully consider the timing of gadget use in their analyses. This research aims to provide valuable insights and serve as a reference for future studies.

REFERENCES

- Adwiah, A. R., & Diana, R. R. (2023). Strategi Orang Tua Dalam Mengatasi Dampak Penggunaan Gadget Terhadap Perkembangan Sosial Anak Usia Dini. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 7(2), 2463–2473. <https://doi.org/10.31004/obsesi.v7i2.3700>.
- Ananda, R. (2017). Implementasi Nilai-Nilai Moral Dan Agama Pada Anak Usia Dini. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 1(1), 19. <https://doi.org/10.31004/obsesi.v1i1.28>
- Azhar, Lahmi, A., Rasyid, A., Ritonga, M., & Saputra, R. (2020). The Role Of Parents In Forming Adolescents Puberty In Globalization Era. *International Journal Of Future Generation Communication And Networking*, 13(4), 3991–3996.
- Buon, M., Habib, M., & Frey, D. (2016). Moral Development: Conflicts And Compromises. *Social Cognition: Development Across The Life Span*, 129–150. <https://doi.org/10.4324/9781315520575>
- Day, A. (2016). Religion And The Individual: Belief, Practice, Identity. In D. J. Davies & M. J. Thate (Eds.), *Religion And The Individual: Belief, Practice, Identity*. <https://doi.org/10.4324/9781315604848>
- Deby Habja Musdalifa, Ahmad Lahmi, Rahmi. (2016). Impact Of Gadget Use On Development Of Religious And Moral Values In Children. *Jurnal Eduscience*.
- Fitra Mayenti, N., Kep, S., Kep, M., Sunita, I., Kes, M., & Dosen Stikes Al-Insyirah Pekanbaru, S. (N.D.). Dampak Penggunaan Gadget Terhadap Perkembangan Anak Usia Dini Di Paud Dan Tk Taruna Islam Pekanbaru. In *Jurnal Photon* (Vol. 9, Issue 1).
- Hakim, R., Khadijah, Ritonga, M., Susanti, W., & Rahmi. (2020). Institute Quality Improvement

- Through Management Training Of Accreditation Preparation In Tk Aisyiyah Bustanul Athfal Padang. *Proceedings Of The International Conference Of Early Childhood Education (Icece 2019) Institute*, 44(Icece 2019), 55–65. <https://doi.org/10.2991/assehr.k.200715.012>
- Hammond, S. I. (2014). Children's Early Helping In Action: Piagetian Developmental Theory And Early Prosocial Behavior. *Frontiers In Psychology*, 5(Jul), 1–7. <https://doi.org/10.3389/fpsyg.2014.00759>
- Hariyati, S. B., & Nurhafizah, N. (2023). Pengembangan Video Animasi Terhadap Kecerdasan Interpersonal Anak Usia Dini. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 7(1), 1024–1034. <https://doi.org/10.31004/obsesi.v7i1.4033>
- Haryono, S. E., Muntomimah, S., & Eva, N. (2021). Planting Values Through Character Education For Early Childhood. *Kne Social Sciences*, 2020(58), 97–108. <https://doi.org/10.18502/kss.v4i15.8194>
- Hidayat, R. (2022). Penerapan Kegiatan Praktek Dalam Pengenalan Tata Cara Berwudhu Pada Anak Usia Dini. *Jumper: Journal Of Educational Multidisciplinary Research*, 1(1), 1–6. <https://doi.org/10.56921/jumper.v1i1.27>
- Ilmiah Pendidikan Prasekolah Dan Sekolah Awal, J., & Rahmawati, I. (N.D.). *Jurnal Indria Instilling Religious Moral Values In Storytelling Methods During The Covid-19 Pandemic Alkhairaat Kindergarten Taipa Palu City*. <https://doi.org/10.24269/jin.v6n2.2021.pp92-108>
- Karima, N. C., Ashilah, S. H., Kinasih, A. S., Taufiq, P. H., & Hasnah, L. (2022). Pentingnya Penanaman Nilai Agama Dan Moral Terhadap Anak Usia Dini. *Yinyang: Jurnal Studi Islam Gender Dan Anak*, 17(2), 273–292. <https://doi.org/10.24090/yinyang.v17i2.6482>
- Kecamatan, T., Pesisir, P., Nurhayati, U., & Nggamas, S. H. (2022). *Prosiding The Annual Conference On Islamic Religious Education Peranan Media Gambar Terhadap Nilai Moral Anak Usia Dini Usia 5-6 Tahun Pada Masa Pandemi Covid-19 Di Tk Mandiri*. 2. <http://acied.pp-paiindonesia.org/index.php/acied%7c931>
- Khakim, A. (2018). Konsep Pendidikan Islam Perspektif Muhaimin. *Jurnal Al-Makrifat*. <http://ejournal.kopertais4.or.id/tapalkuda/index.php/makrifat/article/view/3211/2384>
- Mulayana, R., Hilmi, F., & Jaenudin, M. (2023). Nurturing Faith And Character : A Values-Based Approach To Islamic Religious Education In Vocational High Schools. 15(May 2019), 1154–1165. <https://doi.org/10.35445/alishlah.v15i2.3739>
- Natari, R., & Suryana, D. (2022). Penerapan Nilai-Nilai Agama Dan Moral Aud Selama Masa Pandemi Covid-19. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(4), 3659–3668. <https://doi.org/10.31004/obsesi.v6i4.1884>
- Net New, O. (2019) Pengaruh Bermain Gadget Pada Anak-Anak. Diakses Melalui/Diperoleh Dari <https://www.youtube.com/watch?v=9tth5bvs0oy>, 15 April 2023.
- Nurhayati, N., Suwika, I. P., & Ahmad, N. (2023). The Impact Of Gadgets On Moral Values During The Covid-19 Pandemic In Early Childhood. *Al-Ishlah: Jurnal Pendidikan*, 15(1), 757–768. <https://doi.org/10.35445/alishlah.v15i1.2134>
- Purba, R., Resmi, R., Saputra, N., & Herman, H. (2022). Exploring The Teaching Of Language Variation Use From Early Children's Acquisition At School. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(6), 5446–5453. <https://doi.org/10.31004/obsesi.v6i6.2907>
- Puspita Sari, T., Asma Mitsalia, A., & DIII Kebidanan Stikes PKU Muhammadiyah Surakarta, P. (2016). Pengaruh Penggunaan Gadget Terhadap Personal Sosial Anak Usia Pra Sekolah di TKIT Al Mukmin The Effect of the Use of Gadgets to Personal Social of Preschoolers in Kindergarten Islam Integrated (TKIT) of Al Mukmin. *In Profesi*, 13(2).
- Rahmawati, I. (2021). Instilling Religious Moral Values In Storytelling Methods During The Covid-19 Pandemic Alkhairaat Kindergarten Taipa Palu City. *Jurnal Indria (Jurnal Ilmiah Pendidikan Prasekolah Dan Sekolah Awal)*, 6(2), 92–108. <https://doi.org/10.24269/jin.v6i2.4127>
- Retnaningtyas, W., & Zulkarnaen, Z. (2023). Strategi Guru Dalam Pembentukan Karakter Sosial Anak

- Usia Dini Di Lingkungan Sekolah. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 7(1), 374–383. <https://doi.org/10.31004/obsesi.v7i1.3826>
- Setiani, D. (2020). The Effect Of Gadget Usage On The Social Development Of Children Aged 3-5 Years: Literature Review. *Strada Jurnal Ilmiah Kesehatan*, 9(2), 1732–1739. <https://doi.org/10.30994/sjik.v9i2.526>
- Setianingsih, S. (2018). Dampak Penggunaan Gadget Pada Anak Usia Prasekolah Dapat Meningkatkan Resiko Gangguan Pemusatan Perhatian Dan Hiperaktivitas. *Gaster*, 16(2), 191. <https://doi.org/10.30787/gaster.v16i2.297>
- Setyarini, D. I., Rengganis, S. G., Ardhiani, I. T., & Mas'udah, E. K. (2023). Analisis Dampak Screen Time Terhadap Potensi Tantrum Dan Perkembangan Anak Usia Dini. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 7(2), 2496–2504. <https://doi.org/10.31004/obsesi.v7i2.3376>
- Sriandila, R., & Suryana, D. (2023). Childhood Exploring The Impact Of Digital Devices On Social Development In Young Children. 15, 2230–2239. <https://doi.org/10.35445/alishlah.v15i2.3735>
- Sri Rahayu, N., Mulyadi, S., & Studi Pgpau Upi Kampus Tasikmalaya, P. (2021). Analisis Penggunaan Gadget pada Anak Usia Dini. *In December*, 5(2).
- Suhardin, S., Nurhayati, N., & Adawiyah, R. (2022a). Knowledge Of Islamic Cultural History And Religious Moderation: Correlation Studies On Students Of State Aliyah Madrasah Bekasi. *Al-Ishlah: Jurnal Pendidikan*, 14(1), 495–504. <https://doi.org/10.35445/alishlah.v14i1.1162>
- Suwarti, S., Pamungkas, J., & Muthmainah, M. (2023). Penanaman Nilai Religius Dalam Kegiatan Menyanyi Lagu Islami Pada Anak Di Taman Kanak-Kanak. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 7(1), 863–875. <https://doi.org/10.31004/obsesi.v7i1.3650>
- Turiel, E. (2018). Moral Development In The Early Years: When And How. *Human Development*, 61(4–5), 297–308. <https://doi.org/10.1159/000492805>
- Villani, D., Sorgente, A., Iannello, P., & Antonietti, A. (2019). The Role Of Spirituality And Religiosity In Subjective Well-Being Of Individuals With Different Religious Status. *Frontiers In Psychology*, 10(July). <https://doi.org/10.3389/fpsyg.2019.01525>
- Zulfa, K. I., Wicaksono, R. A., Rafli, M., Thariq, A., Radianto, D. O., Perkapalan, P., & Surabaya, N. (N.D.). Perspektif Mahasiswa Teknik K3 Ppns Tentang Dampak Penggunaan Gadget Terhadap Kualitas Kehidupan Sosial Dan Akademik. In *Jurnal Multidisiplin Ilmu* (Vol. 2, Issue 2).
- Zulpina, & Novebri. (2022). *Pelatihan Manasik Haji Bagi Anak Usia Dini Di Tk Az-Zalfa Panyabungan* (Vol. 2, Issue 1). <https://jurnal.stain-madina-ac.id/index.php/jcdd/index>