



Strategies for Islamic Da'wah Communication in Shaping the Morals of Early Childhood: An Islamic Broadcasting Communication Perspective

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ABSTRACT

This study examines da'wah communication strategies in shaping the moral character of early childhood from the perspective of Islamic Broadcasting Communication. Early childhood represents a unique target of da'wah, characterized by distinct cognitive and emotional development stages that require adaptive and contextual communication approaches. This study aims to analyze the characteristics of early childhood as the audience of da'wah communication, the formulation of moral da'wah messages, effective communication strategies and methods, as well as the roles of preachers (da'i), parents, and media in the process of moral development. The research employs a library research method by reviewing relevant books, academic journals, and previous studies related to da'wah communication, Islamic communication, and early childhood moral education. Data are analyzed using descriptive-analytical and thematic approaches. The findings indicate that the effectiveness of da'wah communication for early childhood is strongly influenced by an understanding of children's developmental characteristics, the delivery of simple and applicable moral messages, and the use of persuasive and educational communication strategies. Furthermore, synergy among da'i, parents, and Islamic broadcasting media plays a crucial role in ensuring consistency and continuity of da'wah messages. This study is expected to contribute theoretically to the development of da'wah communication studies and practically to efforts in fostering moral character in early childhood

INTRODUCTION

The formation of moral character in early childhood is the main foundation for creating a generation that is characterized, faithful, and virtuous (Winnuly et al., 2024). In early childhood, children are at the golden age of development, where their cognitive, affective, and behavioral abilities are highly influenced by the surrounding environment (Muhammad, 2018). The values instilled during this period will shape the child's mindset, attitudes, and behavior into adulthood. The process of character formation cannot be done instantly; it requires a planned, consistent approach that aligns with the developmental characteristics of the child (Setyawan, 2025). In the Islamic context, da'wah has a strategic role as a means of instilling moral values from an early age, which is not only oriented toward the transfer of religious knowledge but also toward shaping attitudes and behaviors that reflect Islamic teachings.

Early childhood has characteristics that are different from adults in receiving communication messages (Hermoyo, 2015). They tend to think concretely, have a short attention span, and more easily understand messages through symbols, stories, and real examples compared to abstract explanations. This requires adaptive and contextual communication strategies in preaching. Preaching to early childhood cannot be delivered with a normative lecture approach as it is for adults; instead, it must use simple language, enjoyable methods, and emotional approaches that suit the child's world (Ismaya & Galib, 2022). The perspective of Islamic Broadcasting Communication emphasizes the importance of understanding the characteristics of the audience so that the preaching message can be conveyed effectively, in accordance with the principles of Islamic communication that prioritize wisdom, gentleness, and prudence in delivering messages.

In addition to paying attention to the characteristics of the da'wah target, the substance of the message conveyed is also a very important aspect. Morality da'wah messages for early childhood must be oriented towards the basic values of noble character, such as honesty, compassion, politeness, responsibility, and obedience to Allah and parents. These messages need to be presented in a communicative and educational way so that they are easy for children to understand and internalize. From the perspective of Islamic Broadcasting Communication, da'wah messages not only need to be theologically correct but also delivered in a good manner (*qaulan ma'rufa*), gently (*qaulan layyina*), and in a way that touches the heart (Khairi, 2018). Conveying moral messages through stories of the prophets, exemplary tales, and Islamic visual symbols becomes an effective means to instill moral values without seeming preachy.

The strategies and methods of da'wah communication are determining factors in the success of shaping the morals of early childhood. The right da'wah strategies will help children understand and imitate the moral values being taught. The exemplary method (*uswah hasanah*) becomes the main method in da'wah to children because children tend to learn by imitating figures close to them. In addition, methods such as storytelling, singing, role-playing, and utilizing Islamic audio-visual media become communication strategies that are relevant to the world of children (Marfu'ah, 2017). In the context of Islamic

Broadcasting Communication, da'wah media plays a significant role as a communication channel capable of reaching children widely and sustainably, especially in today's digital era. Child-friendly, creative, and educationally valuable da'wah content is an urgent need so that children not only become media consumers but also recipients of positive moral messages.

The success of da'wah communication strategies in shaping the character of early childhood cannot be separated from the role of various parties, particularly da'i, parents, and the media. Da'i serves as da'wah communicators who must have pedagogical and communication competencies that align with the child's character. Parents are the first and primary educators who serve as direct role models for children in daily life. Meanwhile, Islamic broadcasting media functions as a supporter that reinforces da'wah messages through educational Islamic programs and content. The synergy of these three elements is the key to creating a conducive environment for shaping children's character (Tajuddin, 2015). Without message and method alignment, the process of internalizing moral values will be less than optimal.

Previous studies have discussed da'wah, moral education, and Islamic communication separately, but there still exists a significant gap in research regarding the integration of four main aspects: the characteristics of early childhood as the target of da'wah communication, the formulation of moral da'wah messages, strategies and methods of da'wah communication, and the synergistic role of da'is, parents, and media from the perspective of Islamic Broadcasting Communication. Most studies tend to focus on normative or pedagogical aspects, while a contextual and adaptive broadcasting communication approach suited to the world of children has not been comprehensively examined. This research aims to fill that gap by offering an integrated conceptual framework that is relevant for the moral development of early childhood.

Based on the description, it can be understood that the communication strategy of da'wah in shaping the morality of early childhood requires a holistic, integrated approach based on the principles of Islamic Broadcasting Communication. Understanding the characteristics of children as the target of da'wah, formulating appropriate moral messages, selecting effective communication strategies and methods, as well as the active role of da'i, parents, and media are fundamental aspects that cannot be separated. The study of da'wah communication strategies in shaping the morality of early childhood is important to be examined in depth in order to provide theoretical and practical contributions in the development of Islamic da'wah that is relevant, humane, and oriented toward forming a generation with noble character from an early age.

LITERATURE RIVIEW

The study of da'wah communication strategies in shaping the character of early childhood cannot be separated from the basic concept of da'wah as a communication process aimed at inviting, influencing, and shaping behavior in accordance with Islamic values. Several literatures mention that da'wah is not merely an activity of delivering religious messages, but is a persuasive communication process that requires a deep understanding of the characteristics of the da'wah target (mad'u). In the context of early childhood, da'wah presents its own challenges because children are at an early developmental stage that is greatly influenced by their environment, role models, and the media they consume (Atabik, 2014). Da'wah communication strategies must be adapted to the psychological conditions and cognitive development of children so that the messages delivered can be effectively received and internalized.

Literature on early childhood education emphasizes that early childhood is a crucial period in the formation of character and morality. Child development experts state that young children learn through direct experiences, imitation, and repetition. This aligns with the Islamic view that emphasizes the importance of habituation and role modeling in moral education. In several studies on dawah, young children are positioned as recipients who require a communicative approach that is gentle, enjoyable, and not doctrinal (Misbah, 2021). This perspective reinforces the argument that dawah communication strategies for children should prioritize methods appropriate to the child's world, such as stories, games, and visual symbols, rather than complex verbal approaches.

Studies on moral preaching messages show that the substance of the message is a central element in the process of da'wah communication. Da'wah messages for early childhood ideally focus on the values of noble character that are universal and applicable in daily life, such as honesty, empathy, discipline, and respect. Some literature in Islamic Broadcasting Communication emphasizes that da'wah messages should be delivered with the principles of qaulan ma'rufa (good speech), qaulan layyina (gentle speech), and qaulan baligha (eloquent speech), so that the message is not only understood cognitively but also touches the affective aspects of children (Um Mayah et al., 2025). Therefore, moral da'wah messages should not merely be conveyed as normative rules, but need to be packaged in the form of narratives and concrete examples that are close to children's reality.

From the perspective of preaching strategies and communication methods, various previous studies indicate that the success of preaching to early childhood is greatly influenced by the method of message delivery. The role model method (uswah hasanah) is considered the most effective strategy because children tend to imitate the behavior of those around them. In addition, storytelling methods and the use of Islamic audio-visual media are also frequently recommended in contemporary preaching literature. Studies on preaching and media emphasize that Islamic broadcasting media have great potential in shaping children's mindset and behavior, especially in the digital era (Miftahuddin, 2025). The effectiveness of media heavily depends on the quality of the content and the communication strategies used. Preaching content that is

not child-friendly can potentially lead to boredom and rejection of the values being conveyed.

Other literature highlights the role of da'wah communicators in the process of shaping children's morals. Da'is, parents, and educators are seen as key actors who serve as both sources of messages and role models for children. Several studies emphasize that parents have a dominant role in shaping children's morals due to the high intensity of daily interactions. Meanwhile, da'is and Islamic broadcasting media function as reinforcers of values through consistent and continuous message delivery (Ega, 2023). The perspective of Islamic Broadcasting Communication views the synergy between communicators, messages, and media as the key to successful da'wah, especially in the context of shaping the morals of early childhood.

Based on these various studies, it can be concluded that the communication strategy of Islamic preaching in shaping the character of early childhood is a multidimensional issue involving psychological, pedagogical, and communicative aspects. Existing literature shows that the success of preaching is not only determined by the truth of the message but also by the suitability of the communication strategy with the child's characteristics, the packaging of moral messages, as well as the active role of da'i, parents, and media. This study places the perspective of Islamic Broadcasting Communication as a relevant analytical framework to understand how preaching communication strategies can be optimized to effectively and sustainably shape the character of early childhood.

METHODOLOGY

This study uses the library research method or literature review, which is a research method aimed at examining, analyzing, and synthesizing various literature sources relevant to the research focus. This method was chosen because the study is oriented towards a conceptual and theoretical review of communication strategies in Islamic preaching related to the development of early childhood morals, without involving direct field data collection (Budianto & Dewi, 2023). Thus, the main data sources for this study come from written materials that are relevant to the research theme.

The data sources in this study consist of primary and secondary sources. Primary sources include textbooks, scientific journals, and research articles discussing da'wah, Islamic communication, Islamic broadcast communication, as well as moral education for early childhood. Additionally, primary sources also include classical and contemporary literature that explain the concept of morals in Islam based on the Qur'an and Hadith. Secondary sources consist of previous research findings, scientific reports, seminar proceedings, and other supporting documents related to da'wah communication strategies and the role of media in shaping children's morals (Darmalaksana, 2020). Source selection was carried out selectively by considering the credibility of the authors, topic relevance, and the novelty of the study.

The data collection technique was conducted through a systematic literature review from various scientific databases, such as accredited national journals, international journals, and university repositories. The data collection

process began with the identification of relevant keywords, including “communication strategies for da'wah,” “early childhood morals,” and “Islamic broadcasting communication.” The literature obtained was then classified based on discussion themes, namely the characteristics of early childhood as da'wah targets, moral da'wah messages, da'wah communication strategies and methods, as well as the roles of da'is, parents, and the media (Haryono et al., 2024).

The data analysis in this study was conducted using descriptive-analytical analysis and thematic analysis techniques. Descriptive analysis was used to present concepts and findings from various reviewed literatures, while thematic analysis aimed to identify patterns, similarities, and differences in expert opinions regarding the communication strategies of Islamic preaching in shaping the morality of early childhood (Lianda & Fernandes, 2025). Furthermore, the researcher conducted a synthesis of the analysis results to formulate a comprehensive and systematic conceptual framework in accordance with the perspective of Islamic Broadcasting Communication.

To maintain the validity of the data, this study applies the technique of source triangulation, which compares various literature from authors and disciplines of different fields. Thus, the results of the study are expected to have an adequate level of objectivity and validity. Through this library research method, the study is expected to provide theoretical contributions to the development of research on Islamic preaching communication and serve as an academic reference for future studies discussing the formation of early childhood morals from an Islamic perspective.

RESULT

Characteristics of Early Childhood as a Target for Da'wah Communication

Literature review results indicate that early childhood has unique developmental characteristics that differ significantly from other age groups, thus requiring a special approach in da'wah communication. Early childhood refers to the age range of 0–6 years, known as the golden age, during which physical, cognitive, language, emotional, and moral development occurs rapidly. At this stage, children are not yet capable of complex abstract thinking but are still in the stage of concrete and intuitive thinking. This condition directly affects how children receive, understand, and respond to da'wah messages (Hidayah & Rohmatillah, 2024). Therefore, da'wah aimed at early childhood cannot be delivered using rational and argumentative approaches as with adults, but must be adapted to the child's perceptual abilities and imaginative world.

Early childhood children tend to learn through imitation and habituation processes. They imitate the behaviors of people around them, especially figures considered close and influential, such as parents, teachers, and characters they often see in the media. Studies show that children more easily absorb moral values through real-life examples compared to verbal explanations (Samsul Alam et al., 2025a). In the context of da'wah communication, this emphasizes that early childhood children, as the target of da'wah, require a communicative approach that highlights exemplary behavior (*uswah hasanah*) as the main strategy. Da'wah that is only instructive without accompanying behavioral examples will struggle to sustainably shape children's morals.

In addition to being imitative, early childhood also has emotional characteristics that are unstable and very sensitive to the communication environment. Children are more receptive to religious messages delivered with love, gentleness, and a pleasant atmosphere. Islamic communication literature emphasizes that the principles of *qaulan layyina* and *qaulan ma'rufa* are highly relevant to be applied in preaching to children. Harsh, threatening, or frightening communication, on the other hand, has the potential to cause rejection, fear, and even trauma regarding religious teachings (Hikmah, 2014). The results of this study reinforce the argument that preaching to young children should be persuasive, humanistic, and oriented toward a positive emotional approach.

From the perspective of language and communication symbols, young children have limitations in understanding long and complex verbal messages. They are more responsive to messages conveyed through stories, pictures, songs, games, and appealing visual symbols. From the perspective of Islamic Broadcasting Communication, this condition indicates that *dakwah* media plays an important role as a communication channel suitable for the characteristics of children. *Dakwah* content presented through Islamic audio-visual media, such as educational animations and illustrated Islamic stories, has been proven to be more effective in conveying moral values (Setyawan, 2025b). The results of this discussion emphasize that the characteristics of children as the target of *dakwah* require creativity in packaging messages so that *dakwah* does not feel boring or burdensome.

Early childhood is also at the initial stage of moral development, where the concepts of right and wrong are still understood in a simple way. They tend to judge behavior based on immediate consequences, such as praise or punishment, rather than on deep moral awareness. Therefore, moral guidance for children needs to focus on habituating good behavior and positive reinforcement. In this context, *dakwah* communication functions as a means of internalizing values through repeated messages and daily practice (Ulfadhilah & Nurkhafifah, 2025a). Research findings indicate that a consistent and continuous approach is more effective compared to delivering messages sporadically and without structure.

From the perspective of Islamic Broadcasting Communication, understanding the characteristics of early childhood as the target of *da'wah* is part of the principle of knowing the audience (*ma'rifatul mad'u*). This principle emphasizes that the success of *da'wah* is largely determined by how well the *da'i* understands the psychological, social, and cultural conditions of the target audience. Young children live in an environment filled with various media stimuli, both educational and entertainment-based (Zaenuri & Kurniawan, 2021). Therefore, *da'wah* to children not only competes with their cognitive limitations but also with the dominance of non-educational media content. This requires a *da'wah* communication strategy that is not only informative but also attractive and relevant to the realities of children's lives.

This discussion also shows that young children do not yet have the ability to selectively receive messages, making them very vulnerable to negative influences from their environment and media. In the context of preaching, this

condition becomes both a challenge and an opportunity. The challenge lies in how to filter the messages received by children, while the opportunity lies in the great potential for the internalization of values if the preaching is delivered appropriately (Destiani, 2024). Preaching communication to children must be both protective and educational, presenting moral messages that are simple yet meaningful.

The study results emphasize that young children, as the target of religious communication, cannot be positioned as passive objects. Although their thinking abilities are still limited, children still possess uniqueness, curiosity, and potential for development. Effective religious outreach is one that can actively engage children, whether through simple dialogue, reflective questions, or activities that encourage participation (I. R. Maulana, 2024). This approach aligns with the principle of two-way communication advocated in Islamic Broadcasting Communication, where religious outreach is not merely one-way but also builds meaningful interaction.

The results and discussion indicate that the characteristics of early childhood as the target of da'wah communication include aspects of concrete cognitive development, a tendency to imitate, emotional sensitivity, language limitations, as well as the need for a joyful and loving approach. Understanding these characteristics serves as the main foundation in designing effective da'wah communication strategies for moral formation. Without an adequate understanding of children's conditions, da'wah may lose its meaning and fail to achieve the goal of cultivating noble character from an early age (Hartono, 2021). This study emphasizes that recognizing and adapting to the characteristics of early childhood is a fundamental prerequisite in the practice of da'wah communication aimed at fostering morality and Islamic values sustainably.

Moral Da'wah Messages from the Perspective of Islamic Broadcasting Communication

Literature study results indicate that moral da'wah messages are the core of the da'wah communication process, particularly in efforts to shape the character of young children. From the perspective of Islamic Broadcasting Communication, da'wah messages are not only understood as religious content conveyed verbally, but as a construction of meaning aimed at shaping the attitudes, values, and behaviors of the audience in accordance with Islamic teachings. Morality becomes the main focus because it is a tangible manifestation of faith reflected in daily behavior (Mustofa et al., 2021). Moral da'wah messages for young children must be designed systematically in order to bridge Islamic normative teachings with the realities of children's psychological and social development.

Moral guidance messages for early childhood ideally stem from basic values that are universal and easy to understand, such as honesty, compassion, responsibility, politeness, and respect for parents and the environment. Studies show that moral messages that are concrete and applicable are more easily accepted by children compared to abstract and normative messages. In this context, Islamic Broadcasting Communication emphasizes the importance of aligning messages with the condition of the audience, in accordance with the principle of *qaulan baligha*, which requires that messages be delivered accurately

and effectively (Mustofa et al., 2021). Overly complex religious guidance messages have the potential to lose their meaning and may not be able to optimally shape children's moral awareness.

In addition to the substance of the message, the way the moral preaching message is delivered is also an important factor from the perspective of broadcast communication. Research shows that young children are more responsive to messages conveyed through narratives, exemplary stories, and visual symbols compared to instructive methods. Stories about the prophet, companions, or exemplary Islamic figures presented in a simple manner can touch the emotional aspect of children and help them understand moral concepts through concrete examples (Lubis, 2025). This narrative approach aligns with the principles of Islamic communication, which emphasize wisdom and gentleness in delivering messages.

From the perspective of Islamic Broadcast Communication, messages of moral da'wah must also pay attention to the ethics of Islamic communication, both in terms of content and delivery. The principles of *qaulan ma'rufa* and *qaulan layyina* require that messages be conveyed in polite, gentle language that does not instill fear. The discussion results show that da'wah messages delivered with a threat or punishment approach tend to be less effective for early childhood, as they can create fear without a deep understanding of values (I. Maulana et al., 2020). Conversely, messages delivered with an approach of love and positive reinforcement are better able to foster sustainable moral awareness. Islamic broadcasting media play a strategic role in packaging and disseminating moral da'wah messages to young children. Studies show that audio-visual media, such as Islamic animations and educational children's programs, are highly appealing and can convey moral messages effectively. However, the effectiveness of the message greatly depends on the quality of the content and the suitability of the message for child development. Da'wah messages delivered through media must be designed with consideration of duration, language, visuals, and storyline so that they not only capture attention but also instill moral values deeply (Efendi & Rizki, 2025).

The message of moral da'wah from the perspective of Islamic Broadcasting Communication must also be consistent and continuous. Studies show that the formation of a child's character cannot be achieved through sporadic and fragmented messages. Children need repetition of messages and consistent behavioral examples so that moral values can be strongly instilled (Hartati, n.d.). In this context, the da'wah messages conveyed by the media need to be aligned with the messages delivered by parents and educators in everyday settings. Consistency of the message is the key to the successful internalization of moral values in early childhood.

The discussion results indicate that moral da'wah messages not only function as a means of value transfer but also as a tool for shaping children's Islamic identity. Through morally communicative messages, children begin to recognize and internalize Islamic values as part of their self-identity (Rachman, 2013). The perspective of Islamic Broadcasting Communication views this

process as part of cultural da'wah, where Islamic values are gradually instilled through child-friendly and contextual communication culture.

Messages about moral preaching also need to be adapted to the social and cultural context of children. Studies show that messages relevant to children's daily experiences are easier to understand and accept. In this context, Islamic Broadcasting Communication emphasizes the importance of contextualizing messages so that preaching is not detached from the realities of the audience's life. For example, messages about honesty can be related to a child's experiences at home or at school, so that moral values are not only understood theoretically but also practiced in daily life (Faturohmi, 2022).

This discussion also emphasizes that moral preaching messages must be designed in a participatory and dialogic manner. Although young children do not yet have the ability for complex reflective thinking, they can still be involved in the communication process through simple questions and enjoyable interactions (Pratiwi & Afidah, 2022). This approach aligns with the principle of two-way communication advocated in Islamic Broadcasting Communication, where preaching is seen as an interactive process that builds understanding and awareness, rather than merely delivering one-way information.

These results and discussion show that moral preaching messages from the perspective of Islamic Broadcasting Communication must be designed by paying attention to the substance of values, the method of delivery, the media used, as well as the context of early childhood development. An effective message is a message that is simple, practical, full of compassion, and packaged communicatively through appropriate media. Without proper message design, preaching has the potential to lose its influence in shaping children's character. This study emphasizes that moral preaching messages are a key element in preaching communication strategies aimed at forming children with noble character from an early age within the framework of Islamic Broadcasting Communication.

Strategies and Methods of Da'wah Communication for Early Childhood

Literature review results indicate that strategies and methods of da'wah communication for early childhood hold a central position in the success of moral formation. Early childhood is a developmental phase that requires a communication approach different from other age groups. Da'wah strategies cannot be equated with da'wah directed at adolescents or adults, which tend to emphasize cognitive and argumentative aspects (SamsulAlam et al., 2025b). From the perspective of Islamic Broadcasting Communication, da'wah communication strategies must be formulated based on an understanding of the characteristics of the audience, the objectives of da'wah, as well as the context of the media and environment in which the da'wah takes place.

The main strategy in dawah communication for young children is a persuasive-educative approach that emphasizes habit formation and role modeling. Studies show that children learn primarily through imitation and habituation, making the *uswah hasanah* method the most effective approach in dawah for children. The exemplary behavior demonstrated by parents, teachers, and *da'i* serves as a nonverbal dawah message with strong influence (Daulay &

TH, 2020). In this context, the behavior of the dawah communicator often carries more meaning than the verbal messages delivered. Dawah strategies that are not accompanied by exemplary behavior tend to lose their legitimacy in the eyes of children and find it difficult to consistently shape moral character.

The storytelling method also becomes a dominant and effective communication strategy for early childhood da'wah. Research results show that Islamic stories containing moral messages can capture children's attention and help them understand moral values through simple narrative plots. Stories about prophets, companions, or exemplary Islamic figures provide concrete examples of good and bad behavior, allowing children to distinguish and emulate the values being taught (Badruzaman & Slamet, 2020). From the perspective of Islamic Broadcasting Communication, the storytelling method aligns with the principle of qaulan baligha, as the message is delivered effectively and leaves a lasting impression on children's memory.

The method of playing (learning through play) has become a communication strategy for da'wah that is relevant to the world of early childhood. Playing is the main activity of children that has high educational value if designed properly. Research findings show that games containing Islamic values, such as role-playing games about honesty or cooperation, can be an effective medium for da'wah. Through play, children not only receive da'wah messages passively but also engage actively in the process of learning moral values (Naufaldhi, 2024). This approach reflects the principle of two-way communication advocated in Islamic Broadcasting Communication.

Singing methods and the use of Islamic songs are also widely recommended in children's da'wah literature. Songs have the power to help children remember messages and instill values through enjoyable repetition. Research findings show that simple songs with lyrics containing moral messages, such as those about daily manners or love for Allah, are easier for children to memorize and practice (Dini, 2022). In the context of communication strategies, this method serves as a reinforcement of da'wah messages delivered through other methods, such as stories and role modeling.

The use of audio-visual media has become an increasingly important communication strategy for da'wah in the digital era. Studies show that young children are very interested in moving visual media, such as animations and educational videos. From the perspective of Islamic Broadcasting Communication, media functions as a da'wah channel capable of reaching children widely and continuously. However, the strategy of using media must be accompanied by strict content selection to ensure that the messages delivered align with Islamic values and child development (Ulfadhilah & Nurkhafifah, 2025b). Creatively and educationally designed da'wah media can be an effective means of instilling moral values, as long as it does not replace direct interaction with parents and educators.

Communication strategies for Islamic preaching for early childhood must also be contextual and flexible. Research findings indicate that there is no single method that can be universally applied to all children. Differences in family background, culture, and social environment influence how children receive

preaching messages. Therefore, preaching strategies must be adapted to the context and needs of the child (Cibro & Muslimin, 2022). The perspective of Islamic Broadcasting Communication emphasizes the importance of wisdom in choosing the right method, as effective preaching is preaching that is able to read the situation and condition of the audience.

The timing and duration of preaching communication are also part of the strategy that needs to be considered. Young children have a limited attention span, so the delivery of the preaching message should be brief, clear, and not excessive. Studies show that delivering messages in a short duration but consistently is more effective than delivering long messages infrequently (Rizki, 2022). This strategy helps children understand and remember the preaching messages without feeling overwhelmed.

Communication strategies for Islamic preaching for young children should also prioritize positive reinforcement over punishment. Studies show that praise and recognition for good behavior are more effective in shaping a child's character than repressive punishment. From the perspective of Islamic Broadcasting Communication, this approach aligns with the principle of *rahmatan lil 'alamin*, where preaching is delivered with compassion and empathy. Communication strategies that emphasize positive reinforcement help children associate moral values with pleasant emotional experiences.

This discussion also emphasizes that the strategies and methods of *da'wah* communication for early childhood must involve a synergy between verbal communication, nonverbal communication, and media. *Da'wah* is not only conveyed through words, but also through attitudes, behavior, and a supportive environment (Dini, 2022). In this context, an integrated *da'wah* strategy involving the home, school, and Islamic broadcasting media has great potential to shape children's character in a sustainable manner.

The results and discussion indicate that the strategies and methods of *da'wah* communication for early childhood must be designed in a holistic, adaptive manner and oriented toward the world of children. Role modeling, stories, games, songs, and audio-visual media are the main complementary methods in the *da'wah* process. Effective communication strategies not only consider the content of the message but also the method, timing, and context of delivery. Therefore, a deep understanding of *da'wah* communication strategies and methods is key to shaping the character of early childhood children in accordance with Islamic values from the perspective of Islamic Broadcasting Communication.

The Role of Da'i, Parents, and Media in Shaping the Morals of Early Childhood

Literature review results show that shaping the morals of early childhood is a complex process involving the interaction of various key actors, namely *da'i*, parents, and media. These three elements act as *da'wah* communicators who have a significant influence in instilling the values of *akhlakul karimah* in children. From the perspective of Islamic Broadcasting Communication, the *da'wah* process is understood as a communication system consisting of message sources, messages, media, and *da'wah* targets (Wahyuni & Putra, 2020). Therefore, the success of shaping children's morals cannot be separated from the

synergistic role of da'i, parents, and media as part of a da'wah communication ecosystem that complements each other.

Da'i has a strategic role as a conveyor of religious messages who possesses both scholarly and moral authority within society (Fitri, 2017). Research shows that da'i who interact with early childhood are required to have special competencies, not only in mastering Islamic material but also in pedagogical and communication aspects. Young children need da'i figures who can convey moral messages in simple language, with friendly expressions, and an enjoyable approach. In this context, da'i functions not only as a verbal communicator but also as a role model for behavior. The attitude, speech, and way of interacting of the da'i become nonverbal religious messages that greatly influence the formation of children's perceptions and behavior.

Parents play the most fundamental role in the development of moral character in early childhood because they are the first and primary educators in a child's life. Research findings show that the intensity of interaction between parents and children makes parents the most consistent and sustainable source of Islamic guidance messages. Children learn moral values primarily through observing their parents' behavior in daily life. From the perspective of Islamic Broadcasting Communication, the role of parents as domestic da'wah communicators requires alignment between the messages spoken and the behavior displayed. A mismatch between parents' words and actions has the potential to cause confusion and weaken the internalization of moral values in children.

The results of the discussion indicate that religious communication within the family ideally occurs in a dialogical and affectionate manner. Young children are more receptive to moral messages conveyed through warm interactions and concrete examples than through instructive and pressuring advice. The principles of qaulan layyina and qaulan ma'rufa are highly relevant in the context of communication between parents and children (Khulusinniyah & Maktumah, 2024). With this approach, parents not only convey moral rules but also build emotional relationships that support the natural and sustainable development of character.

Media, especially Islamic broadcasting media, has an increasingly significant role in shaping the morals of young children in the digital era. Research shows that children today are exposed to various media content from a very early age, making media one of the influential sources of da'wah messages. From the perspective of Islamic Broadcasting Communication, media functions as a communication channel capable of expanding the reach of da'wah and reinforcing the messages delivered by da'i and parents (Fauzah, 2022). Islamic media content specifically designed for children, such as educational animations and child-friendly da'wah programs, has great potential in effectively instilling moral values.

The results of the discussion also indicate that the role of media is ambivalent. On one hand, media can serve as an effective means of religious outreach, but on the other hand, media can also be a source of values that contradict Islamic teachings if not properly selected. Therefore, the role of

parents and preachers becomes very important in guiding and directing children's media consumption (Siregar, 2021). In this context, religious communication is not only focused on delivering messages but also on the process of curating and interpreting the messages received by children through media.

The synergy between preachers, parents, and the media is the key to shaping the morals of early childhood. Studies show that a lack of continuity in messages among these three elements can hinder the internalization of moral values. Conversely, consistency in the messages delivered through various communication channels will strengthen children's understanding and practice of moral values. The perspective of Islamic Broadcast Communication emphasizes the importance of alignment between the communicator, the message, and the media so that da'wah can proceed effectively and sustainably. This discussion also shows that the roles of da'i, parents, and the media are not hierarchical, but rather complementary. Da'i provide the foundation of values and Islamic understanding, parents translate these values into everyday practice, and the media acts as a reinforcer and disseminator of the message (Zulfa et al., 2024). All three must work within an integrated da'wah communication framework to ensure that the development of children's character is not partial or temporary.

The study results emphasize that the roles of preachers, parents, and the media must be adaptive to the times and the needs of children. In the context of Islamic Broadcasting Communication, this adaptation includes the use of digital technology, the use of language that aligns with the children's world, and the development of creative and educational da'wah content. Without adaptation, da'wah messages have the potential to lose relevance and appeal to early childhood.

These results and discussion show that the formation of moral character in early childhood is a collective responsibility involving preachers, parents, and the media as the main actors in da'wah communication. The three have complementary roles and cannot be separated. The success of moral development largely depends on the extent to which these three elements can synergize in delivering da'wah messages that are consistent, communicative, and appropriate to the child's characteristics. Therefore, the perspective of Islamic Broadcasting Communication provides a relevant conceptual framework to understand and optimize the roles of preachers, parents, and the media in shaping a generation of young children with noble character.

DISCUSSION

This discussion emphasizes that communication strategies in Islamic preaching for shaping the character of early childhood cannot be understood as a simple and linear process, but rather as a communication practice that is complex, contextual, and continuous. Based on the discussion results, the characteristics of early childhood as the target of preaching require a communication approach that is adaptive to the cognitive, emotional, and social development of children. Children who are still in the concrete and imitative thinking stage are more responsive to preaching messages delivered through role models, stories, visual symbols, and enjoyable interactions (Zulfa et al., 2024). These findings reinforce the view that the success of preaching to children heavily depends on the preacher's ability to understand the condition of the audience and adjust communication strategies to the world of the child.

The discussion also shows that moral preaching messages play a central role in the process of shaping early childhood behavior. An effective message is not only normatively correct but also delivered in a gentle, communicative manner and relevant to the child's experiences. From the perspective of Islamic Broadcasting Communication, principles such as *qaulan ma'rufa* and *qaulan layyina* serve as ethical foundations in the formulation and delivery of preaching messages (Dono & Sos, 2025). Morality messages packaged in a narrative and practical way have been proven to better touch the affective aspects of children, so that Islamic values are not only understood cognitively but also internalized in everyday behavior.

This discussion highlights the importance of diverse and complementary strategies and methods in da'wah communication. Role models, stories, games, songs, and the use of Islamic audio-visual media are the main effective methods for conveying da'wah messages to early childhood. Persuasive and educational communication strategies, which emphasize positive reinforcement, are more suitable for children's characteristics compared to instructive and repressive approaches (Purwanto et al., 2025). This indicates that da'wah for young children should be placed within a humanistic educational framework that focuses on gradually forming good habits.

This discussion also emphasizes that the development of early childhood morals is a collective responsibility involving preachers, parents, and the media. The synergy among these three actors is a key factor in creating consistency in da'wah messages. Inconsistencies in messages between home, da'wah environments, and the media can potentially weaken the process of internalizing moral values. Therefore, Islamic Broadcasting Communication offers an integrative framework that emphasizes the importance of alignment between the source of the message, the content of the message, and the media used. Thus, this discussion reinforces the argument that effective da'wah communication strategies must be holistic, adaptive, and sustainable in order to optimally shape early childhood morals in accordance with Islamic values.

CONCLUSIONS AND RECOMMENDATIONS

The conclusion of this study shows that the strategy of da'wah communication plays a very fundamental role in shaping the morals of early childhood if designed and implemented appropriately according to the characteristics of child development. Early childhood as the target of da'wah has distinctive traits of concrete thinking, imitative behavior, and is highly influenced by the environment and close figures. Therefore, da'wah cannot be delivered solely through a normative and verbalistic approach; it must be presented in a communicative, persuasive, and educational manner so that moral values can be effectively received and internalized.

This study also emphasizes that moral da'wah messages are the core of the da'wah communication process from the perspective of Islamic Broadcasting Communication. An effective message is one that emphasizes the simple, applicable, and relevant values of noble character in children's daily lives, and is delivered according to the principles of qaulan ma'rufa and qaulan layyina. Packaging messages through narrative, visual symbols, and child-friendly media has been proven to more effectively touch the affective aspects and sustainably shape children's moral awareness.

A variety of preaching communication strategies and methods, such as setting an example, storytelling, playing, singing, and utilizing Islamic audio-visual media, are key to successful preaching to early childhood. These methods do not stand alone but complement each other in creating an enjoyable and meaningful learning experience. This study also emphasizes that the synergy between preachers, parents, and media is a determining factor in shaping children's morals. Consistency of messages and harmony of roles among these three actors will strengthen the internalization of moral values from an early age. The perspective of Islamic Broadcasting Communication provides a relevant and comprehensive conceptual framework for designing effective preaching strategies to nurture a generation of young children with noble character.

FURTHER STUDY

This research still has limitations so that further research is needed on the topic of Strategies for Islamic Da'wah Communication in Shaping the Morals of Early Childhood: An Islamic Broadcasting Communication Perspective to perfect this research and increase insight for readers and writers.

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