



FACTORS THAT AFFECT THE LEARNING OF RELIGIOUS VALUES IN RAUDATHUL ATHFAL BUNAYYA BIN BAZ YOGYAKARTA

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ABSTRACT

The learning of religious values in early childhood at the Raudhatul Athfal (RA) level plays a very important role in shaping the character and religious foundation of students. This study aims to identify factors that can affect the effectiveness of religious value learning in RA Bunayya Bin Baz Bantul, Special Region of Yogyakarta. The subject of this study is the classroom teacher. The research method used is qualitative descriptive, with data collection techniques through observation, interviews, and documentation. The researcher also applies source triangulation to ensure the validity of the data, by comparing the results of observation, interview and documentation data to obtain complete and accurate data. The results of the research are applied to provide an overview of the aspects that affect the learning of religious values, both from internal factors such as teachers' abilities and learning approaches or methods, as well as external factors such as the school environment and the role of parents. This research is expected to be able to contribute to efforts to improve the quality of religious value education at the early childhood education level.

Keywords: Learning Religious Values, Raudhatul Athfal, Early Childhood Education, Learning Factors

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INTRODUCTION

Islamic religious education at the level Raudhatul Athfal (RA) is an important foundation in the formation of spiritual and moral character in early childhood. According to Kohlberg's theory of moral development, children at the age of 0-6 years are at a pre-conventional stage, that is, religious values taught through habituation will form a basic concept of good and bad ([Bahri, S., & Ozer, B., 2024](#)).

Early childhood is a group of children who are in a unique process of growth and development, namely having a pattern of growth and development, both intelligence, social emotions, language and communication that are specific to the level of growth and development ([Faiqoh et al., 2024](#)). In this early stage of development, children are in their golden age (Golden Age) which can determine the direction of their cognitive, emotional, and social growth.

Theory Attachment Bowlby stated that early childhood can internalize values through the figure of teachers or parents. This is in line with Jalaludin's opinion in ([Hastuti, 2015](#)), that the introduction of religious teachings from an early age is very influential in shaping religious awareness and experience in children. With the presence of religious awareness and experience in children, it will form positive ethics, feelings, tastes and personalities that are very important for the child's future life, both personally and interpersonally ([Irpan, I., & Sain, Z. H., 2024](#)). As for the perspective neuroscience, the golden age (age 0-6 years) is the peak of the formation of brain synapses, where repeated learning of religious values can form long-term memory in children.

According to Abd. Hafid, the religious identity possessed by early childhood plays an important role in forming good character and morals ([Hafid, 2023](#)). Children with strong religious identities tend to be more responsible, honest, and have good moral values ([Elsayed, K. G., et al., 2023](#)). Therefore, religious education in children from an early age has an important role in forming a strong religious identity, so that children have the ability to face life's challenges and have inner peace.

Through religious education, children will be taught about habituation that can be practiced at school, as well as in their environment ([Hadi, J., & Mulyadin, W., 2025](#)). Materials in Islamic religious learning function as a means of fostering children's awareness to know themselves and their God. The form of awareness in the implementation of daily life is the ability of children to worship Allah to achieve happiness in life in this world and the hereafter ([Sari et al., 2022](#)).

The role of parents, society and teachers is very important in the physical and mental development of children, one of which is by providing religious education and other education so that children can develop optimally ([Rodiyah, M. R., et al., 2023](#)). Therefore, the process of learning religious values in RA is not only related to children's cognition, but also able to build meaningful internalization of values through an approach that is in accordance with their developmental stages ([Ekaningtyas, N. L. D., & Yasa, I. M. A., 2022](#)). However, the reality that occurs in the field shows that the achievement of learning religious values is not fully optimal, this is caused by various factors, both from internal factors such as the teacher's ability and learning approach or method, as well as external factors such as the school environment and the role of parents.

Raudhatul Athfal Bunayya bin Baz is an early childhood Islamic education institution under the auspices of the Majelis At-Turots Al-Islami Foundation, located in Karang Gayam Hamlet, Sitimulyo Village, Piyungan District, Bantul Regency, Special Region of Yogyakarta. Religious cultivation in this institution is a top priority in learning.

Religious materials are delivered in a structured and systematic manner, with the help of a guidebook that contains an outline of religious learning materials for early childhood ([Huth, K., et al., 2021](#)). This aims to ensure that the material to be delivered is uniform and does not deviate from the predetermined discussion. However, the success of delivering religious values does not solely depend on the material, but also on other supporting factors, such as the teacher's approach, the child's psychological condition, and the learning environment ([Gray, C., et al., 2017](#)).

However, previous studies such as Siyami and Zaharuddin's research in ([Siyami & Zaharuddin, 2023](#)) The role of PAUD teachers is still limited to the aspect of learning methodology, there has been no mention of environmental factors and collaboration between families and communities. Meanwhile, Anggraini's research in ([Anggraini et al., 2023](#)) about the learning environment has not discussed the specific context of religious values.

Therefore, this research is important to be carried out, because a detailed understanding of the factors that affect the learning of religious values at the RA level has not been studied in depth in the academic literature, especially in local contexts such as in RA Bunayya Bin Baz Yogyakarta. This research is expected to provide a comprehensive understanding of the learning factors of religious values at the RA level, and can be a practical reference for parents and teachers in designing adaptive religious value learning strategies, especially in educational institutions with similar models. The researcher determined that the purpose of this study is to find out the factors that can affect the learning of religious values in RA Bunayya Bin Baz Yogyakarta.

METHODS

This study uses a qualitative approach with a descriptive type of research. This approach is used to gain a deep understanding of the phenomenon being studied, namely the factors that can affect the learning of religious values at RA Bunayya Bin Baz Yogyakarta. The researcher collected data through three main techniques, namely observation during the religious learning process, interviews with classroom teachers as the main object of research, and documentation of learning tools, activity notes and other relevant documents.

To ensure the validity of the data, the researcher applied source triangulation by comparing the results of observation, interview and documentation data to obtain complete and accurate data ([Kern, F. G., 2018](#)). Thus, the data obtained in this study is expected to be able to straightforward describe the factors that can affect the learning of religious values in the institution.

RESULT AND DISCUSSION

Religion is a form of human belief in something related to God Almighty, which accompanies the entire scope of human life, both individual and society, material and spiritual life, earthly and hereafter life ([Derung et al., 2022](#)). The process of instilling religious values in children can begin from an early age. During this period, the

cultivation of religious values tended to be more effective, because at this time children began to play and develop their social aspects in getting along in the outside environment with their understanding and began to be able to receive advice from adults. Instilling religious values in children is a must, both in formal and non-formal education, because religious education is an important aspect in the world of education ([Nurma & Purnama, 2022](#)).

Based on the results of an interview with one of the teachers who was directly involved in the learning process, it was found that the process of internalizing religious values is not only determined by the curriculum and teaching materials that are systematically arranged, but can also be influenced by a number of factors, both personal, social, and environmental factors.

The following are the factors that can affect the learning of religious values at RA Bunayya Bin Baz Yogyakarta:

1. Student Factors

Students at the RA level are children aged 0-6 years, which is a golden period for child development, so that learning religious values is one of the important foundations in growing children's character and habits. Children aged 0-6 years are in the golden age, where their cognitive, emotional, and social development develops rapidly. In the interview, the teacher stated that children's cognitive abilities, interests, motivation, and personality greatly influenced their understanding of the learning material ([Darmawati, I., & Setiawan, D., 2024](#)). This is because the children in RA Bunayya show their diverse ability to understand religious values, according to their level of cognitive maturity, attention level, and social-emotional readiness. Children with a high sense of curiosity, are able to pay attention to the instructions given by the teacher, and have stable emotional support will tend to be more active in following the learning process compared to other children. Children at this time are at a developmental stage where they begin to recognize the concepts of right and wrong, and begin to understand social and religious norms through interaction with their environment ([Killen, M., & Dahl, A., 2021](#)).

According to Susetya and Zulkarnaen in, the development of religious and moral values in early childhood begins with the emergence of children's awareness of the existence of God, then will be followed by attitudes and behaviors in accordance with their religious teachings. This shows that internal factors in children, such as children's awareness and understanding, play a very important role in the formation of religious values ([Dyah Ratih Susetya & Zulkarnaen, 2022](#)).

In addition, according to research conducted by Radhiyatul Fithri, et al in Identify that difficulties in learning religious values in early childhood can be caused by children's lack of understanding of the spiritual concepts taught, as well as the lack of application of spiritual values due to limitations in their cognitive ability to relate these values to daily life. This can certainly have a negative impact on their personality development and ability to interact positively with the surrounding environment ([Fithri et al., 2024](#)).

The characteristics of students at this time are important factors that can affect the success of learning religious values. According to Hidayatu Munawaroh, et al in Learning religious values in early childhood needs to be conveyed through an approach that is in accordance with their daily experiences, such as through stories, songs, games, or other activities ([Munawaroh et al., 2023](#)). This is based on Piaget's theory that children at this age understand the world through symbols and language, but still have difficulty in logical and abstract thinking. Therefore, the approach used in religious learning must use an approach that is appropriate for their age, such as using visual methods, or audio-visual, this aims to help them understand abstract values such as honesty and compassion ([Jufri, M., 2024](#)).

Children's personality and emotional maturity are one of the other factors in the success of learning religious values ([Alifah, Z., et al., 2025](#)). Children who have good confidence and good social skills will tend to be more likely to be actively involved in learning activities. On the other hand, children who are shy or emotionally tense need a supportive and personal approach to be able to develop optimally ([Sofiyeh, S., et al., 2025](#)).

Therefore, children at this time urgently need the role of educators and parents in understanding the characteristics of early childhood development, so that they can be connected to the method of learning religious values that are in accordance with their developmental stages. The use of appropriate methods and children's experiences such as stories, games, and social activities involving children's roles can help children understand and practice religious values more effectively [Huth, K., et al., 2021](#).

2. Teacher Factor

A teacher has a very important role in the process of learning religious values at the Raudhatul Athfal, including at RA Bunayya Bin Baz Yogyakarta. Children at this age are at a developmental stage where they are very easy to imitate the behavior of adults, especially teachers who are important figures in their lives in the school environment. The quality of interaction between teachers and students can be an important foundation in instilling religious values. Teachers have an important role as models and facilitators for children in developing early childhood religious values ([Safitri, E., et al., 2022](#)). Therefore, teachers are required to be role models for children in applying religious values, such as honesty, patience, perseverance, and compassion in their daily lives in the classroom. However, learning religious values in early childhood is not limited to just giving an example to children, in fact children only need something concrete and related to daily life, for example, children at this age can understand something just by talking about something that can and cannot be said ([Siyami & Zaharuddin, 2023](#)).

In addition to being a model, teachers also play a role as guides and motivators in guiding children in understanding and practicing religious values through simple meaningful activities, such as inviting children to pray before and after activities, reading short surahs, carrying out prayers, and doing other good deeds. This role requires emotional closeness and a gentle approach, because children at this age are still very sensitive ([Bosmans, G., et al., 2022](#)). Through this approach, teachers can

help children in understanding and practicing religious values in daily life. In this case, teachers also need to collaborate with parents and the community in instilling religious values in children. This collaboration can be done through regular communication, joint activities, and alignment of the values taught at school and at home ([Shonfeld, M., et al., 2021](#)). This aims to strengthen religious values not only at school, but also at home and in the social environment, and aims to optimize the process of instilling religious values, so that the learning of religious values in early childhood can be achieved ([Risman, 2024](#)).

This is also strengthened by Badura's social learning theory, which states that children can learn through observation and imitation of the behavior of adults around them ([Khadka, C., 2024](#)). In this case, teachers not only play a role in delivering teaching materials, but teachers also play a role in showing attitudes and behaviors that reflect religious values, such as patience, honesty, compassion, and a sense of responsibility.

The learning method used by teachers is also one of the important factors that can determine the success or failure of the religious value learning process ([Wahyuni, S., & Bhattacharya, S., 2021](#)). Teachers need to adapt the method to the child's developmental stage, for example by using stories, singing, role-playing, or other activities that can be carried out regularly. The right learning method can help children in forming Islamic character. Choosing the right learning method is also one of the roles of teachers, because using methods that actively involve children can improve children's understanding of the religious values taught ([Setiawan, R., et al., 2023](#)). In addition, teachers also have an important responsibility in choosing an approach that suits children's learning styles.

Thus, the role of teachers in learning religious values at RA Bunayya Bin Baz Yogyakarta is very important. Teachers must be role models, guides, motivators, and able to collaborate with parents and the community, with the aim of creating an environment conducive to the development of religious values in early childhood.

3. Classroom Environmental Factors

The classroom environment is an important factor that can support religious values for early childhood, especially at RA Bunayya Bin Baz Yogyakarta. Classroom environments such as the use of bright and attractive colors in the classroom have a strong positive impact on children because colors can arouse curiosity and stimulate children's imagination, which indirectly affects children's level of involvement and interest in learning activities ([Tahat, H. J. M., 2022](#)). In addition, good lighting in the classroom is essential for the visual comfort of the child. Classrooms with adequate natural lighting or well-designed artificial lighting can improve concentration and reduce children's eye fatigue. A comfortable room temperature also has an important role in maintaining children's concentration, as a classroom that is too hot or cold can interfere with the learning process ([Nurdiana, 2023](#)).

The concept of early childhood learning is to play while learning. In early childhood

learning, teachers must combine education and entertainment (*education*). The world of play is a learning environment for children, so the arrangement of the learning room both indoors and outdoors needs to be adjusted physically and real ([Kelly, O., et al., 2022](#)). This arrangement includes several aspects such as the shape and size of the learning room, patterns, decorations, wall decorations, as well as materials, sizes, colors, number of equipment, and various games that can be used to support the learning process. With a supportive environment and facilities, learning goals are not only related to academic achievements, but also to foster children's interest and enjoyment in participating in learning activities ([Karokaro et al., 2024](#)).

A conducive learning environment can provide significant benefits for early childhood, including improving cognitive, morally and social skills ([Budiarti, E., & Solehudin, R. H., 2025](#)). Children who learn in a safe and comfortable environment tend to have an easier time concentrating and focusing on learning. They will also be better able to understand information and remember it better ([Qadir, J., 2023](#)). In addition, a conducive learning environment can also help children develop emotional and emotional skills. In a friendly and cooperative learning environment, children can learn to interact with others, build confidence, and develop a sense of empathy and care for others. In early childhood education, the environment plays a crucial role in creating an effective and enjoyable learning experience for children. A conducive learning environment consists of several factors, such as a calm, comfortable, clean, and safe classroom atmosphere ([Anggraini et al., 2023](#)). This is also strengthened by Bronfenbrenner's theory of ecology, in which it is stated that the microsystem environment such as schools and classrooms is one of the important elements that can directly affect children's development.

Therefore, the arrangement of a conducive learning environment and a comfortable classroom environment with a positive emotional atmosphere is one of the most important things in supporting early childhood development and ensuring the success of their education in the future ([Budiarti, E., & Solehudin, R. H., 2025](#)). In addition, environmental factors also include the managerial atmosphere and curriculum of the institution ([Azizah, M. A., et al., 2025](#)). The curriculum is prepared based on the needs of children's development and religious values as the basis for the implementation of learning Islamic religious values.

4. Social Factors (Family and Community)

Social factors such as support from parents, family, and the surrounding environment, family socioeconomic background, and the community environment around the school are also important factors that can affect the learning of religious values in early childhood ([Isom, M., et al., 2021](#)). This is because the family and society are the first and main environment for children who play the role of the main educator in instilling religious values. Parents not only convey religious teachings verbally, but also become role models through daily behavior, such as getting children used to praying, being honest, and respecting others. According to Murni and Ariyani in The role of parents in shaping religious values in early childhood is as an instructor, motivator, model, and supervisor ([Karokaro et al., 2024](#)).

The role of the family is very crucial in the formation of children's religious values. The family has a responsibility to teach basic religious values and accustom children to carry out daily worship. Habituation of worship from an early age can help children build habits that will continue into adulthood and can increase children's discipline and love for religion ([Melinda, 2024](#)). Based on the results of the interview, the teacher explained that the child's family background greatly influenced the child's response to learning religious values. Children who come from families with strong religious practices will tend to be more prepared to accept and practice the religious values taught in school ([Muzakki, Z., & Nurdin, N., 2022](#)). On the other hand, children who do not receive guidance at home will tend to show difficulties in understanding the concept of religious values, especially abstract ones such as honesty, trust, and compassion. Vygotsky in constructivist theory emphasized the importance of social interaction in learning. When children are guided by parents or teachers in the developmental zone, children will be better able to understand abstract concepts, including in learning religious values ([Hasanah, M., 2021](#)). In addition, the active involvement of parents in accompanying children when learning religious values can also accelerate the formation of consistent religious attitudes.

In addition to family, the community also plays an important role in supporting the learning of religious values in early childhood. A conducive social environment, such as joint religious activities, recitations, and celebrations of Islamic holidays, can enrich children's spiritual experiences ([Yenuri, A. A., & Futaqi, S., 2023](#)). Children's participation in religious activities in society can help them understand and practice religious values in a broader social context. According to Wahyuni and Putra Synergy between families, teachers, and the community can shape the Islamic character of early childhood more effectively ([Wahyuni & Putra, 2020](#)).

The four factors above are interrelated and form an overall learning ecosystem. Learning religious values is not enough if it is only oriented to material mastery, but must involve psychological, social, and contextual approaches ([Nadirah, S., et al., 2024](#)). Each of the factors mentioned cannot stand alone, but rather influence each other in creating an effective religious value learning ecosystem at RA Bunayya Bin Baz Yogyakarta. This study emphasizes that religious value learning strategies must be adaptive to the conditions of students, teachers, classes, and collaborative with the family and community environment ([Ritonga, S., et al., 2024](#)). In other words, an approach that links the learning curriculum, teachers, environment, and family is the key to the success of learning religious values in early childhood at the RA level.

For example, one of the teachers interviewed by the researcher said that there were several children who showed high enthusiasm when participating in religious activities such as memorizing daily prayers, memorizing short surahs, reading the Qur'an, and praying dhuha together ([Daswara, A. Y., et al., 2022](#)). Children like this generally come from families who already have good worship habits at home, such as praying in congregation or reading the Qur'an ([Saleh, M., 2024](#)). This shows that the krluarga and students factor go hand in hand and strengthen each other.

As for the teacher factor, researchers found that teachers who have a communicative and compassionate approach are able to create a warm and fun learning atmosphere ([Shofiyyah, N. A., et al., 2023](#)). Like a teacher who has the initiative by using the method of storytelling every morning before the lesson starts, with stories related to the story of the prophet, the story of the prophet's companions, Islamic manners, or the experience of the child himself, which is then connected with religious values, then this will help the child to understand abstract religious values more easily ([Tsoraya, N. D., et al., 2022](#)). Such as honesty, trustworthiness, and helpfulness. This approach is reinforced by Bandura's social learning theory, which states that children will learn through observation and imitation of behaviors displayed by adults in their environment ([Rumjaun, A., & Narod, F. 2025](#)). Therefore, teachers as figures that can be imitated by children in class must show behavior that is consistent with religious values, such as honesty in giving instructions, patience in dealing with children's behavior, and giving appreciation for the efforts that children have made even though they are not perfect.

In addition, in the context of modern developments, there is one factor that needs to be added because this factor has not been discussed in detail, namely the influence of technology and digital media ([Salfin, S, et al., 2024](#)). Although at the RA level, the use of technology and digital media is not yet dominant, some teachers said that learning videos or Islamic animations shown through projectors are quite helpful in attracting children's attention. The visualization of religious values through simple animation is able to strengthen the understanding of children who are still holding symbolic thoughts according to Piaget's theory ([Aziz, M., et al., 2023](#)). Children at the age of 4-6 years will tend to absorb information through visual and audio forms more easily than information through long narratives in the form of writing. However, the use of digital media must still be well controlled. If the teacher cannot direct the child well, the child can become passive and overly dependent on visual stimuli. Therefore, digital media must be used as a tool that can complement direct interaction between teachers and students, not replace the role of teachers ([Alzubi, A., 2023](#)).

The results of the researcher's interview with one of the teachers also showed that there were challenges in the application of abstract religious values. Religious values that have abstract meanings such as sincerity, trust, honesty, piety, or love require habituation and repeated examples ([Sholikah, K. N. F., et al., 2025](#)). In this case, the active involvement of parents is one of the important roles in children's growth and development. Teachers argue that when these religious values are not strengthened at home, then children will show a discrepancy between the values instilled in school and habits in the family environment ([Miftahurrohman, L., et al., 2024](#)). For example, children who are able to say greetings and pray at school, will not do the same thing at home, because they do not get reinforcement from their family environment.

This phenomenon shows how important a strong relationship between school and family is, as described in Bronfenbrenner's ecological theory, in which the microsystem environment (school and family) must interact positively with each

other in order to support the development of the child as a whole. Therefore, in several agencies, the school took the initiative to hold regular meetings with students' guardians in order to equalize perceptions of the religious values that have been taught ([Maxwell, B., et al., 2023](#)). Several agendas such as *parenting classes*, evaluation of children's worship development, and the provision of daily liaison books can also help support the development of children's religious value learning ([Utari, S. M. D., et al., 2023](#)). As for the classroom environment, observation data shows that a well-organized classroom can provide a more conducive learning atmosphere. Children will feel comfortable and interested in exploring the learning material. Daily routines such as morning greetings, asmaul husna readings, and short letters can be used by teachers as a means of habituating children with religious values ([Fauzi, I., & Mahnun, N., 2024](#)). This activity must be done repeatedly and fun, so that children do not feel forced to carry it out, but rather children will look forward to the moment.

The challenge in learning religious values cannot always be solved through the same method or approach. In the interview, the teacher said that there were some children who experienced developmental challenges, such as speech delays or difficulty concentrating. In this condition, teachers need a more flexible approach in dealing with it, such as by adapting learning methods to the needs of each child ([Manca, S., & Delfino, M., 2021](#)). This effort is carried out by paying attention to individuals, using visual media, and simplifying the material so that learning can be understood well. This reinforces that teachers' competence in inclusive and responsive classroom management is one of the important keys in achieving religious value learning ([Rusli, R., & Maudin, M., 2025](#)).

As a reinforcement of previous research, the results of this finding are in line with Risman's study in which states that the success of learning religious values is highly dependent on the emotional involvement of teachers, integration between school and home, and the availability of learning media that is appropriate for the age of students ([Risman, 2024](#)). Meanwhile, Karokaro's research in supports the finding that the structuring of physical and visual learning environments is significant in increasing children's interest and participation in learning ([Karokaro et al., 2024](#)).

From the various data and analyses above, it can be seen that the learning of religious values in early childhood, especially at the RA level, is a complex process that involves various kinds of issues, ranging from the characteristics of children, teacher professionalism, classroom environmental conditions, the role of family and society, to the learning media approach used. Each of these aspects must be balanced with an integrative framework so that these religious values can be optimally embedded in children ([Irpan, I., & Sain, Z. H., 2024](#)).

CONCLUSION

Based on the results of the research that has been conducted, it can be concluded that the learning of religious values at RA Bunayya Bin Baz Yogyakarta is influenced by various internal and external factors. Internal factors include the characteristics of students who are in the golden age of development, as well as the role of teachers as

educators, role models, and learning facilitators. The external factors include the classroom environment that supports children's learning comfort and emotional involvement, as well as the role of family and community as supporters that help the growth and development of early childhood religious values. Theoretical studies and previous research support these findings by asserting that the learning of religious values requires a holistic, contextual, and collaborative approach.

Learning religious values in early childhood cannot be effective if it relies only on curriculum and teaching materials, but learning must be supported by a holistic approach involving teachers, the physical environment of the classroom, and social support from families and communities. The practical implication is that this study recommends training RA teachers at an equivalent level based on religious value modeling, learning environment design that supports *experiential learning*, which is a learning process based on direct experience, as well as partnership programs between schools and families through liaison books or *parenting* workshops. For the next researcher, a more in-depth exploration is needed on the impact of digital media and the measurement of religious value learning outcomes based on observation of children's behavior.

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