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INTEGRATION OF EARLY CHILDHOOD LEARNING APPROACHES AND THE INTERNALIZATION OF ISLAMIC MORAL VALUES AS LITERATURE REVIEW ON DIGITAL MENTORING STRATEGIES

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ABSTRACT

Abstract: *The use of digital media among young children is becoming increasingly widespread, transforming the environments in which they play, interact, and learn thereby presenting new challenges for moral education. This study aims to analyze the challenges of moral education for young children in the digital era, integrate early childhood learning approaches with the internalization of Islamic moral values, and formulate collaborative strategies for parents and educators to provide guidance in this digital age. The research employs a systematic literature review covering works published between 2021 and 2026, incorporating both classical sources such as the thought of Al-Ghazali and contemporary literature on early childhood education, digital guidance, and Islamic moral values. The findings indicate that the challenges facing child development and moral education share a common root: a reduction in real-world experiences and meaningful interactions with adults and peers. Theoretical approaches based on the perspectives of Montessori, Piaget, Vygotsky, Albert Bandura, and the Reggio Emilia philosophy are synthesized with traditional Islamic educational principles such as modeling, habituation, counsel, and supervision—facilitated by the active involvement of adults. The study proposes an integration model comprising four strategies: utilizing digital media as a catalyst, providing active guidance, translating digital experiences into concrete ones, and fostering synergy between home and school. It is concluded that the challenges posed by the digital landscape can be addressed without rejecting technology, provided that digital media is positioned as a catalyst rather than a substitute for human interaction, and is managed collaboratively by parents and educators.*

Abstrak: Penggunaan media digital pada anak usia dini semakin meluas dan mengubah lingkungan tempat anak bermain, berinteraksi, dan belajar, sehingga pendidikan akhlak menghadapi tantangan baru. Penelitian ini bertujuan menganalisis tantangan pendidikan akhlak anak usia dini di era digital, memadukan pendekatan pembelajaran anak usia dini dengan internalisasi akhlak Islam, serta merumuskan strategi kolaboratif orang tua dan pendidik dalam pendampingan era digital. Penelitian menggunakan pendekatan tinjauan pustaka sistematis terhadap literatur yang terbit pada tahun 2021 hingga 2026, mencakup sumber klasik tentang pemikiran Al-Ghazali dan sumber kontemporer tentang pendidikan anak usia dini, pendampingan digital, serta akhlak Islam. Hasil kajian menunjukkan bahwa tantangan perkembangan anak dan pendidikan akhlak bertumpu pada hal yang sama, yaitu menyempitnya pengalaman nyata dan interaksi bermakna dengan orang dewasa serta teman sebaya. Teori pendekatan berdasarkan sudut pandang Montessori, Piaget, Vygotsky, Albert Bandura, and the Reggio Emilia philosophy dipertemukan dengan prinsip keteladanan, pembiasaan, nasihat, dan pengawasan dalam tradisi pendidikan Islam melalui peran orang dewasa yang mendampingi. Penelitian ini merumuskan model integrasi dan empat strategi, yaitu media digital sebagai pemantik, pendampingan aktif, pengalihan pengalaman digital menjadi pengalaman konkret, serta sinergi rumah dan sekolah. Disimpulkan bahwa tantangan digital dapat dijawab tanpa menolak teknologi apabila media digital ditempatkan sebagai pemantik, bukan pengganti interaksi, dan dikawal bersama oleh orang tua dan pendidik.

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INTRODUCTION

The young children are in a sensitive period, a time when their physical and psychological functions are maturing and they are ready to respond to various stimuli from their environment. This period is often referred to as the "Golden Age" because growth and development between the ages of 0 and 5 lay the foundation for the child's future development. According to Piaget, children are active explorers who seek answers about their world, so knowledge is formed through thought, emotion, and experience (Khatimah, et al., 2022). This exploration is largely realized through play, as play activates psychomotor skills while also fostering children's cognitive development. Meanwhile, Vygotsky emphasizes the social dimension through the "Zone of Proximal Development", children can learn tasks they cannot yet complete on their own with the help of adults or more skilled peers, and such direct interactions activate children's mental skills. These characteristics underscore that educational approaches for young children cannot be equated with those for older children, as their success depends on the quality of experiences, the environment, and the presence of supportive adults.

Support from parents and educators also influences the quality of young children's digital experiences. In recent years, young children's lives have become increasingly intertwined with digital media, mostly at home such as after school, during meals, and before bedtime. Digital media opens up learning opportunities because gadgets present movement, colors, sounds, and songs all at once in a single device that is appealing to children. However, digitization does not merely shift learning media from a chalkboard to a touchscreen; rather, it transforms the way children interact with one another, their environment, and their knowledge (Aisyah, et al., 2026). Intensive, unsupervised gadget use tends to divert children's attention away from outdoor play and interacting with others, while educators must compete with digital content that is more visually appealing. Guiding young children's digital experiences is not merely about limiting their use but also about paying attention to the learning environment that is shaped and the values internalized by children through these digital media.

In the context of these internalized values, character education becomes increasingly important. Education from an Islamic perspective aims not only to develop cognitive, affective, psychomotor, and social-emotional skills but also to foster noble character, which includes honesty, discipline, responsibility, patience, politeness, and respect for others. Character education must begin as early as possible so that good character becomes ingrained by adulthood, with active parental involvement amid the rapid pace of digitalization. Moral education cannot be limited to verbal instruction through advice, because children tend to imitate the behavior they observe, therefore, concrete examples set by parents and teachers are essential. Islamic values are internalized gradually through repeated and consistent role modeling, while cultivating noble character from an early age provides the foundation for navigating the digital age (Asih, 2024). On the other hand, technology has not only positive but also negative effects on moral character, making adaptive moral education necessary (Syarifah, et al., 2025). The challenges are not limited to the duration of device use but also include a shift in sources of role models, exposure to content inconsistent with Islamic values, and a decline in direct interaction. Therefore, moral education in

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the digital age requires the continuous instillation of values using methods tailored to children's needs (Munawir, et al., 2024), as well as collaboration among families, schools, and the community so that digital media serves as a tool to support learning not as a substitute for children's relationships with parents and educators.

The discussion above shows that early childhood learning methods, changes in the learning environment due to digital media, and the need to instill Islamic moral values are interrelated. When digital media is present in the same learning space, the quality of guidance determines whether that media supports or, conversely, undermines the internalization of moral values. The issue, therefore, is not merely whether children use digital media, but rather how early childhood learning approaches are integrated with methods for instilling Islamic moral values, and how parents and educators work together to provide that guidance.

A number of previous studies have addressed aspects related to this issue. Research on moral character in early childhood emphasizes the importance of instilling good habits as preparation for the digital age (Asih, 2024), the role of parents in instilling moral values, the importance of setting a good example, and the need for moral education that adapts to technological advancements (Syarifah, et al., 2025). Studies on digital media in early childhood generally highlight both opportunities and challenges: digital literacy is important for young children when used correctly (Hairani, et al., 2025), and parental control and guidance are necessary to ensure that device use does not negatively impact children's social-emotional development (Indriati, et al., 2025). However, these studies generally address character education, the role of parents, or the impact of digital media separately. Research that integrates early childhood learning approaches, methods for internalizing Islamic character, and strategies for collaboration between parents and educators in the use of digital media remains limited. Based on this, this article discusses three main points, includes : (1) the challenges of moral education for early childhood in the digital age from the perspectives of child development and Islamic values, (2) the integration of early childhood learning approaches and the internalization of Islamic moral values in guiding children in the digital age and (3) collaborative strategies between parents and educators in utilizing digital media.

RESEARCH METHODOLOGY

A Systematic Literature Review (SLR) is a systematic, explicit, and reproducible method used to identify, evaluate, and synthesize the findings of previous research on a relevant topic (Rahmi, et al., 2023). This approach enables researchers to explore the meanings, concepts, and characteristics of a phenomenon across various studies (Aurilia, et al., 2025). The process begins with a search for articles related to the topic, followed by a systematic review of the relevant literature. Data is gathered from various research studies, which are then subjected to an in-depth review. The literature collected for this study was published between 2021 and 2026 and focuses on Islamic-based education specifically concerning exemplary behavior, moral challenges in the digital age, and early childhood education. The review also incorporates classical sources on Islamic-based moral education notably the thoughts of Imam Al-Ghazali as well as contemporary

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sources regarding early childhood education, guidance in the digital era, and the internalization of Islamic ethics in the digital age.

Approaches to early childhood education encompass active, contextual learning environments and activity-based concepts. These include methods such as "Learning Through Play" thematic learning, scientific inquiry, STEAM : Science, Technology, Engineering, Art, and Mathematics education, observational learning, and collaborative partnerships. These child-centered methods are integrated into play-based activities, allowing children to absorb educational content including knowledge, skills, and attitudes in a natural, meaningful, conscious, and enjoyable way. These pedagogical approaches are rooted in the theories of prominent experts, such as Montessori, Piaget, Vygotsky, Albert Bandura, and the Reggio Emilia philosophy. Meanwhile, an Islamic-based learning approach for early childhood emphasizes the cultivation of habits, the provision of role models, and the development of piety taqwa. The instructional techniques are designed to create direct, hands-on experiences within the children's daily lives.

The data analysis method employed consists of a qualitative analysis to identify patterns of similarities and differences across the articles, alongside a meta-analysis of research gaps between the various studies. This process aims to determine the robustness of the findings based on the literature, focusing on studies with homogeneous research variables. Following an in-depth examination, the analysis will reveal the extent of the impact in measurable terms of an Islamic-based learning approach for young children when integrated with digital support strategies.

RESULT AND DISCUSSION

The challenges of character education for young children in the digital age are related to changes in the environment where children play, interact, and learn, which in turn influence their moral development and formation. The following discussion examines these challenges from two interrelated perspectives, child development (play patterns and experiences, direct interactions, and social-emotional development) and moral education (role modeling, exposure to values and content, etiquette, and habit formation). Regarding play patterns, conclude that the digital age is changing the way young children explore their environment. Children are becoming increasingly accustomed to rapid audiovisual stimulation through digital devices, such as online games and YouTube videos. This trend is shifting play patterns away from physical activities, traditional games, and direct interaction with nature or peers toward screen-based activities that tend to be more static statis. This shift has the potential to affect motor development, patience, and the ability to maintain focus and has been linked to a decline in interest in learning.

In addition to changes in activity patterns, unbalanced technology use can reduce children’s opportunities for direct interaction with parents and their surroundings. Electronic devices, which act as “second caregivers” to soothe children, reduce communication and emotional closeness within the family (Dzikra & Masyithoh, 2025). This lack of two-way interaction is also linked to the risk of speech and language delays, increased passivity in children, and a tendency to be more interested in the virtual world than in real-life social relationships. In fact, character education requires role modeling, warm dialogue, and the practice of values lived out directly

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within the family. The limited exposure to real-world social experiences also impacts children's social-emotional development. As more interactions take place virtually, children have fewer opportunities to learn empathy, compassion, and good manners, as well as to practice patience, sharing, cooperation, tolerance, and helping others through shared experiences with others. These difficulties manifest as apathy, a decline in respect for parents and educators, and mood swings or aggressive behavior when device use is restricted. Therefore, moral values and emotional regulation can best be developed through practice in face-to-face interactions.

The perspective of moral education, the challenge of the digital age for young children is a shift in role modeling. Al-Ghazali identified role modeling as one of the main pillars of moral education, and its relevance has become increasingly crucial as the role models provided by teachers, parents, and community leaders have shifted due to the influence of social media and new role models that do not always align with Islamic values (Agustian, et al., 2026). Children's role models now come not only from the adults around them but also from videos, games, and social media posts. Young children are not yet able to filter information and tend to imitate what they see. Thus, prolonged screen time increases the likelihood of imitation from sources that are not in line with Islamic values. Without adequate guidance, children are also vulnerable to exposure to content that is inappropriate for their developmental stage, including pornography and violent online games that have the potential to trigger aggressive behavior (Sari, 2025). Such exposure can potentially undermine good manners as children imitate the language and behavior they observe for example, using coarse language or showing a lack of respect toward elders. On the other hand, moral character is not formed instantly but through a long and consistent process. The reduction in time spent interacting and engaging in real-life practices with adults due to screen-based activities also limits opportunities for the cultivation of moral character. When these two aspects are considered together, the challenges posed by digital media to children's development and moral education turn out to stem from the same root cause: the narrowing of real-world experiences and meaningful interactions with adults and peers table 1, as follows:

Table 4.1 Child Development and Moral Education Issues in the Digital Age

No	Child Development Issues	Moral Education Issues	Common Ground
1	Shift in play patterns toward screen-based activities.	Diminished opportunities for moral habit formation.	Values are difficult to instill when children rarely experience them in real-life activities.
2	Decreased direct interaction with parents and peers.	Shift in role models and exposure to content that is inconsistent with Islamic values.	Adults are less present as role models, while digital figures and content fill that void.
3	Disruption of social-emotional development (empathy, patience, emotional regulation).	Weakening of good manners (respect, politeness, compassion).	Social-emotional capacity serves as the foundation for the development of good manners.

Thus, the challenges of character education for young children in the digital age are not solely caused by the existence of digital media, but rather by environmental shifts that are displacing direct experiences, interactions, and role modeling. Role modeling, too, must be understood not merely as a normative method, but as something consistently practiced within the

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ecosystem of family, school, and society. In response to these challenges, a framework for early childhood learning based on the cognitive theories of Piaget and Vygotsky can be integrated with the principle of moral internalization within the tradition of Islamic education. Piaget viewed young children as learning through concrete activities and experiences appropriate to their developmental stage (Anwar, et al., 2025). Vygotsky emphasized that development occurs through social interaction and the support of more competent individuals. Vygotsky's concepts of the "Zone of Proximal Development" and scaffolding explain that support is provided according to the child's needs and then gradually reduced as the child's abilities grow. Play is an integral part of a child's world, and children tend to imitate what they see. Thus, young children learn through experience, interaction, play, and imitation.

Al-Ghazali further emphasizes that the habit of doing good deeds must begin as early as possible and be adapted to the child's developmental stage and psychological condition, with the readiness of parents and the environment serving as prerequisites (Kosim, et al., 2025). Character education requires continuous practice and application, not merely the delivery of content (Delviany, et al., 2024). Setting a good example, fostering habits, offering guidance, and providing supervision serve as means of internalization, and all four are viewed as methods applicable to character education for young children in the digital age. These two perspectives converge on the role of adults who guide children. On one hand, the "Zone of Proximal Development" and scaffolding position adults as providers of varying levels of support. On the other hand, modeling, guidance, and supervision position adults as sources of examples, meaning, and guardians of the process. Within Vygotsky's framework, what initially takes place in interpersonal relationships later becomes an internalized ability within the child (Wardani, et al., 2023). Viewed in the context of ethics, internalization can be understood as a gradual shift in behavioral control from outside the child toward the child's own self. Al-Ghazali's emphasis on adapting habit formation to developmental stages indicates that Islamic tradition has been sensitive to child development, so that the two fields converge naturally.

The first mechanism links concrete experiences and play to habit formation. Children internalize values when they experience them repeatedly in real-life situations (Kosim, et al., 2025), whereas the shift from play to screen-based activities reduces such opportunities. Consequently, digital media featuring stories of the prophets, virtuous behavior, prayers, and advice serve as catalysts for children to practice these values in real-life activities. The second mechanism links social interaction and imitation to role modeling and guidance. Children learn through their relationships with adults, whereas digital devices reduce communication and emotional closeness (Dzikra & Masyithoh, 2025) yet character education requires role modeling and warm, face-to-face dialogue. Consequently, digital guidance requires adults to remain present as primary role models including in the way they themselves use media and to help children interpret what they are watching through dialogue.

The third mechanism links scaffolding with supervision. A lack of parental guidance and the use of electronic devices as a quick fix are associated with problems in children's emotional regulation and focus, whereas parental guidance is a key factor in children's use of YouTube.

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When viewed through the lens of scaffolding, supervision is not permanent control but rather gradual guidance whose intensity is adjusted to the child's abilities and is progressively reduced as self-control skills develop. Consequently, adaptive guidance is more aligned with the learning characteristics of young children than total prohibition or unguided exposure. These three mechanisms can be formulated into an integrated model as show figure 1, as follows:

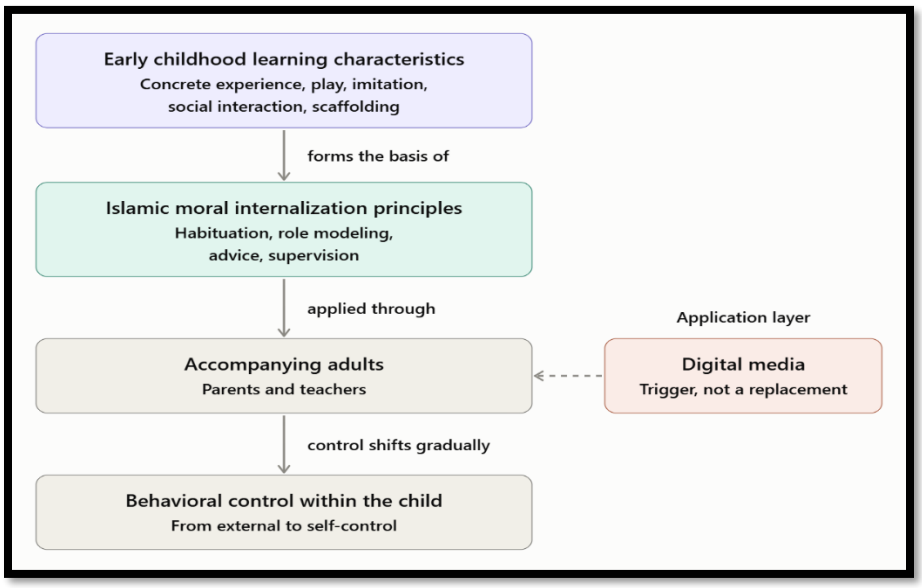


Figure 4.1. Model for Integrating Early Childhood Learning and Islamic Ethics.

Based on this integration model, four digital guidance strategies have been formulated that can be implemented jointly by parents and teachers: using digital media as a catalyst; active guidance; transforming digital experiences into concrete experiences; and fostering synergy between home and school. All four strategies are grounded in the view that children learn through experience, interaction, play, and imitation; therefore, the chosen strategies must preserve space for these processes rather than replacing them with screens. The first strategy is to use digital media as a catalyst, not as the ultimate goal of the activity. Media featuring stories of the prophets, virtuous behavior, prayers, and advice will be meaningful for character development only if it does not stop at mere viewing (Agustian, et al., 2026). For example, after a child watches a video story about honesty, a teacher or parent can encourage the child to retell the story, act out the characters in the story, and then try to behave honestly in daily activities such as admitting a mistake when spilling water (Novita, 2022). This approach aligns with children's tendency to learn through play, thereby transforming the values conveyed in the program into experiences that children internalize.

The second strategy is active guidance, which involves shifting the dynamic from "child and device" to "child, digital media, and adult." In this model, parents and teachers select age-appropriate content that aligns with the values they wish to instill, guide children while they watch, ask simple questions about the content, model positive behavior, and connect the media content to the children's real lives. This role aligns with the concept of scaffolding providing support tailored to the child's needs and gradually reducing it as the child's abilities grow (Khatimah, et al., 2022).

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Active guidance cannot be separated from setting a good example and consistent supervision. Parents and teachers need to serve as role models for children in practicing discipline and responsibility when using digital devices, and collaboration between the two is crucial in setting a good example and providing guidance that instills moral and spiritual principles as well as Islamic value (Seltiana & Jasiah, 2026). In addition, parents and educators need to provide structured supervision and build a digital ecosystem that is child-friendly, educational, and appropriate for children's developmental stages (Sari, 2025). Islamic education and digital literacy must also be integrated in a balanced manner into children's lives (Mursidi & Nurfuady, 2025).

The third strategy directs digital experiences toward concrete experiences, which aligns well with how young children learn. The process can be outlined as follows: digital media, conversation, concrete experience, and then practice. For example, a child watches a video about sharing with a parent; the parent then asks about the characters' feelings and what the child can do; finally, the child is encouraged to share food or toys with a friend or sibling. By directly experiencing this behavior, the child gains an experience that a screen cannot provide. This behavior then needs to be repeated in daily life, as children internalize values when they experience them repeatedly in real-life situations (Syauki, et al., 2023). This strategy also addresses the shift in play patterns toward screen-based activities, which reduces children's opportunities to gain real-world experiences. The fourth strategy is synergy between home and school, as character development requires continuous practice and application, not merely the delivery of material (Kosim, et al., 2025). Schools introduce values and provide structured learning experiences, such as through storytelling, role-playing, and group activities. Parents continue to reinforce these habits at home in real-life, everyday situations. Digital media serves as both a source and a catalyst in both environments, while children experience and practice these values within them. For this model to work, teachers and parents need to align the values emphasized, the types of content selected, and the rules for device use, so that children do not receive conflicting messages between school and home. The readiness of parents and the environment is also a prerequisite for effective habit formation (Syauki, et al., 2023).

This synergy requires continuous two-way communication. Teachers convey the values, themes, or stories being introduced in the classroom so that parents can continue them at home through conversation and modeling, while parents provide feedback on their children's behavioral development, device usage habits, and challenges faced at home. In this way, modeling, guidance, advice, and supervision can occur consistently in both environments (Seltiana & Jasiah, 2026). Overall, these four strategies complement one another and are grounded in a shared principle: that digital media serves as a catalyst, not a substitute, for interaction. The first and third strategies ensure that media content is transformed into a real-life experience; the second strategy guarantees the presence of adults who provide guidance and set a good example; and the fourth strategy ensures continuity at home and at school. Over time, adult assistance is gradually reduced so that control over the child's behavior shifts from external sources to the child themselves, as illustrated in the integration model.

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CONCLUSIONS AND SUGGESTIONS

The challenges of character education for young children in the digital age are not solely caused by the existence of digital media, but rather by shifts in the environment that limit children's real-world experiences and meaningful interactions with adults and peers. Changes in play patterns, a decrease in direct interaction, and disruptions to social-emotional development are compounded by shifts in role modeling, exposure to content, a weakening of manners, and a narrowing of opportunities for habit formation. An early childhood learning approach based on Piaget and Vygotsky can be integrated with the internalization of Al-Ghazali's ethics through the role of accompanying adults, such that internalization is understood as a gradual shift in behavioral control from external sources toward the child themselves. Digital guidance is realized through media as a catalyst, active guidance, the transformation of digital experiences into concrete experiences, and synergy between home and school. Theoretically, these findings offer a conceptual framework that bridges the perspectives of child development and Islamic moral education. Practically, adaptive guidance the intensity of which is reduced as the child's abilities grow aligns more closely with the learning characteristics of early childhood than a total ban. Parents are advised to supervise their children when they use digital media, select appropriate content, and set a good example in their own use of devices. Educators and early childhood education institutions are advised to design activities that transform media content into concrete experiences and to foster two-way communication with parents. Future research is encouraged to empirically test this integration model for example, through action research or case studies in early childhood education institutions and to examine the effectiveness of each strategy across different age groups and family backgrounds.

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