



The Influence of Youtube on the Development of Islamic Religious Values on Early Children in Group B1 Idhata Palu Kindergarten

Nurhayati^{1*}, Andi Agusniati², Rafika³
Tadulako University

ABSTRACT: The problem in this study is that the development of children's Islamic religious values has not developed as expected. This study aims to determine the development of children's Islamic religious values using YouTube social media. This research method is quantitative with experimental research type. The research subjects were group B1 TK IdhataPalu, the number of students was 16 children consisting of 10 boys and 6 girls. Data collection techniques were carried out through observation, documentation, and interviews. Data management is done by using percentage technique. Based on the results of the recapitulation of the development of children's Islamic religious values before being given treatment in the form of using YouTube social media, in the Wudhu aspect there are 12.5% in the BSH category, 43.75% in the MB category, 43.75% in the BB category, in the prayer aspect there are 12, 5% in the BSH category, 37.5% in the MB category, 50% in the BB category, and in the Hijaiyyah Letter Recognition aspect there are 18.75% in the BSH category, 43.75% in the MB category, 37.5% in the BB category . After being given treatment, the results obtained, in the Wudhu aspect there were 12.5% in the BSB category, 25% in the BSH category, 31.25% in the MB category, 31.25% in the BB category, in the prayer aspect there were 6.25% in the category BSB, 31.25% in the BSH category, 37.5% in the MB category, 25% in the BB category, and in the Hijaiyyah Letter Recognition aspect there are 18.75% in the BSB category, 31.25% in the BSH category, 25% in the MB category, 25% in BB category. The average of the three aspects observed before treatment in the BSH and MB categories was 56.25%, after treatment 72.92% in the BSB, BSH, and MB categories.

Keywords: Youtube, Social Media, Development of Islamic Religious Values, Early Childhood

Submitted: 04-05-2022; Revised: 13-05-2022; Accepted: 24-05-2022

*Corresponding Author: nurhayatipauduntad@gmail.com
DOI Prefix: 10.55927

INTRODUCTION

Early Childhood Education (PAUD) is a very basic and very decisive education for the development of children in the future. Early Childhood Education (PAUD) as stated in Law no. 20 of 2003 concerning National Education Article 1 point 14 states that early childhood education is a coaching effort aimed at children from birth to 6 years which is carried out through the provision of educational stimuli to help physical growth and development and will be able to shape children's attitudes and behavior. . Stimulation for early childhood is something that can stimulate children's intelligence both from intellectual, social, emotional, language, motor, moral and artistic intelligence.

According to iNews.id, there is a phenomenon of crime that often occurs in Central Sulawesi, especially the city of Palu in the last few weeks, namely regarding cases of online prostitution involving minors in Palu City, Central Sulawesi. The Head of Sub-Division of Penmas for the Central Sulawesi Police, Kompol Sugeng Lestari, said that the disclosure of the case began with Operation Pekat Tinombala I which was carried out for 14 days from March 21, 2022. The Central Sulawesi Police Concentrated Task Force initially netted 13 people consisting of 8 men and five women, two of whom were still children under age. This proves that the importance of developing religious values, especially Islamic religious values from an early age.

The development of Islamic religious values in early childhood is a very fundamental thing, because it can be used as a foundation for the development of children in the next period. In general, the purpose of developing religious values for children is to provide a basis for faith with a pattern of piety to God, good character, competence, self-confidence, and readiness to live in society and live a life that is blessed by God Almighty (Ananda, 2017). According to Yaya (2012:38), there are several goals for developing religious values in preschool age children, namely: (1) developing a sense of faith and love for God; (2) familiarize children to worship God; (3) getting used to children's behavior and attitudes based on religious values; (4) helping children to grow and develop into individuals who believe and fear God. Children who get the development of religious values from an early age from their environment will grow up to be religious children, namely children who have obedient attitudes and behavior in carrying out the teachings of their religion. Therefore, parents or teachers are expected to be able to develop children's Islamic religious values well, which makes it easy for children to understand or accept everything with pleasure. The development of Islamic religious values from an early age is very important and there are many ways or methods that parents or teachers can use in developing them. This can be done by using YouTube social media as a learning medium.

YouTube social media is an online video site that provides a variety of information in the form of moving images or videos, even interactive ones. YouTube social media can be accessed by anyone who wants to get video information and watch it live. According to Huwaiddah (2019:29) YouTube social media is a site that provides various kinds of videos ranging from video clips to movies, as well as videos made by YouTube users themselves. With YouTube,

children can easily enjoy this social media by viewing videos or moving images. In practice, YouTube social media has various positive and negative impacts. As for the negative impacts that can be received and can be watched out for from watching YouTube social media itself, One of them is the amount of content that is not suitable for children to watch. One of them is pornographic content, sex, shows that contain violence and hate (Ofcom, 2019 in Fasiyah Noor et al, 2020:42). This is reinforced from several previous studies which also state that children are very sensitive to shows that show violence, show victims of crime, and bullying activities (Livingstone, Kirwil, Ponte, & Staksrud, 2013 in Fasiyah Noor et al, 2020:42). Therefore, even though a special YouTube platform is available for children or YouTube kids, it still contains a lot of negative content such as videos of shootings, murders, and much more content that is still inappropriate for children to watch (Orphanides, 2018 in Fasiyah Noor et al, 2020:42). So therefore, not a few children who express what he watched. Broadly speaking, the YouTube platform can indirectly affect psychology, especially emotions in children.

In addition to the negative impact of YouTube social media that has been described above, of course YouTube social media also has a positive impact. The social media youtube has several positive impacts that parents can take on their children. The positive impact of youtube social media as stated in the 2010 Norton Online Family Report, states that the positive impact it gets for its viewers is to stimulate the senses of sight and hearing. In addition, the use of YouTube social media through smartphones can facilitate communication and language skills in children. The Joan Ganz Cooney Center in the United States, for example, has found that children aged five years who use educational applications through the Ipad experience an increase in vocabulary of about 27 percent, while in children aged three years, experienced a 17 percent increase in vocabulary (in Putra and Patmaningrum 2018:161). One of the positive things that can be obtained from watching YouTube is the ability to develop interpersonal communication skills (Putra & Patmaningrum, 2018).

Based on the results of initial observations at IdhataPalu Kindergarten, researchers found the problem that the Islamic religious values of children in the kindergarten had not developed as expected. It is proven that there are still many children who do not know how to perform ablution, prayer movements properly, how to pray properly, when entering class there are still some who do not say greetings, there are still children who do not bow and say excuse me when passing in front of an older person. some talk while eating, some talk impolitely with their friends, and also there are still children who don't know, mention, and distinguish the hijaiyyah letters.

THEORETICAL REVIEW

1. Early childhood education programs

Early Childhood Education (PAUD) is an educational institution organized for children aged 0-6 years as a prerequisite for basic education.

In Law no. 20 of 2003 concerning the National Education System Chapter 1, Article 1, Point 14 states that "Early Childhood Education is a coaching effort

aimed at children from birth to the age of 6 years which is carried out through the provision of educational stimuli to assist physical and mental growth and development. spiritually so that children have readiness to enter further education.

Mursid (2015: 46) explains that "Early childhood education is a form of environmental management such as family development for toddlers and integrated integrated health post (PAUD) or what we know as similar PAUD units (SPS)". In this regard, early childhood requires optimal services. Educational stimulation outside the home can be started from the age of 3 (three) months. The needs of early childhood are not only focused on the need for education at home, but also educational stimulation outside the home.

WiyaniArdiNovan, et al. (2016:37) states "Early childhood education is the provision of efforts to stimulate, guide, nurture, and provide learning activities that will produce abilities and skills in early childhood". Meanwhile, according to Bredekamp and Copple in Suyadi and Maulidya (2013: 18), stated that "Early childhood education includes various programs that serve children from birth to the age of eight which are designed to improve children's intellectual, social, emotional, language and physical development. ". Thus, early childhood education is a means to explore and develop various potentials of children so that they can develop optimally.

Based on the description above, it can be concluded that early childhood education is a learning activity that is always oriented to the needs of children. Develop spiritual, intellectual, emotional, and social potential and children in their golden age of growth in an educational and fun play environment.

2. Youtube Social Media

YouTube social media is an online video site that provides a variety of information in the form of moving images or videos, even interactive ones. Youtube social media can be accessed by anyone who wants to get video information and watch it live.

According to Huwaiddah, AI (2019:29) "YouTube social media is a site that provides various kinds of videos ranging from video clips to movies, as well as videos made by YouTube users themselves". With YouTube, children can easily enjoy this social media by viewing videos or moving images. Furthermore, according to Sianipar (2013) "Youtube is a database containing video content that is popular on social media as well as a provider of various information that is very helpful". YouTube social media has now become a variety of needs from its users, the features offered with the advancement of youtube social media technology are currently very helpful from various aspects of the needs that the user needs.

Azizah, H. (2020:1) explained that "youtube is a media sharing site (media sharing), namely a type of social media that facilitates users to share media, ranging from video, audio, and images". Another opinion said "youtube is a website that facilitates users to share the videos they have, or

only enjoy various video clips uploaded by various parties (Putra, GLAK 2019:264)". So it can be said that YouTube social media is the most popular video database in the internet world, or maybe even the most complete and varied.

From some of the definitions or statements above, it can be concluded that YouTube social media is a medium on the internet that allows users to interact, cooperate, share, communicate with other users and form social bonds online through videos uploaded by other users.

3. Islamic Values

Values are standards of conduct and attitudes that determine how to treat others. Religious values, especially Islam, originate and are rooted in faith in the oneness of God. In Islam, religious values include three aspects, namely aqidah, worship, and morals (Hakim, 2012: 69).

Durkheim in the Big Indonesian Dictionary (2016:10), states that "Religion is an integrated system consisting of beliefs and practices related to sacred things". Meanwhile, according to Williams in the Big Indonesian Dictionary (2016:13), "Religion is a system that regulates the system of faith (belief) and worship of God Almighty, as well as rules relating to human and human interactions and their environment. The word religion comes from Sanskrit, which means tradition. Thus, it can be said that religion is a kind of rule that can prevent humans from chaos, so as to create order and order in life.

According to Mohammad Ali and Mohammad Asrori in Ramli (2019: 7), "Religious values are one of the various values that underlie one's actions on the basis of considerations of belief that something is seen as true according to religious teachings". Meanwhile, according to Hidayat in Ramli (2019: 2), "Religious values are God's rules and revelations that are deliberately revealed so that humans can live regularly in peace, prosperity, dignity and happiness in both this world and the hereafter". Religious teachings in it contain a set of norms that will lead humans to a civilization. The existence of religion is a primary need for all mankind. Therefore, religion really needs to be instilled in students from an early age in various educational institutions, both formal and non-formal. Instilling religious values is an effort to introduce and teach religious teachings to children so that children can know and understand them and later carry out religious teachings well (Saputra, 2014:199). In relation to this opinion, several activities for inculcating religious values such as imitating ablution movements, praying, and introducing hijaiyyah letters can be done through YouTube social media.

Based on some of the opinions above, it can be concluded that religious values, especially Islamic religious values, are rules that will lead humans to a good deed so that they can be used as a reference in how to behave in accordance with the rules that apply in society. And also religious values are one of the values that can be instilled in early childhood in everyday life, focusing more on simple understanding of children as the basic foundation

and basic understanding of children towards children's understanding of values.

4. The Relationship of Youtube Social Media to the Development of Children's Islamic Values

Learning carried out in Kindergarten (TK) must always be supported by learning methods and learning media. This is intended to improve some of the basic abilities of children such as the ability of religious and moral values, cognitive, language, physical motor, social emotional and artistic. One of the enhanced abilities, such as religious values, must be taught from an early age to children, so that children are able to understand and recognize the various religions that exist.

According to Hurlock in Nurhayati (2019: 2), "The concept of children about religion is realistic, in the sense that children interpret what they hear and see according to what they already know". Thus, to introduce religious values, especially Islamic religious values to children, teachers can use YouTube social media. From research conducted by IntanDiyahRetnoPalupi (2020:127), it shows that "Providing stimulation in the form of videos on YouTube for early childhood can improve intellectual, emotional, spiritual, and social intelligence in children". For this reason, YouTube social media can be expressed as a form of providing stimulus in optimizing the development of intelligence in early childhood appropriately.

These religious values, especially Islamic religious values, can develop if they get a good and appropriate influence. One of them is developing religious values by using YouTube social media which has covered all aspects of human life. YouTube social media is one of the effective ways to develop children's intelligence. The use of interactive videos such as YouTube into the learning process will improve the skills of students (Burnett and Melissa, 2008 in Wijanarko, 2017). In the aspect of developing Islamic religious values, children can be given a stimulus with the right use of social media. In the influence of YouTube social media on the development of Islamic religious values, children can help carry out their worship, it all depends on the role of parents in maximizing the use of YouTube social media.

Based on the description above, it can be concluded that YouTube social media provides opportunities to increase easy religious values, especially children's Islamic religious values. Among them are videos or pictures about religious studies that have been provided by technology that are neatly packaged on YouTube social media.

METHODOLOGY

The research method used is quantitative, there are two variables used, namely YouTube social media and the development of Islamic religious values. The research design used is the design according to Sugiyono (2015:110), namely the one group pretest-posttest design. The design is as follows:

O1 X O2

Figure 1 Research Design

Information:

O1 : Pretest
X : Treatment
O2 : Posttest

According to the design above, the researchers engineered a design model that was adapted for PAUD children, while the treatment given in this study was in the form of YouTube social media. The description of the explanation above is made as follows:

Information:

O1 : Observation Before Treatment
X : Treatment
O2 : Observation After Giving Treatment

The subjects in this study were 16 children in group B1 TK IdhataPalu. The analytical technique used in this research is descriptive analysis technique which includes the distribution of data, the amount of data and the percentage (%) with the formula proposed by Sujiono (2012:43) as follows:

$$P = \frac{f}{N} \times 100\%$$

Information :

P = Percentage Number
f = Frequency of Observation Results
N = number of cases

RESULTS

Observations on the development of children's Islamic religious values. Based on the results of observations made by researchers, which are presented in the table below, based on the observed aspects, as follows:

Table 1 Recapitulation of the Development of Children's Islamic Religious Values Before and After Giving Treatment

CATEGORY	BEFORE GIVEN TREATMENT						AFTER GIVEN TREATMENT					
	Wudu		Salat		Introduction to Hijaiyyah Letters		Wudu		Salat		Introduction to Hijaiyyah Letters	
	F	%	F	%	F	%	F	%	F	%	F	%
Very Well Developed (BSB)	0	0	0	0	0	0	2	12.5	1	6.25	3	18.75
Growing As Expected (BSH)	2	12.5	2	12.5	3	18.75	4	25	5	31.25	5	31.25
Start Growing (MB)	7	43.75	6	37.5	7	43.75	5	31.25	6	37.5	4	25
Undeveloped (BB)	7	43.75	8	50	6	37.5	5	31.25	4	25	4	25

According to table 1, it can be seen that the results of the recapitulation of observations on the development of children's Islamic religious values before being given treatment, namely aspects of ablution 12.5% in the BSH category, 43.75% in the MB category and 43.75% in the BB category. Aspects of prayer 12.5% in the BSH category, 37.5% in the MB category and 50% in the BB category. And the aspect of recognizing hijaiyyah letters is 18.75% in the BSH category, 43.75% in the MB category and 37.5% in the BB category. After being given treatment, the aspects of ablution were 12.5 in the BSB category, 25% in the BSH category, 31.25 in the MB category and 31.25 in the BB category. Aspects of prayer 6.25% in the BSB category, 31.25% in the BSH category, 37.5% in the MB category and 25% in the BB category. And the aspect of recognizing hijaiyyah letters is 18.75% in the BSB category, 31.25% in the BSH category, 25% in the MB category, and 25% in the BB category.

Based on the results of the recapitulation before being given treatment, from the three aspects observed, there were no children in the BSB category. Because the child has not been able to know the indicators according to the BSB category. Judging from the results of the recapitulation before treatment the average BSH and MB categories were 56.25% and after treatment the average BSB, BSH, and MB categories were 72.92%. Then there was an increase of 16.67%.

DISCUSSION

1. Aspect of Wudhu

Wudhu is the first gate or key in carrying out mahdah worship, because ablution is one of the legal requirements of worship. Wudhu is cleaning the limbs with holy water-purifying based on certain conditions and pillars to eliminate minor hadas. Wudhu according to language, is read with the letter fathahwaw (wadhu), meaning the name of a place used for ablution, whose original word is al-wadha'ah, meaning clean. Meanwhile, according to the term ablution is some form of special work that begins with the intention (Su'ad Ibrahim, 2011 in Lailatul, 2016:33). Wudhu is a mandatory activity that is used as one of the conditions for valid worship (Afiyah et al., 2019). Wudhu as an activity to clean the body with water which is used as a condition and the pillars of eliminating minor hadas (Revita&Hartati, 2020). There are two aspects of cleanliness, namely physical cleanliness in the form of washing parts of the human body,

Islamic religious learning for early childhood which is quite often taught to children is the habit of ablution which is adapted to the teachings of the Qur'an and Sunnah in everyday life (Revita&Hartati, 2020). The following is an example of the development of Islamic religious values in the aspect of ablution:



Figure 1. Wudhu

Source: wajibbaca.com

In everyday life we are obliged to introduce how to perform ablution to children. According to Al-Hadad (2012:38), the way to teach it is by accompanying the children to the place of ablution when taking ablution water, then start training them by directly practicing in front of them. Do this with direct practice every time you want to pray until the child really masters it. Each time, we will find ease and progress for children in learning ablution, until we achieve the desired result, namely the child can be independent and skilled at performing ablution.

Observations before being given treatment on the aspect of ablution with the number of subjects 16 children, 2 children 12.5% BSH category, 7 children 43.75% MB category, 7 children 43.75% BB category. While the observations after being given ablution treatment, there are 2 children 12.5% in the BSB category, 4 children in the 25% category in the BSH category, 5 children in the 31.25% in the MB category, and 5 children in the 31.25% in the BB category.

Based on the explanation above, it can be concluded that youtube social media has an influence on the development of children's Islamic religious values, it can be seen in the ablution aspect that developed after being given treatment in the form of youtube social media in group B1 TK IdhataPalu.

2. Aspects of Prayer

The faith of a Muslim is to pray. Prayer is the pillar of religion so that as early as possible children are introduced to this mandatory prayer order so that later when they grow up they will not feel awkward with the command to pray and are more motivated to always guard it not as an obligation but as a human need for God. In language, prayer is prayer. Meanwhile, in terminology, prayer is a series of worship in the form of movements and reading certain pronunciations that begin with takbiratulihram which includes intentions and ends with greetings (Ali Abdullah, 2016: 2).

According to Al-Hadad (2012: 83), he explained that "Prayer is a very fundamental element in Islam, the core of all forms of worship, as well as an illustration of the devotion of creatures to their Creator. Given the importance and basic meaning of prayer in Islamic law, prayer must be taught as early as possible to children, so that they understand the true meaning and function of prayer. In addition, children should get used to running it. At the same time to instill in them an understanding that prayer is an obligatory worship for every Muslim. Furthermore, according to Fadlillah&Khorida (2013) teaching children to pray together will form children's religious attitudes, which can be instilled in children from an early age. The following is an example of the development of Islamic religious values in the aspect of prayer:

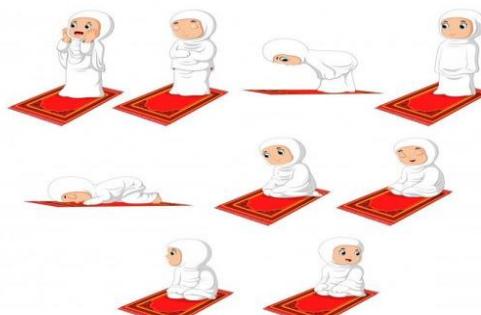


Figure 2. Prayers

Source: id.pinterest.com

Prayer is one of the goals of Islamic education, which in Islamic education aims to make students more diligent in worship and do good deeds and is the principle of Islamic education, namely carrying out the commands of Allah SWT and Rasulullah SAW. This is in line with the functions and objectives of religious education as stated in PP RI No. 55 of 2007, namely that the function of religious education is to form Indonesian people who believe and are devoted to God Almighty and have noble character and are able to maintain peace and harmony in inter and inter-religious relations (in AinulHasanah, 2018: 24). Prayer is a very important worship. Because prayer is one of the

pillars of the pillars of Islam, which is a worship aimed at Allah SWT. Besides that, Prayer is also a form of worship related to the universal relationship between humans and God. It means anything that anyone can do, anytime and anywhere without being affected by certain geographic, cultural and historical locations.

Observations before being given treatment on the aspect of prayer with the number of subjects 16 children, 2 children 12.5% BSH category, 6 children 37.5% MB category, 8 children 50% BB category. While the observation after being given prayer treatment, there are 1 child 6.25% in the BSB category, 5 children in the 31.25% in the BSH category, 6 children in the 37.5% in the MB category, and 4 children in the 25% in the BB category.

Based on the explanation above, it can be concluded that youtube social media has an influence on the development of children's Islamic religious values, it can be seen in the prayer aspect that developed after being given treatment in the form of youtube social media in group B1 TK IdhataPalu.

3. Aspects of Hijaiyyah Letter Recognition

It is very important to develop religious values in children from an early age, so that children can know about the hijaiyyah letters, good and bad attitudes, right and wrong, honest, patient, sincere, disciplined, responsible, grateful, respecting elders, loving the younger, politeness, and can recognize the attributes of God (Nurhayati et al., 2021).

Hijaiyyah letters are a collection of Arabic letters totaling 29 letters. These letters are used in the Qur'an and are known today. The word letter comes from the Arabic word harf or letter. Arabic letters are also called hijaiyyah letters. The word hijaiyyah comes from the verb hajja which means spelling, counting letters, reading letter by letter. Hijaiyyah letters are also called tahjiyyah letters. The hijaiyyah letter is also called the Arabic alphabet because it has a rule which is that the hijaiyya letter is pronounced starting from alif and ending in the letter yes. Therefore, the Hijaiyyah letter is recited every time Muslims in the world read the Qur'an. Learning and understanding hijaiyyah letters is the first step to reading the Qur'an (Gunawan in Nurhayati, et al 2022:2185). The following is an example of the development of Islamic values in the aspect of the introduction of hijaiyyah letters:



Figure 3. Introduction to Hijaiyyah Letters

Source: id.pinterest.com

According to Nurhayati (2022: 2184) "If religious values are not developed from an early age, in terms of reciting the Koran or introducing hijaiyah letters from an early age, it will affect children's lives in the future. Children will not be able to read the Qur'an or recite the Koran because they are not introduced to them from an early age. Religious values in early childhood are developed with the daily habituation of teachers and parents. In addition, the introduction in developing children's religious values can use methods or media. Furthermore, Mauliyah in Nurhayati, et al (2022:2186), the ability to recognize letters is the ability to do something by recognizing signs or characteristics of script marks in writing which are members of the alphabet that symbolize the sound of language.

Observations before being given treatment on the aspect of recognizing hijaiyyah letters with the number of subjects 16 children, 3 children 18.75% BSH category, 7 children 43.75% MB category, 6 children 37.5% BB category. While the observations after being given treatment with the introduction of hijaiyyah letters, there are 3 children 18.75% BSB category, 5 children 31.25% BSH category, 4 children 25% MB category, and 4 children 25% BB category.

Based on the explanation above, it can be concluded that youtube social media has an influence on the development of children's Islamic religious values, seen in the aspect of recognizing hijaiyyah letters that developed after being given treatment in the form of youtube social media in group B1 TK IdhataPalu.

CONCLUSIONS AND RECOMMENDATIONS

Data before the treatment of ablution aspects BSH 12.5%, MB 43.75%, BB 43.75%, prayer aspects BSH 12.5%, MB 37.5%, BB 50%, and aspects of recognizing hijaiyyah letters BSH 18.75 %, MB 43.75%, BB 37.5%. After the treatment of ablution aspect BSB 12.5%, BSH 25%, MB 31.25%, BB 31.25%, prayer aspect BSB 6.25%, BSH 31.25%, MB 37.5%, BB 25%, and aspects of recognizing hijaiyyah letters BSB 18.75%, BSH 31.25%, MB 25%, BB 25%. The average of the three aspects observed before treatment in the BSH and MB categories was 56.25%, after treatment 72.92% in the BSB, BSH and MB categories. It can be concluded that there is an influence of YouTube social media on the development of children's Islamic religious values in the B1 group of Idhata Kindergarten in Palu. It is proven that there is an increase of 16.67% from the three aspects observed in the BSB, BSH and MB categories.

FURTHER STUDY

Based on the results of research conducted by researchers in Group B1 of Idhata Kindergarten Palu regarding the influence of YouTube social media on the development of children's Islamic religious values, the researchers would like to convey some suggestions to the parties involved, including:

1. Children: It is hoped that children will be more active in learning, especially in developing Islamic religious values through YouTube social media, so that the development of children's Islamic religious values is even better.

2. Teacher: It is hoped that teachers will be more creative in teaching children, especially in developing Islamic religious values.
3. Head of Kindergarten: Expected to provide support to educators to improve learning as an influential party and provide media or tools to develop aspects of child development, especially in terms of providing facilities and infrastructure in an effort to increase the development of children's Islamic religious values.
4. Other Researchers: It is hoped that the results of this study can be used as a reference or consideration in designing the same or different research related to the use of YouTube social media and the development of children's Islamic religious values.
5. Researcher: To broaden insight, skills and experience in teaching so that it becomes even better in the future, and is expected to be useful for others.

ACKNOWLEDGMENT

The researcher expresses his deepest gratitude to the honorable Mr. Prof. Dr. Ir. H. Mahfudz, MP, Chancellor of Tadulako University, Mr. Dr. Ir. AmiruddinKade, S. Pd., M. Si, Dean of the Faculty of Teacher Training and Education, Mrs. Dr. Nurhayati, S. Ag., M. Pd. I, as Chair of the Department of Education, Faculty of Teacher Training and Education, Mrs. Dr. AndiAgusniatih, M. Si, Coordinator of the Early Childhood Education Teacher Education Study Program, Faculty of Teacher Training and Education, for contributions and I hope this article is useful.

REFERENCES

Afiyah, A., Pratama, MM, & Nurhasanah, R. (2019). *Evaluation of Introduction to Wudhu Procedures in the Development of Islamic Religious Education through Picture Media in Group B in Ra Asiah Pekanbaru City*. *Golden Generation*, 2(1), 71. [https://doi.org/10.25299/ge.2019.vol2\(1\).3303](https://doi.org/10.25299/ge.2019.vol2(1).3303)

Al-Hadad, MahfudzSuhaimi. (2012). *Guiding Children Love to Pray*. Jakarta : Lintas Media.

Ali Abdullah. *Complete Prayer Guide According to the Guidance of Rasulullah SAW* (Yogyakarta: PT BentengPustaka, 2016), Cet I, p. 2

Ananda, R. (2017). *Implementation of Moral and Religious Values in Early Childhood*. *Journal of Obsession : Journal of Early Childhood Education*, 1(1), 19. <https://doi.org/10.31004/obsesi.v1i1.28>

Azizah, H. (2020). *Youtube Creative Content as a Source of Income Judging from Islamic Business Ethics (Case Study of Youtuber Kota Metro)* (Doctoral dissertation, IAIN Metro).

Fadlillah, Muhammad, and LilifMualifatuKhorida. (2013). *AUD Character Education*. Yogyakarta: Ar-Ruzz Media.

Fatchiyah, Lailatul. 2016. *Improving Learning Outcomes of RukunWudhu Materials Using Picture Card Media for Class 1 Students of Madrasah Ibtidaiyah Darussalam NgeprehSayungDemak for the 2015/2016 Academic Year*. Essay.

Hasanah, A. (2018). *Teaching Prayer to Children Through Demonstration Methods, Questions and Answers, and Habituation*. *Al Hikmah : Indonesian Journal Of Early Childhood Islamic Education*, 2(1), 14-28.

Huwaiddah, AI (2019). *The influence of the use of YouTube social media on student creativity in arts, culture and crafts subjects at SDN 1 NologatenPonorogo for the 2018/2019 academic year* (Doctoral dissertation, IAIN Ponorogo).

Judge, Lukman. 2012. *"Internalization of Islamic Religious Values in Forming Attitudes and Behaviors of Al Muttaqin Integrated Islamic Elementary School Students in Tasikmalaya City*. *Journal of Islamic Religious Education – Ta'lim* Vol. 10 No.1 – 2012

Language Center Dictionary Compilation Team. (2016). *Big Indonesian Dictionary Edition 3*. Jakarta: BalaiPustaka.

Law No. 20 of 2003. *Regarding the National Education System*. Jakarta: Ministry of National Education.

Ministry of National Education. (2003). RI Law No. 20 of 2003. *Regarding the National Education System*.

Mursid. (2015). *PAUD Learning Development*. Bandung: Rosdakarya Youth.

Noor, F., Mumpuni, RA, Amaliyah, A., & Laksmiawati, I. (2020). *Assistance of Working Moms on the Use of Youtube in Children*. Community: Journal of Communication and Information Technology, 12(1), 40-50.

Nurhayati, Amrullah, Fitriana, & Awalunisah, S. (2020). *The Storytelling Method Based on Local Wisdom on Moral Values of 5-6 Years Old Children*. 387(Icei), 393-397. <https://doi.org/10.2991/icei-19.2019.92>

Nurhayati, Dkk. (2019). *Improving Religious Values Through Demonstration Methods in Group B Pudjananti Indonesia Kindergarten Kalukubula*. Angewandte Chemie International Edition, 5(1), 1-9.

Nurhayati, et al. (2022). *Introduction of Hijaiyyah Letters through Picture Card Media for Children*. Obsession Journal. 6(3), 2183-2191.

Palupi, IDR (2020). *The Effect of Social Media on Early Childhood Intelligence Development*. Journal of Informal Education, 127-134.

Putra, A., & Patmaningrum, DA (2018). *The Influence of Youtube on Smartphones on the Development of Children's Interpersonal Communication Ability*. Journal of Communication Research, 21(2), 159-172. <https://doi.org/10.20422/jpk.v21i2.589>

Putra, GLAK (2019, February). *Utilization of Promotional Animation in Youtube Media*. In SENADA (National Seminar on Design and Architecture) (Vol. 2, pp. 259-265).

Ramli, Nurhayati, & Haruna, DM (2019). *Improving the Application of Islamic Moral Values to Children Through Demonstration Methods in Group B of Early Childhood Education NosararaPalu*. 5, 1-13.

Revita, D., & Hartati, S. (2020). *Implementation of Wudhu Worship Learning in Integrated Islamic Kindergarten Dar El-Iman 2 Padang City*. Pesona PAUD Scientific Journal, 7(1), 26. <https://doi.org/10.24036/108650>

Saputra, MA (2014). *Instilling Religious Values in Early Childhood at RA DdiAddariyah, Palopo City*. Al-Qalam: Journal of Religious and Socio-Cultural Research, 14. <https://doi.org/10.31969/alq.v20i2.190>

Sianipar, AP (2013). *The use of youtube among students*. Journal of Communication Science FLOW, 2(3), 1-10.

Sucipto, S. (2017). *Improved Understanding of How to Perform Wudhu through the Application of Demonstration and Simulation Methods in Elementary Schools*. Brilliant: Research and Conceptual Journal, 2(1), 25. <https://doi.org/10.28926;briliant.v2i1.21>

Sugiyono. 2015. *Quantitative, Qualitative, and R&D Research Methods*. Bandung : ALFABETA.

Sujiono, Y. (2012). *Basic Concepts of Early Childhood Education*. Jakarta: PT. Index

Suyadi, and MaulidyaUlfah. 2013. *Basic Concepts of Early Childhood Education*. Bandung: Rosdakarya Youth.

Wardani, A., & Ayriza, Y. (2020). *Analysis of Parental Obstacles in Accompanying Children Studying at Home During the Covid-19 Pandemic* *Journal of Obsession: Journal of Early Childhood Education*, 5(1), 772.<https://doi.org/10.31004/obsesi.v5i1.705>

Wati, R. (2019). *The Importance of Education for Humans*. , 8(5), 55.

Wijanarko. (2017). *Utilization of Youtube Web in PAI Learning*. Ganesha University Postgraduate Program E-Journal, Vol 4 of 2017.

Wiyani, NovanArdy, (2016). *Basic Concepts of Early Childhood Education*. Yogyakarta :Gava Media.

Yaya, K. (2012). *The Development of Kindergarten Children's Religious and Moral Values*. Bandung: PPPPTK TK and PLB Bandung.