


ROLE OF THE TEACHER IN GETTING USED TO THE DHUHA PRAYER IN CHILDREN AGED 4-5 YEARS

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Article Info	Abstract
<p>Article History: Received: Maret 2024 Revised: Mei 2024 Accepted: Juni 2024 Published: Juni 2024</p> <p>Key Word : Teacher's Role, Habituation, Dhuha Prayers</p>	<p>This study aims to find out the role of the teacher in the habituation of Dhuha prayer in children aged 4-5 years at RA Al Huda, Pajar Village Mataram, Central Lampung Regency. The type of research with a qualitative descriptive nature. Research used data collection techniques using interviews, observation and documentation. Data sources were taken from various informants including the head and teachers of children aged 4-5 years at RA Al Huda, Pajar Matram Village, Central Lampung Regency. Based on the result of the study, it was concluded that the role of the teacher in the habituation of Dhuha prayers in children aged 4-5 years at RA Al Huda Pajar Matram Village, Central Lampung Regency, in this section the following conclusions can be drawn: the teachers as a demonstrator, the teacher sets an example starting from the intention of ablution, ablution movements and procedures for dhuha prayers. The teachers as class manager, the teacher provides an explanation of the reasons why the dhuha prayers must be carried out every day and the teachers is able to overcome the obstacles that exist during the implementation of the Dhuha prayers habituation. The teachers acts as a mediator and facilitators, the teachers prepares media that supports the habituation of the Dhuha prayers with pictures of prayers movements, the practice of ablution, the teachers as evaluator, namely in his role the teachers carries out continuous evaluations or continuous evaluation or assessments of student learning outcomes, teaching skills and also the result obtained to determine the extent to which the learning process is successful</p> <p>Copyright © 2024, Siti Nurjanah et al. This is an open access article under the CC-BY-SA license</p> 

Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana peran guru dalam pembiasaan shalat dhuha pada anak usia 4-5 tahun di RA Al Huda Desa Pajar Mataram Kabupaten Lampung Tengah. Jenis penelitian yang dilakukan peneliti adalah yaitu penelitian lapangan atau field research dengan bersifat deskriptif kualitatif. Teknik pengumpulan data peneliti menggunakan metode wawancara, observasi dan dokumentasi. Sumber data diambil dari berbagai informan diantaranya kepala dan guru anak usia 4-5 tahun di RA Al Huda Desa Pajar Mataram Kabupaten Lampung Tengah. Berdasarkan hasil penelitian diperoleh kesimpulan bahwa Peran Guru Dalam Pembiasaan Shalat Dhuha Pada Anak Usia 4-5 Tahun di RA Al Huda Desa Pajar Mataram Kabupaten Lampung Tengah, pada bagian ini dapat ditarik kesimpulan sebagai berikut: Guru sebagai demonstrator, guru mencontohkan mulai dari niat wudhu, gerakan-gerakan wudhu serta tata cara shalat dhuha. Guru sebagai pengelola kelas, guru memberikan penjelasan tentang alasan mengapa shalat dhuha tersebut harus dilakukan setiap hari serta guru mampu mengatasi hambatan yang ada pada saat pelaksanaan pembiasaan shalat dhuha berlangsung. Guru sebagai mediator dan fasilitator, guru menyiapkan media yang menunjang pembiasaan shalat dhuha dengan gambar-gambar gerakan shalat, praktek wudhu, guru menyediakan fasilitas untuk kegiatan shalat dhuha dengan menyiapkan air untuk berwudhu, menyiapkan tempat pelaksanaan shalat dhuha serta perlengkapan shalat anak. Guru sebagai evaluator, Guru sebagai evaluator yaitu dalam peranannya guru melaksanakan evaluasi atau penilaian secara terus menerus terhadap hasil belajar peserta didik, keterampilannya.

Kata Kunci : Kata Kunci: Peran guru, Pembiasaan, Shalat Dhuha

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Introduction

Education is a very important thing and cannot be separated from human life. As explained in Law Number 20 of 2003 concerning the National Education System article 1 paragraph 1 states that education is a conscious and planned effort to create a learning atmosphere and process. learning so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation and state. Early childhood is children aged 0-6 years. In the National Education System Law no. 20 of 2003 in Chapter VI Article 28 explains that Kindergarten is early childhood education that educates children aged 0-6 years. Early childhood education has the main goal of laying the foundation for the development of children's attitudes, behavior, recognition, skills and creativity for the child's further growth and development. Early childhood experiences rapid growth and development which is usually referred to as the golden age. Then when you grow up. Early childhood is the golden period, at the age of four the child's intelligence level has reached 50%, at the age of eight 80%, and the remaining 20% is obtained after the age of eight. "Early childhood is the nation's next generation who has the potential to grow and develop optimally, so the education provided must be appropriate and appropriate to individual differences." Early childhood education is the level of education before elementary school education which is an effort to develop children from birth to six years of age.

According to Cahyati and Kusumah (2020), they stated how important the role of parents in educating children must be excellent, one of which is the form of children's independence in their lives, attention to the development of children's independence really requires parental touch and direction. Parents are the main and first educators for their children. Because it is from them that children first receive education. Thus the first form of education is found in family life. The family as the smallest social unit is the main and first educational environment. According to Syaiful Bahri Djamarah, a role is a certain pattern of behavior which is a characteristic characteristic of all officers from a particular job or position. Teachers must be responsible for the results of children's learning activities through teaching-learning interactions. "The teacher's role means the creation of a series of interrelated behaviors carried out in certain situations and is related to the progress of behavior change and student development which is the goal ((Aswan Zain 2010). Meanwhile, according to Zakiah Daradjat (2012) ("Teacher as "guiding and providing guidance are two types of roles that contain many differences and similarities".

A teacher is "a person who is able to carry out educational actions in an educational situation to achieve educational goals or is an adult, honest, patient, physically and spiritually healthy, moral, expert, open, fair and loving." PAUD

educators can be defined as professionals with certain academic qualifications in charge of educating, teaching, guiding, directing, training and evaluating students at the early childhood education level. In Islamic educational institutions, teachers are often called *ustadz*, *mu'alim* or *mudarris*, namely people who teach knowledge or people who teach lessons. However, in general, a teacher means someone who can be a role model and provide a good path for progress. Al-Firdaus (2018) stated that the prayer service which according to language means obedience (Arabic, *tha'at*). Obedience means obeying, submissive submission, meaning following all commands and avoiding all prohibitions desired by Allah SWT. Meanwhile, according to Moh Rifa'i, prayer is the heart's hope for Allah SWT as worship, in the form of several words and actions, which begin with *takbir* and end with greetings and according to the conditions determined by the *syara'*.

Not all children can do the *dhuha* prayer process because there are still children who make mistakes in the way they move or read the *dhuha* prayer, the reason is because there are children who just enjoy playing alone or playing with their friends without paying attention to what the teacher tells them to do and this causes the child to not know and just enjoy yourself. For this reason, teachers perform the *Dhuha* prayer every week repeatedly so that children who do not yet understand will understand. The role of the teacher in getting used to the *Dhuha* prayer is not as easy as imagined in early childhood but requires a lot of time and patience, not just once in getting children into the habit of praying but it should be continuous and not intermittent. In this case, teachers have a very important role, and teachers are the second teachers after the child's parents as educators at school. Based on observations made by researchers at RA Al Huda, Pajar Mataram Village, Central Lampung Regency, there is still a teacher role that is not running optimally, RA Al Huda teachers in Pajar Mataram Village for group A children aged 4-5 years, where in one class A there are 18 children. The role of teachers at RA Al Huda has not gone well because the *Dhuha* prayer should be carried out regularly every day on Monday-Thursday, but in reality they can only carry it out 1-2 times a week. So the role of teachers there has not yet run optimally.

The habit of *Duha* prayer there is not done regularly every day. The habit of *Duha* prayer there is only done 1-2 times a week. So children cannot memorize prayer readings or prayer movements by themselves. This is of course influenced by various factors, both internal and external to the child. Factors from within the child that influence the habit of praying include: intelligence, the child's will, and the development of the child's language and external factors such as the level of education, the child's habits and the environment around the child. In this regard, the habit of performing *Duha* prayers must be done every week at school and at RA Al Huda, they have already made the habit of praying *Duha* only 1-2 times a week, and there are only a few children who can perform *Duha* prayers on their own. without being accompanied by a teacher, there are some who cannot perform the

Dhuha prayer at all on their own. This is based on the results of interviews with class A teachers regarding how to practice prayer habits.

Method

This research uses a qualitative approach, as an effort to provide answers to the problems that have been outlined, because it uses a descriptive analysis approach. In other words, this research attempts to describe and describe an ongoing situation based on facts and information obtained from the field. Then it was analyzed based on one variable and another as an effort to provide a solution regarding the role of teachers in the habit of Dhuha prayer at RA Al Huda, Pajar Mataram Village, Central Lampung Regency. The research subjects who were used as informants for this research were Group A teachers at RA Al Huda, while the object of research was the role of teachers in getting used to Dhuha prayer in children aged 4-5 years at RA Al Huda. This research was conducted in July-August 2022. Data collection techniques are the method used to obtain data/facts that occurred to research subjects to obtain valid data. Data collection techniques in this research used interview, observation and documentation methods. This research uses qualitative descriptive analysis techniques. The qualitative data analysis technique in this research uses technical triangulation and source triangulation. This research was conducted at RA Al Huda, Pajar Mamataram Village, Central Lampung Regency. In this study the subject was a class A teacher.

Result and Discussion

Implementation

Getting used to Sunnah Dhuha prayer activities is one form of developing religious and moral values in children aged 4-5 years which has been implemented at RA Al Huda. According to Ahmad Susanto (2017), children must be accustomed to habits from an early age to train children's personalities such as discipline, character, independence and living in society. The reason for implementing the Dhuha sunnah prayer is very appropriate for young children, because at this time children are experiencing very rapid development, both physically and psychologically. At this time, children are still easily influenced and encouraged to get used to good things such as performing Duha prayers. In getting used to the Dhuha sunnah prayer, children's religious and moral values will also develop because in carrying out the Dhuha prayer not only will the child be able to fluently recite the readings in the prayer, but the child will also understand that there are also sunnah prayers that are performed in the morning. day.

The practice of Duha prayer is a local content from schools which has been implemented since the inception of RA Al Huda. (Darminah, 2022) said that getting used to the Sunnah Dhuha prayer is a school policy, Miss, it is local content for getting used to the Dhuha prayer because our education is Islamic-based education, Miss. It is necessary to get used to the Dhuha prayer in early childhood because even though the Dhuha prayer is a sunnah prayer, it has extraordinary benefits. That way they will record "oh why do we pray in the morning" surely one day they will understand and God willing they will also apply it because they have been used to it from an early age.

Based on the results of observations at RA Al Huda, Pajar Mataram Village, Central Lampung Regency, in the process of dhuha prayer activities, great attention is paid to its implementation because the learning process can improve the quality of teachers in guiding students. This can be seen from the results of observations which state that before carrying out the activity the teacher has prepared what things that will be done today, such as preparing prayer mats, sarongs and mukenas so that the activity runs well. In reality, at RA Al Huda, especially in the 4-5 year old group, the children have already mastered the expected process of getting used to the Duha prayer in children aged 4-5 years, that is, the child can perform the prayer correctly according to the procedures, the more smoothly memorize letters and their readings. As educators and people, we always instill that prayer is the pillar of religion, therefore getting used to the Duha prayer is also knowledge for children that apart from the obligatory prayers, there are also sunnah prayers, one of which is the Duha prayer. The role of teachers in getting used to Dhuha prayer among children aged 4-5 years at RA Al Huda, Pajar Mataram Village, Central Lampung Regency, is carried out in a coherent manner, explained as follows:

Teacher as Demonstrator

Based on the results of interviews conducted by researchers, it can be concluded that the teacher's role as a demonstrator is carried out by the teacher giving examples of actions and behavior carried out to be a role model for children in everyday life and in the learning process at school. For example, the teacher gives an example before starting the activity that will be carried out so that the child understands and understands and does things that can train independence, namely cleaning up the items themselves after using them. From the results of the teacher's observations as a demonstrator by modeling the movements during the Dhuha prayer. Schools can arrange the implementation of the Dhuha sunnah prayer activities in such a way regarding the time of the Dhuha prayer and how many rak'ahs will be performed. In the A RA Al Huda group, Dhuha prayers are held twice a week, namely Monday and Friday. Meanwhile, the time is 08.00 after rowing on Monday and on Friday at 08.30 or after completing the group gymnastics activities.

Before performing Duha prayers, children in groups A al-falaq, al-fajr and al-lail, first practice ablution because ablution is also a form of maintaining personal hygiene when going to pray. The steps taken by the teacher before the child practices ablution are by being stimulated using the ablution clapping song first, the aim is for the child to remember the sequence of ablution.

After the children have finished taking ablution water, the children are instructed to form a line in front of the boys and behind the girls. Teachers must condition students because if children are not yet orderly then the Dhuha prayer cannot begin. After the children have all calmed down, the teacher gives advice to the children and reminds them, for example, asking the children in group A, "Isn't it good that if you want to pray Duha prayer you don't want to go straight to the line? Is there anyone still running around?" Of course, it is the educator's obligation to always remind children when they do something that is not good. Before carrying out the Dhuha prayer there is also the practice of adhan and iqamah. First the teacher asked the boys who dared to come forward for the call to prayer and iqamah. Several boys raised their fingers and the teacher invited them to come forward to perform the call to prayer and iqamah. If there are no children who raise their fingers, the teacher chooses one of the students to do the call to prayer and the teacher helps him if there are children who still have difficulty memorizing the order of reading the call to prayer. This is in accordance with the results of the researcher's interview with (Nunung Nur Hamidah, 2022). Before the Dhuha prayer, we also teach children to read the call to prayer and ask the boys who dares to call to prayer. Even though you still need the help of a teacher when calling to prayer, if you teach it often, you will know and record it.

According to Muhibin (2010) explains that the demonstration/demonstrator method is a teaching method by demonstrating items, events, rules, and the sequence of carrying out an activity, either directly or through the use of teaching media that is relevant to the language subject or material being presented. Through their role as Demonstrators, teachers should always master the material or subject matter to be taught and always develop it in the sense of improving their abilities. Based on the study above, it can be concluded that the teacher's role as a demonstrator is that the teacher must be able to show how to ensure that each material or lesson material can be understood by students well, and can create knowledge of more effective learning strategies. Therefore, teachers must learn continuously, in this way they will enrich themselves with knowledge as a provision in carrying out their duties as teachers and demonstrators so that what they convey is truly owned by their students.

The Teacher's Role as Class Manager

Based on the results of interviews conducted by researchers, it can be concluded that the role of the teacher as a class manager is that the teacher should be able to manage the class well, because the class is a place where all students and teachers gather in order to receive learning materials from the teacher. A well-managed class will support educational interactions. Classes that are too crowded with students, lack of air exchange, are full of noise, and are not beneficial for optimal educational interaction. This is not in line with the general goal of class management, namely providing and using class facilities for various activities in order to achieve good and optimal results. So, the aim of the class manager is for students to feel at home in the class with high motivation to continue learning in it. The role of the teacher as a learning manager, the teacher is tasked with creating learning activities that enable students to achieve learning goals optimally. that in getting used to the Duha prayer, the teacher provides an explanation of the reasons why the Duha prayer must be done every day and the teacher is able to overcome the obstacles that exist when the habit of doing the Duha prayer takes place. The teacher explains that when children perform the duha prayer, the child will get a reward to enter heaven.

According to Moh Uzer Usman, in his role as a classroom manager (learning manager), "teachers should be able to manage the classroom as a learning environment and is an aspect of the school environment that needs to be organized. This environment is regulated and supervised so that learning activities are directed towards educational goals. The teacher as the class manager should be able to manage the class as a gathering place for all students and teachers in order to receive lesson material from the teacher. Based on the study above, it can be concluded that the role of the teacher as a class manager is a result that the teacher must be able to carry out, as well as being able to create a good learning environment, in order to be able to manage the class well so that teaching and learning can run well..

The Teacher's Role as a Mediator and Facilitator

Based on the results of interviews conducted by researchers, it can be concluded that the teacher's role as a mediator is that teachers should have sufficient knowledge and understanding of educational media because educational media is a communication tool to make the teaching and learning process more effective. As a facilitator, teachers should be able to provide learning resources that are useful and can support the achievement of goals and the teaching and learning process. As stated by Wina Sanjaya (2011), teachers play a role as facilitators in providing services to make it easier for students in the learning process. Because in learning activities that are fun and children do not feel bored, teachers play a very important role in making innovations in the teaching and learning process and

facilitating students so that they can easily absorb learning materials and learning objectives are also achieved optimally (Supardi). The role of the teacher as a mediator in getting used to the Dhuha prayer for children aged 4-5 years at RA Al Huda, Pajar Mataram Village, Central Lampung Regency, the teacher regulates the smooth running of learning so that it takes place effectively.

Before carrying out learning, of course there are many things that must be prepared by the teacher, including written preparation in the form of a daily learning implementation plan (RPPH), weekly learning implementation plan (RPPM), promissory note, and prota. As a mediator, the teacher prepares media that supports the habit of performing Duha prayers with pictures of prayer movements and ablution practices. Meanwhile, as a facilitator, the teacher provides facilities for Duha prayer activities by preparing water for ablution, preparing a place for Duha prayer and children's prayer equipment. Apart from written preparation, what must be prepared is physical preparation in the form of media or facilities and infrastructure used. Media is a tool that functions to convey information to students. In getting used to the Duha prayer, the media used to facilitate learning include mukena/sarong, prayer place/mosque, ablution place. Readiness that is no less important is mental readiness. Mental readiness can be in the form of the teacher's readiness in mastering the material that will be given, such as the practice of ablution, movements in prayer, the number of rak'ahs, and the targets to be achieved.

According to Moh Uzer Usma, *Becoming a Teacher* (2002) the teacher's role as a mediator and facilitator is that teachers should have sufficient knowledge and understanding of educational media in various forms and types, both non-material and material media. Media functions as a communication tool to make the educational interaction process more effective. The teacher as a mediator can be interpreted as "a mediator in student learning activities". For example, mediating or providing a way out in student discussion activities. Based on the results of the study above, it can be concluded that the teacher's role as a mediator and facilitator is that the teacher's most important task is to facilitate learning, not just lecturing or teaching, we need teachers who are democratic, honest and open and ready to be criticized by their students.

Teacher's Role as Evaluator

The teacher's role as an evaluator should be to be a good evaluator, the teacher must be able to carry out assessments to find out whether the learning objectives have been achieved or not and also whether the methods used are appropriate or not. Another aim of the assessment is to determine the student's position in the class or group. With assessment, teachers can classify whether a student is in the group

of students who are smart, average, poor, or quite good in their class when compared to their friends. By examining the achievement of teaching objectives, teachers can find out whether the learning process carried out is effective enough to produce good and satisfying results, or vice versa. In their function as evaluators, teachers should continuously follow the learning outcomes achieved by students from time to time. The information obtained through this evaluation is feedback on the teaching and learning process. This feedback will be used as a starting point to improve and improve the teaching and learning process in the future. In this way, the teaching and learning process will continue to be improved to obtain optimal results. Nunung Nur Hamidah, 2022, stated that evaluation of learning activities is important. Teachers evaluate whether the learning that has been carried out is effective or not. If you feel it is not effective, you can modify the learning system to be more suitable for your students. The teacher as an evaluator, namely in his role, the teacher carries out continuous evaluation or assessment of students' learning outcomes, their teaching skills and also the results obtained to determine the extent to which the learning process is successful. As an evaluator, a teacher is required to be able to carry out the evaluation process. The purpose of evaluation is to determine success in implementing learning and assessing student learning outcomes.

Evaluation or assessment is the most complex aspect of learning, because it involves many backgrounds and relationships, as well as other variables that have meaning when related to the context which is almost impossible to separate from each aspect of assessment, because assessment is the process of determining the level of achievement of learning goals by students . Prayer is obligatory for Muslims who are wise and have reached puberty. There are three types of people who are not required to pray, including small children until they are older or have dreamed (at maturity). Although small children are not obliged to pray, this does not prevent their guardians from ordering the child to pray after the age of seven, and punishing him with a beating if he leaves it after the age of ten. Children are not obliged to pray, however, in group A children aged For 4-5 years at RA Al Huda, we have been getting used to the Dhuha prayer. The dhuha prayer is a prayer that is performed at dhuha time when the sun is approximately 7 cubits high (at seven in the morning until midday time). Dhuha prayer is sunnah sukakad (highly recommended). The most important time is to end the dhuha prayer until the sun starts to get very hot. The dhuha prayer is a mahdzah service whose procedures for carrying it out have been taught by the Prophet both in relation to reading and movement. So, Muslims are not allowed to make Dhuha prayer procedures that are not in accordance with the Sunnah of the Prophet. So, the implementation of the Dhuha prayer should be in accordance with what the Prophet taught.

The steps for carrying out the Dhuha prayer are not much different from the obligatory prayers, they only differ in the intention. The following are the steps for performing the Dhuha prayer:

Read the intention of the dhuha prayer

After reading the intention then read the takbir,

Reading the iftitah prayer,

Reading Surah Al-Fatihah,

Read short letters (Juz Amma) or letters from the Koran. And the more afdhol of the first rak'at is reading the Asy-Syam letter, then the second rak'ah reads the Ad-Dhuha letter

Ruku and reciting tasbih three times,

I'm asleep,

Second prostration and reciting tasbih three times,

Sit between two prostrations and read the text

The second prostration is reading the tasbih three times.

After the first rak'ah is finished, do the second rak'ah as above, then the final tasyahud

Once finished, read the greeting twice

After performing the Duha prayer, read the Duha prayer.

The steps for carrying out the dhuha prayer in the A RA Al Huda group are in accordance with the procedures for the dhuha prayer, which starts from the intention to the greeting and is said together, it's just that RA Al Huda has not used a special prayer for the dhuha prayer. The surahs that are read during the Duha prayer use surahs that the child has memorized and read aloud by the child, so that the teacher can listen and correct if the child's reading is incorrect. When the teacher carries out the practical learning of the Duha prayer, there will be various obstacles that arise when the practical learning of the Duha prayer takes place. The cause of these obstacles is because there are still many children who lack focus when performing the Duha prayer. Obstacles that arise include children not being able to focus when performing Duha prayers, being busy playing alone, lack of concentration when performing Duha prayers. Children are still not perfect in performing the Dhuha prayer movements or reading the Dhuha prayer due to their immature age. Children who arrive late when the Dhuha prayer has finished. These obstacles make children lack concentration and understand the movements and reading of the Duha prayer. Meanwhile, for teachers, teachers are less than optimal in guiding during prayer because many children are less focused. Based on the results of the study above, it can be concluded that with assessment "teachers can determine the success of achieving goals, students' mastery of lessons, as well as the accuracy or effectiveness of teaching methods. Another aim of assessment is to

determine students' position in the class or group. With assessment, teachers can classify whether a student is in the group of students who are good, moderate or good enough in their class. If he compares it with his friends.

Conclusion

Based on research that has been carried out at RA Al Huda, Pajar Mataram Village, Central Lampung Regency regarding the Role of Teachers in Accustoming Dhuha Prayer to Children Aged 4-5 Years at RA Al Huda, Pajar Mataram Village, Central Lampung Regency, in this section the following conclusions can be drawn: Teachers as a demonstrator, the teacher gives an example starting from the intention of ablution, the ablution movements and the procedures for the dhuha prayer. The teacher as the class manager, the teacher provides an explanation of the reasons why the Dhuha prayer must be done every day and the teacher is able to overcome the obstacles that exist when the Dhuha prayer habit takes place. The teacher as a mediator and facilitator, the teacher prepares media that supports the habit of Duha prayer with pictures of prayer movements, ablution practices, the teacher provides facilities for Duha prayer activities by preparing water for performing ablution, preparing a place for Duha prayer and children's prayer equipment. Teacher as evaluator, Teacher as evaluator, namely in his role the teacher carries out continuous evaluation or assessment of student learning outcomes, teaching skills and also the results obtained to determine the extent to which the learning process is successful.

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