A Phenomenological Study on Islamic Parenting in Introducing Worship to Early Childhood at Al-Munawarah Kindergarten

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Abstract

Parenting patterns for early childhood are very important because they affect the child's spiritual development. Good parenting patterns will have a positive impact on the child's growth. This study aims to see and analyze Islamic parenting patterns with the introduction of worship to children aged 4-5 years at Al-Munawarah Kindergarten. By using phenomenological research through a qualitative approach, it is hoped that this study will be able to describe the subjective experiences of individuals or groups in the context of Islamic parenting patterns. The results of this study are that (1) The model of parental role models as an illustration of early childhood in performing worship that children will prefer to imitate their parents or people around them. Because parents and teachers are models for them and children like to imitate and emulate them. In teaching role models, it is divided into two, namely consistency in worship and teach worship to young children directly. (2) Pattern fostering worship as religious tolerance for early childhood that parents at Al Munawarah Kindergarten who demonstrate tolerant and respectful attitudes. Parents give each other respect to their friends or neighbors so that early childhood children see firsthand the teachings given by their parents. Parents also give advice that focusing on worship is important and maintaining friendships of different religions is also important. In this case, religious differences can help their children develop the same attitude. Education carried out by parents at home, such as talking about diversity, can strengthen the values of tolerance. So, Islamic parenting is implemented through the example of parents/teachers in worship and fostering tolerance by showing respect in daily interactions, including towards followers of other religions.

Keywords: Islamic Parenting, Worship, Children, Kindergarten

Abstrak

Pola asuh orang tua pada anak usia dini sangat penting karena berpengaruh terhadap perkembangan rohani anak. Pola asuh yang baik akan berdampak positif bagi tumbuh kembang anak. Penelitian ini bertujuan untuk melihat dan menganalisis pola asuh Islami dengan pengenalan ibadah pada anak usia 4-5 tahun di Taman Kanak-kanak Al-Munawarah. Dengan menggunakan jenis penelitian fenomenologi melalui pendekatan kualitatif, diharapkan penelitian ini mampu menggambarkan pengalaman subjektif individu atau kelompok dalam konteks pola asuh Islami. Hasil penelitian ini adalah (1) Model teladan orang tua sebagai gambaran anak usia dini dalam menjalankan ibadah bahwa anak akan lebih suka meniru orang tua atau orang disekitarnya. Karena orang tua dan guru merupakan model bagi mereka dan anak suka meniru dan meneladani mereka. Dalam mengajarkan teladan terbagi menjadi dua yaitu konsistensi dalam beribadah dan mengajarkan ibadah kepada anak usia dini secara langsung. (2) Pola pembinaan ibadah sebagai toleransi beragama pada anak usia dini bahwa orang tua di Taman Kanak-kanak Al Munawarah yang menunjukkan sikap toleran dan hormat. Orang tua saling menghormati teman atau tetangga agar anak usia dini dapat melihat langsung ajaran yang diberikan oleh orang tua. Orang tua juga memberikan nasihat bahwa fokus pada ibadah itu penting dan menjaga persahabatan antar agama juga penting. Dalam hal ini, perbedaan agama dapat membantu anak-anak mengembangkan sikap yang sama. Pendidikan yang dilakukan orang tua di rumah, seperti membicarakan keberagaman, dapat memperkuat nilai-nilai toleransi. Jadi, Pola asuh Islami diterapkan melalui keteladanan orang tua/guru dalam beribadah dan pembinaan toleransi dengan menunjukkan sikap hormat dalam pergaulan sehari-hari, termasuk kepada pemeluk agama lain.

Kata Kunci: Metode, Pola Asuh Islami, Ibadah, Anak, Taman Kanak-Kanak

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BACKGROUND

Age 4-5 years is one of the critical cognitive and emotional development phases in children, where they begin to understand the world around them and form habits that will last a lifetime (Guerrero et al., 2024; Hidayah, 2012). One important aspect of early childhood education is the introduction of worship (Anwar et al., 2022; Rhyner, 2009). In Islam, character building and religious education from an early age are highly emphasized (Asmuki & Aluf, 2018; Lin & Jiang, 2023; Sudrajat, 2011). Introduction to worship such as prayer, reading the Quran, memorizing daily prayers, getting to know Allah and the Prophet's sirah to practicing fasting are very basic things that children must know. (Lessy et al., 2022; Zaenal Abidin MZ, 2019). Family and the immediate environment play the main role and play an important role at this stage (Wulandari & Kurniawan, 2020). At the age of 0-6 years, children enter the golden age or also called the golden age. During this period, children will easily receive all stimuli and information (Kunze, 2010; Mimin, 2023). According to neurological studies, when a child is born, the baby's brain contains 100 billion neurons that are ready to make connections between cells during the first year. This is also confirmed by Fasli Jalal in the Uce journal (Uce, 2008) around 50% of human intelligence capacity occurs in children aged 4 years, while 80% has occurred when they are 8 years old.

This rapidly developing child's sensitivity requires stimulation of all aspects of development in children (Lutz et al., 2024). One aspect that needs to be developed properly is the aspect of religious and moral values. To create this aspect, what must be done is habituation. Habituation is the process of forming attitudes and behaviors that are relatively permanent and automatic through a repeated learning process (Muspiroh, 2018). Among the figures who must instill good behavior in children are fathers and mothers. These two figures are figures who always interact intensively with children, so that the behavior of these two figures also becomes a reference for character formation according to daily behavioral habits (Istiyati et al., 2020). The father as the head of the family should guide and educate the members of the family. Stefana et al., (2024) explained that the father is one of the figures who plays a role in the family. The family consists of parents, namely the father and mother, so it is necessary to confirm that in educating, caring for and teaching, it is not only the mother's job, but the father also has a very important role for the child.

Parenting patterns that start with good habits also require cooperation between father and mother. Among the good habits that can be instilled in children to support the formation of Islamic character and morals are waking up as early as dawn, praying regularly in congregation, reading the Koran regularly, listening to Islamic stories, teaching children to always be grateful to Allah SWT and other habits such as father and mother monologues with children. Good habits can produce positive changes (Anisah, 1997). When habits and goals are in harmony with each other, they can go hand in hand and influence actions (Navarro-Cruz et al., 2023). This habit is also carried out together with parents who become role models for children.

According to (Suciati, 2015) one of the ways that we can do to introduce worship to children is to introduce prayer to children through storytelling activities. This can be done by telling light stories of previous prophets about how they performed prayer. For example, like the Prophet Ibrahim AS who was obedient to Allah. Teach short and easy-to-read daily prayers by using picture cards or posters that show these prayers with pictures that attract children's attention. Practice regularly by including prayer in their daily activities. Read the Quran together. This can be done by reading short letters from the Quran such as Al-Fatihah or Al-Ikhlas. Invite children to sit together and read attentively, then explain the simple meaning of the letter. Use an illustrated children's Quran or an Islamic story book containing verses from the Quran (Darwin et al., 2018).

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In this sophisticated era of globalization, the application of technology in education and the application of worship to children is also one of the things we can do for the approach process (Paetsch et al., 2023). Collingridge et al., (2024) developed a theory of multimedia learning in a book first published in 2001 which emphasized that "the combination of text, images, and audio can enhance understanding and retention of information." The use of digital applications and platforms to teach children worship is certainly not a foreign thing for us or parents today. This approach has also become very and increasingly popular. This includes prayer applications, prayer tutorial videos, songs and Islamic-based educational games. In addition, a study shows the effectiveness of Islamic educational applications in teaching prayer and prayer to children that we can use, namely the " Muslim Kids Series " or " Quran Companion " application which can influence children's understanding of worship (Al-Rumkhani et al., 2016).

On the other hand, the failure of families to develop positive character at an early age has the potential to produce individuals who are not good in adulthood (Wati & Sundawa, 2018). The decline in moral values in Indonesia is an impact of COVID-19 which has a wide impact on all fields. In this case, education is the main focus. However, in distance learning, aspects of religious education that emphasize daily morals are often neglected (Asmuki & Aluf, 2018). Children often involve electronic devices or gadgets in their activities. The lack of parental knowledge in accompanying children in filtering the positive and negative effects of gadgets is the main cause. Since the pandemic, gadgets have become an inseparable part of people's daily lives, including children. Therefore, parents need to be aware of the negative impacts caused by the use of gadgets (Cahyono, 2016).

This certainly must have a balance between the use of technology and direct interaction with parents. Too much screen time can affect the social and emotional development of children to be less good, such as addiction, sleep disturbances, meal schedules and so on. By combining technology as a tool in the process of introducing worship, forming a real and interactive worship experience, parents can ensure that children not only learn about worship but also feel the warmth and meaning of the practice in the context of their daily lives (Br. Manik et al., 2024).

Based on observations in Plalangan village, some early childhood children show various behaviors. Some tend to be quiet when playing, some often speak loudly and rudely with their friends, and some have more mature behavior such as speaking in an adult style, greeting, and diligently performing prayers and reciting the Koran without being told. This behavior is influenced by their daily environment, especially family. Therefore, it is important to instill good moral values in early childhood as a foundation for their lives.

In a harmonious family, there is a unique process of internalizing morals that covers a limited time due to the heavy workload. (Khoeroh & Hafsah, 2023). However, they still maintain strong moral values as the main focus in their daily lives. (Kuswanto, 2015). Their goal is to educate good and responsible individuals, so that a positive tradition is created in family moral education. In Islamic parenting patterns, instilling the values of faith is an important thing and the process of instilling it has an authoritarian nature from both parents. This means that the education of divine values is something that cannot be compromised in Islamic parenting patterns. Children who are accustomed to being educated from a family environment with a high level of religiosity and upholding noble and moral values are easy to shape and become the character of the child. Islam and parenting patterns have a very strong relationship in producing an Islamic generation.

Based on the results of research conducted by Diana Baumrind (1971, 1966b; Baumrind & Black 1967 in (Simone et al., 2009) on a number of families with preschool children, four types of parenting

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patterns were obtained, including: authoritarian, permissive , authoritative and neglecting . This parenting pattern is a parenting pattern from a Western perspective. In a true Islamic perspective, the four types of parenting patterns found are contained implicitly in Islamic teachings, for example in educating children to perform the five daily prayers when they reach the age of seven and when they reach the age of seven. If you have to use physical punishment, then you should give appropriate, targeted and controlled punishment. This is based on the hadith of the Prophet Muhammad SAW: "Order your children to pray at the age of 7 years and beat them (but do not injure) at the age of 10 years if they do not pray" (HR Al-Hakim and Abu David).

Each parenting style has a different influence on the behavior and morals of children. Parents also really need to pay attention to the emotional and development of children and maintain good communication with their children. Flexibility in parenting is also important because each child has unique and different needs. Parents hold the responsibility and important role in educating children before they enter a wider environment. So the process of habituation and internalization of the application of good worship for early childhood needs to be emphasized more deeply by parents to form Islamic character in children and become a good habitat for them in the future.

RESEARCH METHOD

This study uses phenomenological research with a qualitative approach. Phenomenological research is a qualitative research approach that aims to understand and describe the subjective experiences of individuals or groups in a particular context (Faisal, 1982; Sugiyono, 2019). This approach was chosen to understand the essence and meaning of parents' lived experiences in implementing Islamic parenting styles for early childhood at Al-Munawwarah Kindergarten. This phenomenological research, within the context of Early Childhood Education (PAUD), focused on exploring the subjective experiences of parents as the primary actors in the child-rearing process.

The research location was selected at Al-Munawwarah Kindergarten, considering that this institution implements an Islamic educational approach integrated with the national curriculum. 5 parents were selected through purposive sampling, with the criteria being that they had children aged 4-5 years who actively attended Al-Munawwarah Kindergarten and were willing to fully participate in the research process. The selection of participants was based on the consideration of achieving data saturation in qualitative research.

Data collection was conducted through three main, complementary techniques. First, in-depth interviews using a semi-structured interview guide developed based on the research focus. Interviews were conducted face-to-face and lasted 60-90 minutes for each participant. Second, participant observation was conducted in a natural setting to observe parent-child interactions in daily parenting practices. Third, the documentation study included analysis of parents' diaries, photos of activities, and other supporting documents relevant to the research focus.

The data analysis process followed Moustakas' phenomenological analysis method, which consists of several systematic stages. The initial stage is the epoche, where the researcher recognizes and suspends all preconceived notions and assumptions regarding the phenomenon being studied. Next, phenomenological reduction is carried out by identifying and coding significant statements from interview transcripts and field notes. The next stage is clustering and thematization, where meaningful statements are grouped into broader thematic units. From these groupings, a textural description of the participants' experiences and a structural description of how those experiences were experienced are

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developed. The final stage is the synthesis of meaning, where the essence of the participants' collective experiences is formulated into the research's core findings.

To ensure data validity, validity checks were conducted using several techniques. Source triangulation was conducted by comparing data from various participants, while method triangulation was conducted by comparing interview results, observations, and documents. Member checking was conducted by confirming data interpretations with participants, and peer debriefing was conducted through discussions with colleagues competent in qualitative research. An audit trail was also conducted, documenting the entire research process in detail and systematically.

This study adhered to ethical aspects of research through the informed consent process, participant confidentiality, and the principle of voluntary participation. Data analysis was supported by a comprehensive literature review of various national and international sources relevant to the research topic. Through the application of this comprehensive methodology, it is hoped that the research will produce in-depth, credible, and meaningful findings in understanding the phenomenon of Islamic parenting in early childhood.

RESULT AND DISCUSSION

Exemplary Parental Models as Illustrations for Early Childhood in Performing Worship

According to (Hamjah et al., 2020) examples, stories, habits, and experiences are all ways that can be used to teach children. Meanwhile, according to Abdullah Nasih Ulwan in (Syukri, 2015) revealed several influential strategies for early childhood education, including examples, habits, advice, attention, and punishment. Parents or educators who are aware of the importance of helping and guiding their children to achieve their goals will have an impact on the mental, spiritual, moral, and social development of the child. Exemplary behavior is an example that can be followed by others. Muspiroh, (2018) stated that basically, humans really need role models and role models who can guide them to the path of truth that explains how to practice the law of Allah SWT.

Children will prefer to imitate their parents or people around them. Because parents and teachers are models for them and children like to imitate and emulate them (Stefana et al., 2024) . Therefore, role models are among the most important methods in educating both children and adults. More influence is obtained from practical things than theoretical ones. The most important thing is where practice and theory must support and complement each other. Early childhood will not be able to fulfill the principles of goodness and the main points of education if they do not see their educators and parents as moral role models. This is regardless of how much effort is planned for their good and how pure their nature is. Muhammad, who was sent by Allah SWT to convey the message to humans, had high spiritual, moral, and intellectual qualities (Syarif & Idris, 2018).

Parental role models are very important in the formation of early childhood character, including in building worship habits. Children at an early age tend to imitate the behavior of those around them, especially parents, who are the first and closest figures to them. Here are some examples of how parental role models can be a positive illustration for children in carrying out worship:

Consistency in Worship

Consistency in Worship is the most important thing. Where parents who consistently perform prayers on time, read the Qur'an, or other worship will be seen and emulated by children. Children who see parents diligently worship will be encouraged to imitate and feel that worship is an important part of

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everyday life. Consistency in worship in early childhood is very important to form positive habits and strengthen their spiritual foundations from an early age. Although children at this age may not fully understand the concept of worship in depth (Indarmawan et al., 2014).

In this study, early childhood children in Al Munawarah Kindergarten that their parents started by introducing worship in a simple and fun form. For example, invite children to join in praying, listen to the reading of short verses from the holy book, or follow the movements of prayer. Children tend to imitate the behavior of their parents, so by often seeing their parents worship, they will find it easier to imitate them. Parents also create an environment that supports worship. Parents provide a special comfortable space for praying or reciting the Koran. An organized environment will help children feel that worship is an important part of everyday life. In this case, the researcher interviewed the parents of one of the early childhood children in Al Munawarah Kindergarten as follows: "In providing consistent teaching, as a parent, I set an example in everyday life. Telling about the goodness and pleasure that will be obtained from worship, and telling the punishment in Islam if he intentionally likes to leave obligatory worship. Inviting him to worship together. Regarding praying, thank God, he does it without any coercion, he even feels sad if he accidentally misses prayer time, for example because he falls asleep, but when it comes to reciting the Koran, he needs a lot of persuasion so that he does it regularly." (Interview with RB as a parent at Al Munawarah Kindergarten on August 26, 2024)

Consistency in worship in children is an important aspect in the formation of their religious and moral character. Getting children used to being consistent in worship is not only about routine, but also about instilling values of faith from an early age. Children tend to imitate what they see from their parents. By showing a good example in worshiping consistently, children will find it easier to follow the habit. Consistent Worship refers to the concept of consistency in the implementation of continuous worship, both in terms of quantity and quality. In the context of religion, especially Islam, consistency of worship is an important aspect in getting closer to Allah and achieving His pleasure (Agus et al., 2023). Consistency of worship begins with sincere and sincere intentions solely for the sake of Allah. Straight intentions will make it easier for someone to continue to carry out worship, even in difficult or busy circumstances.

In addition to quantity, the quality of worship is very important. For example, in prayer, in addition to maintaining the number of rakaat, the quality of devotion is also a priority. Consistent worship is not only about how often it is done, but how deep the spiritual connection is felt. The Prophet Muhammad SAW was known to be very consistent in worship, both in easy and narrow circumstances. He gave an example of the importance of worship that is carried out continuously, even if it is little, as in the hadith: "The deeds most loved by Allah are those that are done continuously, even if they are little." (HR. Bukhari) (Syarif & Idris, 2018).

Spiritual beliefs must be reflected in real actions (Hamjah et al., 2020). It is not enough to just believe in or have spiritual principles, but it is also important to practice them in everyday life. Consistent spirituality means that a person's actions and behaviors do not conflict with the spiritual values or beliefs they hold. This helps create personal integrity and inner balance. Along with spiritual development, a person is expected to experience changes in the way they think, act, and relate to others. This theory sees that these internal changes must be followed by external changes in social interactions including in early childhood (Liu et al., 2023).

Teaching Early Childhood Worship Directly

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Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 137 of 2014 Concerning National Standards for Early Childhood Education In Article 7 Paragraph 5, 2014 that achieving optimal child growth and development requires the involvement of parents and adults and access to quality PAUD services. According to (Munastiwi, 2015) that the process of early childhood education does not only rely on teachers or PAUD institutions, but also requires active participation from parents and adults in the child's environment. In addition, PAUD services provided must be of quality, covering various important aspects for child development, such as health, nutrition, and education that are in accordance with the stages of child development. This regulation emphasizes the importance of synergy between home, school, and environment in supporting the growth of early childhood holistically, both in terms of physical, emotional, social, and intellectual.

The above context is also the same as the way of worship for early childhood. Where parents in Al Munawarah Kindergarten as real figures in everyday life must have the best integrity and service to foster a sense and belief in worship for early childhood. Optimal growth of children's worship is highly dependent on parental involvement, because they are role models and main directors in the formation of religious values from an early age. With the involvement of parents who are attentive and consistent, children will more easily grow up with a solid understanding and habit of worship, which will eventually become part of their identity until adulthood.

Based on the results of the study at Al Munawarah Kindergarten , parents provide stimulation in the aspects of religious and moral values, especially the habit of worship carried out by parents directly. The stimulation provided includes invitations, exercises, advice, songs, stories and role models in the worship of shaking hands, giving alms, saying and responding to greetings, ablution, prayer, memorization, dhikr, saying thayyibah sentences and religious materials. This is in accordance with what was said by (Koşkulu-Sancar et al., 2023) stimulation can be given in various simple and easy-to-do forms. Stimulation can be done in various ways, including through providing direct experience, namely through invitations, exercises, advice, songs, stories and role models by involving the five senses.

The provision of stimulus will cause a child's response, the response will continue to appear or will disappear if given negative and positive reinforcement in the form of rewards and punishments. The behavior that appears from the habituation carried out by educators at Al Munawarah Kindergarten based on research data includes children knowing, knowing and performing worship, how to worship, children are encouraged and motivated to worship, maintain personal hygiene (thaharah), say prayers, know religious figures (prophets, angels, etc.). In line with the opinion of (Darmadi, 2015) that knowledge about Islamic teachings must be taught to children from an early age. The values of religious worship, especially worship, are important to be taught to early childhood because it is a basic foundation for children.

Researchers found various ways of parents in the field in teaching worship to early childhood at Al Munawarah Kindergarten. Some parents introduce religion to early childhood by inviting imaginative thinking. Imaginary thinking in early childhood is a process in which they use their imagination to understand and explore the world around them. This often involves pretend play, a small example where children pretend to be something or someone different, such as a doctor, astronaut, or a character from their favorite story. This activity is important for their cognitive and social development, as it helps them understand social roles, solve problems, and practice communication skills. In terms of worship, children are taught to think imaginatively, as if the children were small and positioned as weak creatures. One of the parents at Al Munawarah Kindergarten expressed his interview as follows: "Introducing God to children can also be done by inviting children to explore themselves and their surroundings. For

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example, by introducing the perfection of God through His creation. Such as inviting them to see the perfect shape of His hands and feet, see the high sky and see the big trees until they relate it to the nature of God who is Most Perfect. There are various ways, such as telling stories before going to bed or discussing it after evening recitation. Various ways, starting from telling stories about Islam to discussing together." (Interview with SL as a parent of a child at Al Munawarah Kindergarten on August 26, 2024).

Early childhood imaginative thinking about the oneness of God often involves simple and concrete understandings (Fleer, 2024). Early childhood children tend to use their imaginations to form understandings of abstract concepts (Rasmussen, 2024). Early childhood children imagine God as something very large and invisible, like a force that surrounds everything around them. They may think that God is everywhere, similar to the invisible but present air around them. associate God with the love and kindness they receive from their parents and the adults around them. In their view, God may be like a very good person who is always there to help and care for them.

Parenting Patterns of Worship as Religious Tolerance for Early Childhood

Parenting patterns carried out by parents in Al Munawarah Kindergarten by instilling the value of tolerance. Parents provide moral teachings as their children's worship in socializing with their friends, respecting friends of different tribes and religions is something that must be done. This has been widely designed by the government with the intention of concocting harmony between religious communities under the name of religious moderation. Religious moderation is a view and way of behaving. To overcome differences in tribe and religion and actions that can disrupt the unity of the Indonesian nation, religious moderation is very important. As a result, the values of religious moderation must be instilled as early as possible to the next generation.

Religious moderation is an approach that emphasizes balanced understanding, tolerance, and respect for differences in religious practice. It involves being open to the views and beliefs of others, and avoiding extremism or intolerance. In this context, religious moderation can refer to efforts to promote constructive interfaith dialogue, respect for human rights, and encourage cooperation between religious communities. It also includes rejecting extremism or acts of violence that may arise from religious disagreement. In the context of students, the government has prepared the concept of Pancasila students that must be carried out from an early age. In this context, national values have actually been widely narrated in the form of Pancasila student profiles formed by the Ministry of Education and Culture.

The profile of a Pancasila student can include understanding and practicing Pancasila values in everyday life, both in school and in society. Pancasila is the foundation of the Indonesian state which consists of five principles, namely Belief in the One Almighty God, a Pancasila student should have faith and respect for religious diversity. They respect the right of every individual to worship according to their respective beliefs. Just and Civilized Humanity, a Pancasila student is expected to have a fair attitude, respect human rights, and practice civilized behavior in their relationships with other human beings. Unity of Indonesia, Pancasila students must understand and apply the spirit of unity in everyday life. They appreciate the diversity of cultures, ethnicities, and languages in Indonesia. Democracy Led by the Wisdom of Deliberation/Representation, a Pancasila student should understand the importance of active involvement in democratic life, such as participation in deliberation activities, general elections, and voting. Social Justice for All Indonesian People, a Pancasila student must be sensitive to social problems and strive to contribute to creating social justice, including in terms of wealth distribution and educational opportunities.

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In the context of education, Pancasila students are also expected to have a spirit of knowledge, love the truth, and respect their teachers and colleagues (Wiyani, 2023) . They must also be able to think critically, creatively, and communicate well. It is important to remember that understanding and practicing Pancasila values should not only be limited to theoretical understanding, but also reflected in everyday behavior and actions, both at school and in the general public.

Based on this study, parents at Al Munawarah Kindergarten showed tolerant and respectful attitudes. Parents respect each other and neighbors so that young children see firsthand the teachings given by their parents. Parents also give advice that we focus on worshiping is important and maintaining friendships of different religions is also important. In this case, religious differences can help their children develop the same attitude. Education provided by parents at home, such as talking about diversity, can strengthen the values of tolerance. Tolerance in young children is very important and can be influenced by teachings from parents. Here are some ways parents can teach tolerance to their children (1) Be an Example: Children often imitate the behavior of adults. Show tolerance in everyday interactions. (2) Open Discussion: Invite children to discuss differences and why it is important to respect others who may be different from them. Talk about cultural diversity, religion, and outlook on life. (3) Direct Experience: Involve children in various activities that introduce them to various cultures and backgrounds. This could include attending festivals, reading books about diversity, or interacting with friends from different backgrounds. (4) Empathy Education: Teach children to understand the feelings of others. Give them opportunities to talk about their own feelings and help them understand the feelings of others in different situations. (5) Social Skills: Teach children social skills such as speaking politely, listening well, and respecting the opinions of others. This helps them interact well in diverse environments. (6) Positive Follow-up: Give praise and encouragement when children show tolerance and empathy. This will motivate them to continue being positive.

With this approach, parents can help their children develop an attitude of tolerance that will be useful throughout their lives. Tolerance in early childhood refers to a child's ability to appreciate, understand, and accept the differences around them. This includes differences in culture, religion, race, and even personality. At an early age, tolerance can be taught through everyday activities such as sharing, cooperating, and talking about differences in a positive way. Tolerance education is important for building harmonious relationships in the future and helping children develop into empathetic and open individuals. Teaching tolerance from an early age can help children develop empathy, openness, and a positive attitude towards diversity, which are essential for a harmonious social life.

CONCLUSION

The model of parental role models as an illustration for early childhood in performing worship that children will prefer to imitate their parents or people around their environment. Because parents and teachers are models for them and children like to imitate and emulate them. In teaching role models, it is divided into two, namely (1) Consistency in Worship Where parents in Al Munawwarah Kindergarten who consistently perform prayers on time, read the Qur'an, or other worship will be seen and emulated by children. Children who see parents diligently worship will be encouraged to imitate and feel that worship is an important part of everyday life (2) Teaching Early Childhood Worship Directly. Where parents provide stimulation on aspects of religious and moral values, especially the habit of worship carried out by parents directly. The stimulation provided includes through invitations, exercises, advice, songs, stories and examples in worship of shaking hands , giving alms, saying and responding to greetings, ablution, prayer, memorization, dhikr, saying thayyibah sentences and religious materials.

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Parenting patterns of worship as religious tolerance of early childhood that parents in Al Munawarah Kindergarten who show tolerant and respectful attitudes. Parents give each other respect to their friends or neighbors so that early childhood children see directly the teachings carried out by their parents. Parents also give advice that focusing on worship is important and maintaining friendships of different religions is also important. in this case religious differences can help their children develop the same attitude. Education carried out by parents at home, such as talking about diversity, can strengthen the values of tolerance. This study was limited to one kindergarten with homogeneous characteristics. For further development, it is recommended to expand the sample to include participants in various school types and age groups, as well as conduct longitudinal research to understand the long-term impact of parental role models.

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