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DESIGNING THE DEVELOPMENT OF RELIGIOSITY IN EARLY CHILDHOOD ISLAMIC EDUCATION THROUGH THE ADDIE MODEL

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ABSTRACT

Pembentukan religiusitas anak usia dini membutuhkan rancangan pembelajaran yang sistematis agar nilai iman, ibadah, dan akhlak dapat tertanam secara optimal pada masa golden age. Penelitian ini bertujuan menyusun desain pengembangan religiusitas dalam Pendidikan Islam Anak Usia Dini (PIAUD) melalui penerapan model ADDIE di RA Al Ihsan. Penelitian menggunakan pendekatan kualitatif dengan metode Research and Development (R&D), melalui teknik wawancara, observasi, dan dokumentasi terhadap kepala RA serta guru. Data dianalisis menggunakan analisis tematik dengan triangulasi untuk menjamin keabsahan data. Hasil penelitian menunjukkan bahwa integrasi model ADDIE dengan prinsip integratif, kontekstual, dan partisipatif efektif menginternalisasikan nilai keagamaan dalam seluruh aktivitas pembelajaran melalui pembiasaan ibadah, keteladanan guru, penggunaan media kreatif, serta kerja sama sekolah dan orang tua. Penerapan desain ini berdampak positif pada peningkatan perilaku religius anak. Penelitian ini menyimpulkan bahwa model pengembangan religiusitas berbasis ADDIE layak dijadikan rujukan bagi lembaga PIAUD lainnya.

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Keywords:	ABSTRACTS
Early childhood education, National values, and Traditiona games	The development of religiosity in early childhood requires a systematic learning plan so that the values of faith, worship, and morals can be optimally instilled during the golden age. This study aims to develop a design for enhancing religiosity in Early Childhood Islamic Education (PIAUD) through the application of the ADDIE model at RA Al Ihsan. The study uses a qualitative approach with a Research and Development (R&D) method, employing interviews, observations, and documentation with the head of RA and teachers. The data were analyzed using thematic analysis with triangulation to ensure data validity. The results indicate that integrating the ADDIE model with integrative, contextual, and participatory principles effectively internalizes religious values across all learning activities through habituation of worship, teacher role modeling, the use of creative media, and collaboration between the school and parents. The implementation of this design positively impacts the improvement of children's religious behavior. This study concludes that the religiosity development model based on ADDIE is feasible to be used as a reference for other PIAUD institutions.

A. INTRODUCTION

Religious development from an early age is the main foundation in shaping children's personality and character based on moral and spiritual values. Early childhood, often referred to as *golden age*, is a critical period in which cognitive, affective, and psychomotor development takes place very quickly, so that the stimulation given in this phase will remain imprinted until adulthood (Scott, 2018). At this stage, children have the ability to absorb values, norms, and behaviors through the process of imitation (*imitation*) and habituation (*habituation*). In an Islamic perspective, education at an early age is not just the transfer of religious knowledge, but the process of internalizing the values of monotheism, noble morals, and manners that shape the child's mindset and behavior as a whole. This is in line with the words of the Prophet Muhammad ﷺ: "Every child is born in a state of fitrah, so it is his parents who make him a Jew, a Christian, or a Magi" (HR. Bukhari and Muslim), who emphasized that the educational environment, both family and formal institutions, has a strategic role in shaping children's religion.

Early Childhood Islamic Education (PIAUD) exists as an institution that not only introduces religious knowledge, but also creates an environment of habituation that fosters love for Allah, the Prophet, and the teachings of Islam through a fun and meaningful learning experience. The values built include the dimensions of faith (belief in Allah and other pillars of faith), worship (habituation of prayer, prayer, and dhikr), and morals (manners, honesty, empathy, and responsibility), which are integrated through a holistic approach covering cognitive, affective, and psychomotor aspects (Mintarsih, 2017). Thus, children not only understand religious teachings conceptually, but also internalize them in daily behavior. This concept is in line with the view of Al-Ghazali which defines morality as a quality embedded in the soul that gives rise to good deeds without long consideration, as well as the concept of ta'dib which emphasizes the formation of a person with knowledge and noble character (Abdullah & Nurhaeni Ds, 2021).

The development of digital technology in the current era presents increasingly complex challenges for the development of early childhood religiosity (Maysara, 2024). Children have been accustomed to interacting with gadgets from a very early age, either

through videos, digital games, or social media that indirectly introduce various values, symbols, and behaviors that are not always in line with Islamic teachings. Exposure to fast, instant, and repetitive visual content has the potential to form a child's mindset superficially and reduce the process of internalizing religious values that should take place through habituation, example, and direct experience (Fadhilah, Mahmudah, & Hatul, 2025).

In addition, the intensity of digital media use also has implications for shifting children's social interaction patterns. Children tend to interact more with screens compared to their surroundings, so the opportunity to learn moral values such as empathy, good manners, and responsibility through real interactions is reduced (Miller, 2019). This condition is a serious challenge for early childhood Islamic education, because the development of religion in the *golden age* relies heavily on concrete experiences, imitation of behavior, and emotional closeness to adults (Fadhilah et al., 2025). Therefore, it is necessary to design religious development that is structured, contextual, and adaptive to the digital era so that the values of faith, worship, and morals can still be effectively instilled in children's daily lives.

However, in the era of globalization and digitalization, religious development faces increasingly complex challenges. Children from an early age have been exposed to various forms of digital media that carry a variety of information, values, and cultures that are not always in line with Islamic teachings (Lubis & Harahap, 2024). This exposure, if not directed, can affect a child's mindset, behavior, and preferences before they even have the critical ability to sort out information. Research shows that excessive use of digital media in early childhood can disrupt social, emotional, and moral development, and shift religious values to the periphery if not balanced with proper coaching (detikEdu, 2021). Therefore, it is necessary to design religious development that is structured, contextual, and adaptive to the development of the times, so that religious values remain the main foundation in the midst of instant and pragmatic popular culture flows.

The development of religion in early childhood can be explained through the theory of religious psychology, one of which is James W. Fowler's Theory of Faith Development, which divides the development of faith into seven stages. Early childhood is generally at the stage of *Primal Faith* (0–2/3 years) and *Intuitive-Projective Faith* (3–7 years), where an understanding of faith is intuitively formed through adult stories, symbols, and examples, with imagination at play (Scott, 1981). David Elkind (1970) added that early childhood religious understanding is still egocentric and symbolic, so religious education must use concrete approaches such as games, songs, and exemplary stories. This view is strengthened by Ismail & Fahmi (2017) who affirm that the values of faith, worship, and morals instilled from an early age will be an important provision for children's moral and spiritual development in the future.

Although various studies have discussed religious learning materials and methods in early childhood education, there are still gaps in the development of a systematic, measurable, and adaptive design for religious development in the digital age at PIAUD. Most previous studies have focused on aspects of a single curriculum or method, while the integration of religious values into all aspects of learning activities, both formal and informal, has not been studied in depth. This research is here to fill this gap by formulating a design model for religious development that is relevant, applicative, and in accordance with the characteristics of early childhood development

in the context of Islamic education.

Several previous studies have discussed the development of religiosity in early childhood with diverse focuses and approaches. Rizqika Khumairaa and Sopian Asep Nugraha (2024) examined worship habits in RA and found that routine activities such as daily prayer, ablution practices, and the habit of greetings are able to shape children's religious behavior, but have not been supported by a systematic learning design (Khumairaa & Nugraha, 2024). Cholisnawati, Ilma Nur Fadhilah, Puput Ayyun Mahmudah, Fashi Hatul and Lisaniyah examined the integration of the values of faith, worship, and morals in early childhood learning and concluded that the inculcation of religious values in children requires a holistic approach, but teachers are still dominant using conventional methods such as lectures and memorization (Fadhilah et al., 2025). Lubis & Harahap (2020) discussed the influence of digital media on early childhood moral development and found that uncontrolled use of gadgets can weaken children's religious sensitivity, so that adaptive coaching strategies are needed to technological developments (Putri & Rasidi, 2024).

From previous studies, it can be seen that studies on religious development in early childhood still focus on certain methods such as prayer habituation, worship activities, storytelling methods, or partial moral strengthening. Previous research has not developed a design for religious development that is complete, structured, and includes aspects of faith, worship, and morals in an integrated manner. In addition, most studies have not considered the challenges of the digital age that are increasingly affecting children's moral and spiritual development. In contrast to the previous research, this study seeks to formulate a more complete and applicable design for religious development, prepared through systematic steps ranging from needs analysis to evaluation, and can be applied in all learning activities in RA. This research also includes aspects of adaptation to the use of digital media so that the model developed is more relevant to the current condition of children and provides more practical guidelines for PIAUD teachers.

Based on this background, this study seeks to answer the question: How to design a design for the development of religious diversity of students at PIAUD that is relevant, applicative, and adaptive to the challenges of the digital era? The purpose of this research is to produce a design model for religious development that is integrated in all aspects of learning activities at PIAUD, so that it can be a reference for educators in shaping children's character and spirituality from an early age. Theoretically, this research is expected to enrich the study of religious learning design in Islamic PAUD, while practically, the results of this research can be an implementation guide for PIAUD teachers to integrate religious values in contextual and fun learning.

Religious attitudes have a very important role in the formation of religious behavior. A good religious attitude will give rise to good religious behavior. And vice versa, a bad religious attitude will give rise to bad religious behavior as well. Therefore, to form individual religious behavior, it must start from the formation of a geriatric attitude.

Departing from these conditions, this study took RA Al Ihsan as the location of the study because this institution shows a structured and sustainable practice of fostering early childhood religiosity. In its educational practice, RA Al Ihsan integrates the values of faith, worship, and morals into all learning activities through worship habituation, teacher example, and active collaboration between schools and parents.

The educational context at RA Al Ihsan is relevant to the focus of this research, which is to examine the design of the development of religious diversity of students in Early Childhood Islamic Education (PIAUD) in an applicative and contextual manner.

B. RESEARCH METHODOLOGY

This research uses a qualitative approach with the type of research and development (R&D) that adapts the ADDIE (Analysis, Design, Development, Implementation, and Evaluation) model. A qualitative approach was chosen to deeply understand the process of designing, developing, and implementing the development of religiosity in Early Childhood Islamic Education (PAUD), especially in the context of RA institutions.

The research was carried out at RA Al-Ihsan, which was chosen purposively because it has religious characteristics and a religious habituation program that is relevant to the purpose of the research. The research time lasts for [the time range], ranging from the needs analysis stage to the evaluation of model development.

The research subjects consist of the head of RA, classroom teachers, and accompanying teachers who are directly involved in the planning and implementation of early childhood religious education. The number of informants in this study is 9 with details:

- 1 head of RA
- 3 classroom teachers
- 4 accompanying teachers
- 1 TU teacher

The selection of informants was carried out using the purposive sampling technique, with the following criteria:

1. Have a minimum of 2 years of teaching experience at RA Al-Ihsan.
2. Actively involved in religious learning activities and habits.
3. Understand the curriculum and characteristics of early childhood learners.

The explanation of the number and criteria of informants aims to provide transparency of sample size and data representation in the research.

Data Collection Techniques

Research data was collected through:

1. In-depth interviews, to explore the views and experiences of teachers and heads of RA related to the development of children's religiosity.
2. Participatory observation, to directly observe the learning process and religious habituation of early childhood.
3. Documentation, in the form of RPPH, habituation programs, photos of activities, and other supporting documents.

Data Analysis Techniques

Data analysis was carried out using thematic analysis, with the following steps:

1. Transcription of interview results and observation notes.
2. Read the data thoroughly to understand the context of the study.
3. Coding of relevant data.
4. Grouping the code into categories and subthemes.
5. Determination of the main theme related to the development of religiosity based on the ADDIE model.
6. Drawing conclusions and preparing a model for the development of religiosity.

The explanation of these steps aims to improve the clarity of the analysis process and the transparency of the research. The validity of the data is guaranteed through triangulation of sources and techniques, as well as member checks to informants to ensure the suitability of the data with the reality of the field.

C. RESULTS AND DISCUSSION

Based on the results of observations and interviews at RA Al Ihsan, it was found that this institution has implemented a structured and comprehensive design for the development of students' religious diversity. The design was developed to form children who are faithful, have noble character, and love Islamic teachings from an early age through the integration of religious values in all learning activities.

a. Curriculum Design Based on Religious Values

RA Al Ihsan implements a curriculum that combines the Independent Curriculum and the PIAUD Curriculum of the Ministry of Religion by emphasizing the spiritual and moral dimensions of children. Islamic values are not only taught in the subject of Islamic Religious Education, but are integrated into all learning themes. For example, on the theme "Universe", teachers associate learning with the greatness of Allah SWT's creation. Habituation activities such as joint prayer, memorization of short letters, dhuha prayers, and ablution practices become daily routines that are packed with fun through songs, games, and simulations. In addition, programs such as "*Islamic Week*" and "*Mini Islamic Boarding School*" are a means of forming an applicable religious character.

b. The Role of Teachers as Spiritual Role Models

Teachers at RA Al Ihsan play a dual role as educators and role models. Based on the results of the interview, the teacher maintains speech and attitude in front of the child because they realize that the child learns through *imitation learning*. The teacher gave an example of Islamic behavior such as giving greetings, being grateful, and getting used to dhikr together. In learning, teachers apply integrative and contextual approaches, connecting religious values with children's life experiences. For example, the theme "My Family" is associated with the obligation to be devoted to one's parents as part of faith.

c. Strategies and Media of Religious Learning

The results of observations show that RA Al Ihsan uses creative learning media such as *pop-up books* of prophetic stories, Islamic character dolls, educational animation videos, and Muslim children's songs. This media helps children get to know religious values in a fun and effective way. *Field trips* to mosques, Qur'an gardens, or mini Islamic boarding schools are part of *experiential learning* that fosters children's love for spiritual values.

d. School and Parent Collaboration

Collaboration between schools and parents is an important aspect in the success of religious design. Through *Islamic parenting* activities, "Salat Dhuha Bersama", and "Friday Alms", the school encourages parents to strengthen religious habits at home. Based on the results of the interviews, children who received support and habituation at home showed more stable spiritual development.

e. Evaluation of Students' Religious Diversity

Evaluation was carried out through behavioral observation, children's work portfolios, and spiritual development journals. Teachers not only assess cognitive

aspects, but also children's worship habits and attitudes towards teachers and friends. Learning reflection is carried out every month to improve strategies and ensure that children's spiritual development is consistent.

The application of the design of religious development in RA Al Isan shows a systematic pattern that is in line with the framework of the ADDIE model (*Analysis, Design, Development, Implementation, Evaluation*) commonly used in modern learning design (Arni, Ariana, & Rahayu, 2025). This model provides a measurable structure in developing Islamic value-based educational activities, ranging from the analysis of student needs to the evaluation of spiritual learning outcomes. The results of observations and interviews show that each stage of the ADDIE model is contextually adapted in accordance with the characteristics of early childhood and the vision of the institution in forming students with faith and noble character (Viana & Harahap, 2025).

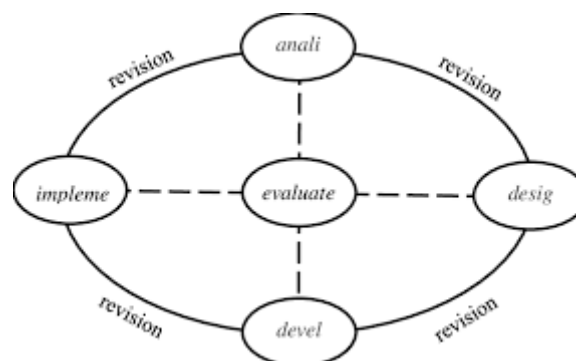


Figure 1. ADDIE Model Schema

The ADDIE approach is important because it not only serves as an instructional design pandan, but also as a reflective framework for teachers in improving and adjusting learning strategies (Hidayat & Nizar, 2021). RA Al Ihsan adapts this model to be implemented dynamically through a process of habituation, example, and collaboration between schools and parents. To illustrate more clearly the relationship between theory and practice in the field, the following is presented a table of the development of the design of religious development based on the stages of ADDIE. To illustrate more clearly the relationship between theory and practice in the field, the following table is presented on the Development of Religious Development Design Based on the ADDIE Model at RA Al Ihsan.

Table 1. Development of Religious Coaching Design Based on ADDIE Model at RA Al Ihsan

Tahap ADDIE	Theoretical Description	Implementation at RA Al Ihsan	Progress/Observed results
Analysis	Analyze learning needs, child characteristics, and learning environment conditions to formulate learning objectives	Teachers analyze the child's spiritual and social condition through initial observation and dialogue with parents. This analysis includes worship	Variations in the level of understanding and habits of children's worship were found. The results of the analysis were used to design strategies

	(Huwaina Awanis, Sudaryanti, & Suci Aulia Sari, 2025).	habits, prayer skills, and family support for religious activities.	that were appropriate to each child's level of spiritual development.
Planning	Prepare learning designs, objectives, methods, media, and evaluation instruments based on Islamic values (Anita Puji Astutik, Nadhirah Nordin, Isna Meilinda, & Aulia Rahma, 2025).	Teachers prepare a Weekly Learning Plan (RPPM) by integrating Islamic values in all themes. For example, in the theme "My Family", the value of respect for parents is the main focus.	The learning design becomes more directed and oriented towards spiritual values. Children begin to understand the meaning of Islamic worship and behavior through thematic activities.
Development	Develop teaching materials and learning media as planned. Media must be contextual, simple, and developmentally appropriate (Fitri, Rusdiyani, & Sayekti, 2025).	Teachers create creative media such as <i>pop-up books of prophetic stories</i> , prayer cards, Islamic character dolls, and educational videos. This media is developed based on the results of reflection and children's needs.	Creative media has been proven to increase children's enthusiasm in religious activities. Children are more likely to recognize exemplary stories and daily prayers through visual and auditory media.
Implementation	Implement learning plans and facilitate the learning process in an interactive, fun, and meaningful way (Taruna, Jumiarti, Sadiah, & Phandinata, 2025).	Religious activities are implemented through daily routines such as joint prayers, <i>dhuha</i> prayers, Friday alms, and <i>Mini Islamic Boarding Schools</i> . Teachers become spiritual role models and facilitators.	Children show an increase in religious behavior, such as getting used to greetings, prayers, and sharing. Activities take place more actively and contextually with children's lives.
Evaluation	Assess the effectiveness of learning in a formative and summative manner, including cognitive, affective, and psychomotor	Teachers evaluate through observation of religious behavior, children's work portfolios, and spiritual development journals. Monthly	The evaluation showed an increase in the consistency of children's worship and positive social attitudes. Teachers are able to improve methods

	aspects (Muthmainah & Dody Hartanto, 2025).	reflections are carried out to improve learning strategies.	continuously based on the results of the evaluation.
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The data in the table above shows that RA Al Ihsan has successfully adapted the ADDIE model contextually for early childhood religious development. Each stage contributes to strengthening Islamic values and forming children's spiritual character. The implementation of ADDIE at RA Al Ihsan emphasizes that modern learning design models can be synergized with the principles of Islamic education through a humanistic and participatory approach (Cahyadi, 2019).

Thus, the results of the study show that the design of religious development at RA Al Ihsan reflects the integration between Islamic values, a conducive learning environment, and the active role of parents. The development of religiosity is not only realized in formal teaching, but also through habituation and consistent example, so that children grow up with a strong and joyful religious character.

The empirical findings in RA Al Ihsan provide concrete evidence on how the theories of religious development that have been studied in the literature can be implemented in the practice of early childhood Islamic education. The next section will discuss in more depth the relationship between field results and integrative, contextual, and participatory principles that are the basis for the design of religious development at PIAUD.

DISCUSSION

Early childhood religious development in Early Childhood Islamic Education (PIAUD) institutions is a strategic process in instilling the foundations of faith, worship, and morals since the time *golden age*. Religious education at an early age does not only function as a transfer of religious knowledge, but also as a process of internalizing spiritual values that become the foundation for the moral development and character of children in the future. This is in line with the view (Sholeh, 2018) which states that Islamic education at an early age functions as a habituation process and *spiritual formation* which builds the awareness of monotheism in children's daily behavior. Thus, the scope of religious development at PIAUD includes the teaching of faith, worship, morals, and exemplary stories conveyed with an approach that is in harmony with the stages of cognitive, affective, and psychomotor development of children. Thus, the main goal of religious education at an early age is to form the child's religious personality as a whole, not just the mastery of cognitive aspects (Mulaicin, 2023).

Learning strategies and methods have a central role in the success of religious development at PIAUD. An approach that prioritizes example (*modelling*) and habituation (*habituation*) has been shown to be effective in fostering children's religious awareness because children learn through imitation of social behavior. (Scott, 2018). In addition, *storytelling* Through the stories of the prophets and companions, they serve to shape the religious imagination and introduce universal moral values in a fun way (Hidayah, 2025). No less important is the approach *learning through play*, which is an educational game that is packed with religious values so that children learn in a way that suits their world. The integration of religious values into cross-disciplinary activities such as art, language, and science also provides a holistic learning experience,

where religion is not understood as a separate material but is inherent in every aspect of life.

In the context of learning media, children's religiosity can be supported by the use of interactive and innovative media. Digital educational products such as *Kabi* or *The Story of the Prophet's Exemplary* and animation-based multimedia have been proven to increase children's interest in learning and make it easier to internalize religious values (Nasution & Rahim, 2020). Attractive visual and audio media provide multi-sensory stimulus so that religious messages are easier for children to understand and remember. However, the use of media must be adjusted to the principles of child development, which are simple, contextual, and do not burden their thinking power. Thus, the media functions as a means of supporting habituation, not a substitute for the role of teachers and parents.

The evaluation of religious learning at PIAUD cannot be carried out only through written tests, but requires an authentic approach that assesses children's real behavior. Commonly used forms of evaluation include observations of daily religious behavior, teachers' anecdotal notes, portfolios of children's works that reflect the understanding of religious values, and simple acts of worship such as prayer, ablution, or prayer (Afrianingsih, Pd, Pd, Tamrin, & Kom, 2022). This evaluation not only assesses the cognitive aspects, but also the moral, social, emotional, and motor aspects of the child. Thus, the assessment is more comprehensive and can provide an idea of the extent to which religious habituation has been embedded in children.

Nevertheless, the development of early childhood religiosity is faced with serious challenges in the digital era. Exposure to unfiltered digital media has the potential to affect children's values, behaviors, and even mindsets. Content that is materialistic, individualistic, and permissive can weaken the internalization of religious values if not controlled wisely (Lubis & Harahap, 2024). Therefore, the design of religious development must be adaptive to technological developments, namely by utilizing digital media as a positive educational means while actively involving families in supervision and coaching. Synergy between educational institutions, families, and the digital environment is the key to keeping children growing in an atmosphere conducive to the formation of Islamic character.

By paying attention to the existing objectives, strategies, media, evaluations, and challenges, it can be concluded that religious development at PIAUD is a multidimensional process that requires an integrated approach. Teachers, parents, and the community need to collaborate so that the values of faith, worship, and morals are really embedded from an early age. The success of religious development is not only measured by how many children are able to memorize prayers or surahs, but also by the extent to which these values are reflected in daily behavior. Therefore, religious education at an early age must be seen as a long-term investment that forms a generation of noble character, strong faith, and able to face global challenges with a solid spiritual foundation.

The results of literature studies and field findings show that the development of religion in Early Childhood Islamic Education (PIAUD) is a process that is not only oriented to religious knowledge, but further directed at the formation of children's religious character and behavior. Effective religious development must meet three main principles, namely integrative, contextual, and participatory (Ali Wafa, Umar Faruq, Moh. Rois, & Ridwan, 2025). These three principles emphasize that early childhood

religiosity is not enough to be instilled only through memorization or cognitive lectures, but must be approached comprehensively by involving all aspects of child development.

The integrative principle means that religious values are not positioned as separate subjects, but are integrated into all children's learning activities. In practice, every learning activity can be a medium for instilling Islamic values. For example, in counting activities, teachers can present the context of gratitude for Allah's favor or the concept of alms in counting objects. In art activities, children can draw mosques or sing Islamic-themed songs. This approach is in line with the concept *holistic learning* which emphasizes the integration between cognitive, affective, and psychomotor aspects (Fadillah, 2016).

Furthermore, the contextual principle means that the development of religious values must be adapted to the child's experience and real world. Early childhood learns more effectively through concrete experiences and daily activities. For example, when children are invited to wash their hands before eating, the teacher instills the value of cleanliness as part of faith (Miller, 2019). This approach supports the concept of *experiential learning*, where direct experience becomes a means of internalizing religious values (Dewanty, 2025).

The third principle, participatory, emphasizes the importance of the involvement of all parties, especially parents and the surrounding environment, in the process of fostering religiosity. Children spend most of their time at home, so the strengthening of religious values acquired at school must be continued by the family. Activities such as bedtime prayer or congregational prayers can reinforce the habits taught in school (Arifin, Tanziha, Ekayanti, & Ahmad, 2025). Thus, religious education takes place continuously between school, home, and the child's social environment. The integration between integrative, contextual, and participatory principles with ADDIE stages in fostering religiosity in RA Al Ihsan can be illustrated in the following Figure 2.

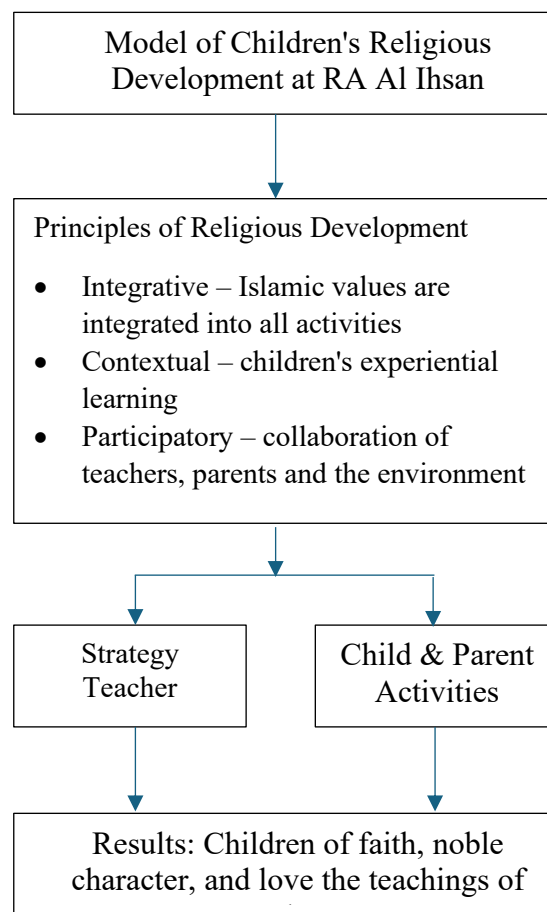


Figure 2. The Model of Children's Religious Development at RA Al Ihsan Based on ADDIE and Integrative, Contextual, and Participatory Principles.

If these three principles are implemented consistently, then religious education at PIAUD can become a process of internalizing values that are alive, meaningful, and sustainable. Children not only know religious teachings cognitively, but also understand their relevance in real life and get used to practicing them in their daily lives. Field findings at RA Al Ihsan show that this institution has successfully implemented these three principles in an integrated manner. The results of observations and interviews show that all activities at RA Al Ihsan are designed based on Islamic values, starting from curriculum preparation to children's daily activities.

Learning activities and religious habituation are carried out through joint prayer, memorization of short letters, dhuha prayers, and ablution practices, which are packaged in a fun way through songs, games, and simulations. This approach proves that RA Al Ihsan has carried out integrative religious coaching, because all learning activities contain spiritual values that are naturally inherent in children's routines. The contextual approach is also seen in learning strategies that relate religious teachings to daily life. For example, when teaching the theme "My Family," the teacher instills the value of respect for parents as part of faith. Children do not just hear or memorize religious teachings, but experience firsthand how those teachings are applied.

The participatory principle is clearly seen from the involvement of parents in

Islamic parenting activities and joint programs such as Friday Alms or Dhuha Together Prayers. The synergy between school and family strengthens the habituation of religious values at home, making the educational process more sustainable and having a real impact on children's spiritual development. In addition to applying religious principles, RA Al Ihsan also adapted the ADDIE model (*Analysis, Design, Development, Implementation, Evaluation*) in the design of coaching activities. This model provides a systematic framework for designing flexible and needs-oriented learning for early childhood (Branch, 2009).

The first stage is *analysis*, namely the process of identifying children's learning needs and challenges faced in the learning environment. In this phase, teachers conduct an initial assessment of the child's cognitive, affective, and psychomotor conditions, as well as pay attention to aspects of the family and school environment. This needs analysis is important to ensure that the learning plan is made in accordance with the characteristics of children's development and the socio-cultural context in which they grow up (Fadillah, 2016). In addition, the analysis also includes the identification of problems, competency gaps, and potential supports available.

The second stage is *Design*, which emphasizes comprehensive planning related to learning evaluation objectives, materials, methods, media, and instruments. At this stage, the teacher formulates measurable learning objectives and is in accordance with the applicable core and basic competencies. The material was selected based on its relevance to the child's developmental stage, while the method was adjusted to be interactive and participatory. Learning media, both print and digital, are prepared to strengthen children's understanding of religious values. Evaluations are also designed from the outset to provide feedback on the effectiveness of learning (Tegeh, Jampel, & Ketut, 2014).

The third stage is *development*, namely the process of making learning media in accordance with the design that has been set. The media developed can be in the form of thematic modules, learning videos, or prayer cards designed with simple language and attractive visuals so that they are easy for children to understand. This development process emphasizes not only the aesthetic aspect, but also the validity of the content and its conformity with the pedagogical principles of early childhood. Therefore, the involvement of subject matter experts and educational practitioners is essential to ensure that the resulting product can support the achievement of learning objectives (Arief, Rahardjo, & Haryono, 2010).

The fourth stage is *implementation*, which focuses on the application of media and learning designs in real-world contexts, both in the classroom and at home. In this phase, teachers play the role of facilitators who guide children in using media, while parents are expected to provide support by strengthening habituation at home. The synergy between schools and families greatly determines the success of implementation, considering that religious development does not only take place in the classroom, but also in children's daily activities (Scott, S. Scott, & Scott, 2024).

The fifth stage is *evaluation*, namely activities to assess the effectiveness of the program on an ongoing basis through observations, portfolios, and parental feedback. Evaluations are carried out not only at the end of the program, but also formatively throughout the learning process to ensure continuous improvement. The evaluation instrument must be designed in such a way that it is able to record the development of children's religious attitudes, knowledge, and skills holistically. In addition, parental

involvement in providing feedback will enrich the assessment perspective and provide a complete picture of the impact of learning (Stuart O'Neill, Stuart & Scott, 2022).

This ADDIE stage is in line with the *experiential learning* approach that encourages children to learn through hands-on experience. Teachers act as spiritual facilitators who guide children to know and practice Islamic teachings through fun and meaningful interactions.

One of the main challenges in fostering children's religious diversity today is exposure to digital media that can affect children's values and behaviors (Lubis & Harahap, 2024). RA Al Ihsan responds to this challenge with an adaptive approach, namely making technology an educational tool. Teachers use Islamic animated videos and strictly curated learning apps to ensure the content displayed is in line with Islamic values. This approach shows that digital media can be used positively to strengthen the internalization of religious values when used wisely and in a targeted manner.

When compared to a number of previous studies on religious development in Early Childhood Islamic Education (PIAUD), the coaching design applied at RA Al Ihsan shows excellence in the aspects of integration, planning, and program sustainability. Several studies show that the development of religion in PIAUD still tends to be partial and focuses on the habituation of certain worship without the support of a systematic learning design and continuous evaluation. In contrast to this practice, RA Al Ihsan developed a religious development based on the ADDIE model that allows the planning, implementation, and evaluation process to be carried out in a structured manner. In addition, the integration of the values of faith, worship, and morals in all learning activities and the active involvement of parents make religious development at RA Al Ihsan more comprehensive and adaptive to the challenges of the digital era.

The results of this study confirm that the success of religious development depends on active collaboration between teachers, children, and parents, as well as the suitability of strategies with the characteristics of children's development. With a qualitative approach, the results of observations and interviews showed that children at RA Al Ihsan experienced a marked improvement in religious behavior, such as prayer habits, good manners, and love for worship activities. Thus, the application of integrative, contextual, participatory principles, and the application of the ADDIE model can be used as an ideal model for fostering religious diversity at PIAUD. This model is relevant, adaptive to the times, and effective in fostering children's spirituality naturally and sustainably.

CONCLUSION

This research shows that the development of students' religious diversity in Early Childhood Islamic Education (PIAUD) is a strategic process that requires integration between curriculum aspects, learning methods, teacher examples, and family support. The results of theoretical studies and field observations at RA Al Ihsan show that an effective religious development design must be based on three main principles, namely integrative, contextual, and participatory.

RA Al Ihsan has implemented a comprehensive design of religious development based on Islamic values by combining the Independent Curriculum and the PIAUD Curriculum of the Ministry of Religion. Religious values are integrated into all learning themes through habituation activities such as daily prayers, dhuha prayers,

memorization of short letters, and worship simulations. In addition, schools involve parents through Islamic parenting activities and religious habits at home so that continuity is created between formal education and the family environment.

This study concludes that the application of the ADDIE model in the development of early childhood religiosity in RA Al Ihsan is effective in instilling the values of faith, worship, and morals in a systematic, integrative, and contextual manner. The success of the implementation is supported by the consistent implementation of ADDIE stages, the example of educators, habituation of religious practices in daily activities, the use of creative learning media, and close cooperation between schools and parents. This approach not only improves children's religious behavior, but also creates a learning climate conducive to overall character building.

The ADDIE (Analysis, Design, Development, Implementation, Evaluation) model is an important framework in the design and implementation of religious development at RA Al Ihsan. Through this model, the educational process takes place in a systematic, adaptive, and reflective manner. Teachers analyze children's needs, design creative learning activities and media, carry out contextual learning, and conduct continuous evaluations of children's spiritual development.

Practically, the findings of this study can be used as a reference for other Early Childhood Islamic Education (PIAUD) institutions by adjusting the ADDIE design according to the characteristics of students, institutional culture, and the availability of resources. Educational institutions are advised to integrate strengthening religiosity into all learning activities, optimize the role of teachers as role models, and strengthen ongoing partnerships with parents. In addition, improving teacher competence through ADDIE-based learning design training is an important factor to support the successful implementation.

Thus, religious development at PIAUD needs to continue to be developed through integrative, contextual, and participatory models with the support of ADDIE-based learning designs. Synergy between educational institutions, teachers, and families is a key factor in the success of internalizing Islamic values. The coaching design as applied at RA Al Ihsan can be used as an example of a model of religious development that is relevant, adaptive to the challenges of the times, and oriented towards the formation of a generation of Muslims who have faith, noble character, and love for Islamic teachings from an early age.

Further research is recommended to explore the long-term influence of religious education at an early age on the social development, character, and academic achievement of children at the next level of education, as well as to develop quantitative approaches or mixed methods to obtain a more comprehensive picture of the effectiveness of the model.

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