

Received: 9 Maret 2026 | Accepted: 5 April 2026 | Published: 10 Juni 2026

RELIGIOUS AND COGNITIVE DEVELOPMENT IN CHILDREN AGED 6–12 YEARS

¹ Siti Nuraini, ² Salami Mahmud, ³ Miftahuljannah, ³ Zulfatmi

^{1,2,3} Ar-Raniry State Islamic University (UIN)

Corresponding email: sitinurainii2021@gmail.com

Abstract

Religious and cognitive development in children aged 6–12 years are fundamental aspects that influence one another in the process of character formation and moral understanding. At this stage, children enter the concrete operational stage according to Piaget's theory, which is characterised by the ability to think logically, a reduction in egocentrism, and an improvement in the ability to classify and understand cause-and-effect relationships. These developmental characteristics play a significant role in how children interpret religious teachings, which are generally still literal and concrete in nature. According to Fowler's theory of religious development, children of this age are at the Mythic–Literal Faith stage, where moral values and religious teachings are understood through stories, symbols and role models. Furthermore, moral development according to Kohlberg indicates that children begin to align their behaviour with social norms and authorities they regard as important. This interplay between cognitive and religious development highlights the importance of an approach to religious education that is appropriate to the child's stage of development. The use of concrete, narrative and applied learning methods is crucial to helping children understand religious concepts in a more meaningful way. Thus, an understanding of these developmental dynamics can support effective religious education strategies geared towards the long-term formation of moral values.

Keywords: *child development, cognition, religion, ages 6–12, religious education*

INTRODUCTION

Child development is a complex process involving various aspects, ranging from physical, cognitive and socio-emotional to spiritual or religious. Between the ages of 6 and 12, children enter a period known in psychological development as primary school age, a phase that has a significant influence on character formation and the understanding of life's values. This period marks the transition from early childhood to early adolescence, during which various new abilities begin to emerge and develop significantly. (Nurhakiki et al., 2024)

One of the most important aspects that develops during this phase is cognitive ability, which has a direct impact on how children understand moral and religious concepts. Therefore, exploring the relationship between cognitive

development and religious development in children aged 6–12 is essential to understanding the best way to provide religious education that is appropriate to their developmental capacity.

In Islam, the education and development of children's potential have been emphasised from an early age. Allah states in Surah An-Nahl, verse 78:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَا لَعَلَّكُمْ تَشْكُرُونَ

“And Allah brought you forth from your mothers' wombs knowing nothing, and He gave you hearing, sight and a conscience so that you might be grateful.”
(Surah An-Nahl: 78)

This verse indicates that the abilities to think, feel and understand develop gradually; therefore, education—including religious education—must be adapted to the child's developmental capacity.

From the perspective of cognitive development, Jean Piaget stated that children aged 6–12 are in the concrete operational stage. At this stage, children begin to demonstrate the ability to think logically, but their thinking still relies on concrete objects and direct experience. Children begin to understand the principle of conservation, are able to order objects according to specific criteria, and begin to understand other people's perspectives better than they did during the pre-operational stage. Nevertheless, their capacity for abstract thinking has not yet developed fully. This means that concepts of a symbolic, metaphorical or abstract nature are still difficult for children to grasp fully. Concepts such as justice, sin, reward or the existence of God are still interpreted literally and simplistically. This situation directly influences how children learn and understand religious teachings. (Telnoni, 2020)

Meanwhile, children's religious development also undergoes significant changes as their cognitive abilities develop. According to James Fowler, primary school-aged children are at the 'Mythic-Literal Faith' stage, where their understanding of religious teachings is still tied to stories, symbols and rules that are taken literally. Children understand religious stories as literal accounts without interpreting the deeper meaning behind them. They also begin to understand moral cause-and-effect relationships, such as the idea that good deeds will be rewarded and bad deeds will result in punishment.

This understanding is in line with Lawrence Kohlberg's view, which states that children of this age are in the early conventional stage of moral development, where moral rules are obeyed due to social demands and a desire to be accepted by those around them.

In the context of religious education, the Qur'an also emphasises the importance of guiding children in an appropriate and wise manner. As Luqman advised his son:

يُنَبِّئُ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ

“O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient in the face of whatever befalls you.” (Surah Luqman: 17)

This verse illustrates that religious education must be delivered gradually, wisely and in accordance with the child's abilities, including when they begin to understand moral concepts such as good and evil, and reward and sin. The link between cognitive development and religious development is evident in how children interpret their religious experiences. As concrete thinking still predominates, religious teaching needs to be delivered through practical and narrative methods, such as stories, parables, role-play, or worship activities involving tangible actions. Children will find it easier to understand religious values when these are presented in a form that is close to their everyday lives. For example, the concept of charity can be understood through activities such as sharing food or toys with friends. Thus, effective religious education at this stage is that which is able to link spiritual values with concrete activities. (Hasugian et al., 2023)

Furthermore, the religious development of children aged 6–12 is greatly influenced by their environment, particularly their family and school. Children learn a great deal from what they see and experience first-hand. The example set by parents in performing acts of worship, speaking kindly, showing empathy and practising moral values will form the basis of children's behaviour in their daily lives. The school environment also exerts a significant influence through learning activities, social interactions and religious practices incorporated into the school's daily routine. In other words, religious development at this age is not merely the result of cognitive understanding, but also of an intensive process of socialisation.

It is also during this period that children begin to actively ask questions about religious concepts which they find interesting or confusing. Questions

such as ‘Why do we have to pray?’, ‘Where is God?’, or ‘What happens after someone dies?’ arise as a sign of their deepening curiosity. These questions reflect a growing cognitive drive, as well as the child’s interest in understanding the world from a broader perspective. Although the answers to these questions are often abstract in nature, children still require explanations that are presented simply and linked to their real-life experiences. (Ekaningtyas, 2022) Religious education in primary schools plays a strategic role in helping children develop a balanced understanding and attitude towards religion. However, this task requires a pedagogical approach that is in line with the child’s stage of development. Teachers need to understand that religious education cannot be delivered through verbal instruction or rote learning alone, but must involve meaningful learning experiences. Children need to be encouraged to experience, practise and interpret religious activities first-hand. Therefore, an effective religious education curriculum must include learning activities that are concrete, interactive and contextual.

On the other hand, the understanding of religion that develops at this age forms an important foundation for spiritual development in the next stage. If, during this period, children have positive and meaningful religious experiences, they will find it easier in adolescence to enter the stage of abstract thinking, which enables a deeper understanding of religion. Conversely, negative experiences or explanations that are not suited to their cognitive capacity may leave children confused or even lead them to reject religious teachings in the future. It is therefore important for educators and parents to provide religious guidance that is empathetic, communicative and appropriate to the child’s world. (Saputra & Suryandi, 2021)

This introduction thus emphasises that religious and cognitive development between the ages of 6 and 12 are two aspects that interact with one another and are inseparable. An understanding of these two aspects forms the basis for the development of effective religious education strategies geared towards character building. Given the importance of this period as a time for the formation of moral and spiritual values, research into the relationship between cognitive and religious development is both relevant and necessary to strengthen holistic educational practices.

METHODOLOGY

This study employs a descriptive qualitative approach aimed at providing an in-depth description of the relationship between cognitive development and religious development in children aged 6–12 years. This approach was chosen as it enables the researcher to explore the phenomenon

of child development holistically and contextually, in line with the children's real-life experiences. The research focuses on understanding how children interpret religious values, how their thinking skills influence this process, and how the family and school environments play a role in providing religious stimuli.

Data collection was carried out through observation, in-depth interviews and a documentary study. Observations were conducted in primary school settings and at home to observe children's religious behaviour and interactions in the context of learning and daily life. Interviews were conducted with religious education teachers, parents and a number of pupils as key informants to obtain data on religious experiences, parenting styles and the teaching methods employed. Documentary research was used to examine the curriculum, textbooks, children's progress records, and relevant academic references, thereby ensuring that the data collected was more comprehensive and valid.

Data analysis utilised thematic analysis techniques, which encompassed the processes of data reduction, data presentation and drawing conclusions. Data from observations, interviews and documentation were categorised according to broad themes, such as cognitive development, religious understanding and the role of the environment. Data validity was strengthened through source and method triangulation to ensure the accuracy of the findings. Through this analysis, the study is expected to provide an accurate picture of the relationship between cognitive development and religious development in children aged 6–12 years, as well as its implications for religious education (Pali, 2000)

RESULTS AND DISCUSSION

The Relationship between Cognitive Development and Religious Understanding in Children Aged 6–12 Years

The cognitive development of children aged 6–12 plays a vital role in shaping the way they understand religious teachings and values. At this age, children are in the concrete operational stage according to Jean Piaget's theory of cognitive development. This indicates that their thinking has begun to be logical and structured, and that they are able to follow cause-and-effect sequences, yet they remain heavily reliant on direct experience and objects they can see or touch. As their capacity for abstract thinking has not yet fully developed, religious concepts of a symbolic, spiritual or metaphorical nature are

often interpreted literally. Consequently, cognitive development forms the primary foundation that influences how children receive, interpret and practise religious teachings in their daily lives. (Yuli, 2022)

At the concrete operational stage, children begin to understand the relationship between actions and their consequences. For example, when taught that doing good will bring rewards and doing wrong will bring punishment, children are able to link these concepts to their own experiences. They understand that hurting a friend is a bad deed that may result in a telling-off, whilst helping their parents is a good deed that brings praise. Thus, cognitive development enables children to understand religious concepts based on simple and straightforward moral principles. They are not yet able to grasp abstract values such as sincerity, intention, or the wisdom behind a command, but they are able to understand the basic rules associated with concrete experiences.

Furthermore, children's ability to reduce egocentrism begins to develop well during this age range. They no longer view the world solely from their own perspective, but begin to understand that other people also have different feelings, needs and perspectives. This development of empathy broadens children's ability to understand religious values that teach tolerance, mutual aid and mutual respect. In other words, progress in cognitive aspects also enriches their ability to internalise religious teachings relating to social relationships and prosocial behaviour.

When it comes to understanding the concept of God, children aged 6–12 tend to perceive God as a concrete figure with a physical form, such as a human or a giant creature residing in a specific place. This is to be expected, as children still have limitations in their ability to think abstractly. Consequently, explanations regarding God's attributes that are not physically visible often cause them confusion. Children can accept the idea that God is All-Seeing or All-Hearing, but their interpretation still draws on real-life experiences, as if God were watching over them just like a parent or teacher. At this stage, cognitive development shapes a simple theological understanding, which nevertheless forms the basis for a more mature abstract understanding during adolescence. (Pratiwi et al., 2025)

The relationship between cognitive development and religious understanding is also evident in the way children interpret symbols and rituals. At this age, children are able to follow the rules of worship well because they view them as routines or obligations that must be fulfilled. For example, they perform prayers, say grace before meals, or take part in religious festivals because they have been taught to do so and have become accustomed to these

practices. However, they do not yet have a deep understanding of the meaning and philosophy behind these rituals. Children will find it easier to accept and remember religious rituals that contain concrete elements, such as movements, specific objects, or a particular atmosphere. This indicates that cognitive development influences the extent to which children can understand the symbolic dimensions of worship.

Furthermore, the development of logic at the concrete operational stage helps children to understand religious stories more effectively. They are able to follow the plot, recognise characters, understand conflicts, and draw moral lessons from the stories. However, their understanding remains literal. For example, children will fully believe that all events in the story occur exactly as described in the narrative, without attempting to interpret the hidden meaning behind them. They may ask how miracles occur, how characters can speak to supernatural beings, or how major events can physically take place. This reflects how cognitive development serves as a tool that helps them understand religion through concrete and illustrative stories. (Novitasari, 2018)

The educational environment plays a major role in mediating the relationship between cognitive and religious development. Teachers and parents must adapt the way they convey religious teachings to the child's stage of development. Providing explanations that are too abstract will only confuse them, whilst giving concrete examples will help them understand more easily. For example, when teaching the concept of charity, teachers can ask pupils to share food or help a friend in need. Concrete activities such as these are more readily accepted by children.

This is in line with the words of the Prophet Muhammad (peace be upon him): *"Instruct your children to perform prayer when they are seven years old, and discipline them (if they neglect it) when they are ten years old, and separate their beds."* (Narrated by Abu Dawud)

This hadith indicates that religious education should be provided gradually in line with a child's development, rather than all at once.

Overall, it can be concluded that the cognitive development of children aged 6–12 years provides a fundamental framework that influences the way they interpret and internalise religious teachings. Religious understanding at this age is not yet abstract, but is strongly influenced by concrete experiences, stories, role models and the religious practices they engage in. Limitations in abstract thinking are not an obstacle, but rather a natural part of the developmental process that provides an opportunity for educators to deliver religious education in a gradual and age-appropriate manner. As cognitive

development matures, religious understanding will also evolve towards a more reflective and profound level.

The Role of the Environment in Shaping Children's Religious Identity

The environment plays a vital role in shaping the religious development of children aged 6–12 years. At this stage, children are in the concrete operational stage of cognitive development, during which they learn through direct experience, observation and social interactions in their daily lives. As children's capacity for abstract thinking is not yet fully developed, the environment provides a powerful stimulus in shaping their religious understanding, attitudes and practices.

Allah SWT emphasises that every human being is shaped by the values and examples provided by those around them. This is in accordance with His words:

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are angels who are stern and severe, so that disobey Allah in what He has commanded them, and they do as they are commanded

"O you who believe, protect yourselves and your families from the Fire of Hell..." (Surah At-Tahrim: 6)

This verse indicates that families bear a great responsibility to provide education, set a good example, and foster a conducive religious environment, so that children may grow up with strong religious values.

The environments in question include the family, school, peers and the wider community. The interactions that take place within each of these environments help to shape the moral concepts, values and religious behaviour that form the basis for a child's spiritual development in subsequent stages. The family is the first and most influential environment in a child's religious development. Parents act as the primary role models whom children observe and emulate. Worship practices, the way they speak, their attitude towards others, and how parents resolve conflicts will be observed by children and internalised in their behaviour. Between the ages of 6 and 12, children still rely heavily on authority figures to determine what is right and wrong. When

parents demonstrate consistent exemplary behaviour—such as performing religious practices on time, being honest, and treating others with respect—children will learn that these values form part of religious teachings that must be followed. Conversely, if there is inconsistency between parents' words and actions, children may experience moral confusion and find it difficult to understand religious values correctly. (In addition to setting a good example, communication patterns within the family also influence a child's religious development. Children who are encouraged to discuss moral values, ask questions about religious stories, or express their feelings regarding religious experiences will find it easier to develop a healthy spiritual understanding. Open communication helps children link concrete experiences to religious values. For example, when a child asks why they must pray, parents can provide a simple explanation relevant to everyday life, so that the child understands the purpose of prayer in a more meaningful way. In families that allow children space to ask questions and discuss matters, the development of religious identity tends to be stronger compared to families that adopt an authoritarian approach without clear justification.

The school environment also plays a vital role in shaping children's religious understanding. During primary school, children spend a great deal of time with their teachers and peers. Teachers, particularly those teaching religious education, become the second figure of authority after parents. The way teachers teach, conduct themselves and interact with pupils will influence children's understanding of religious values. Teaching methods that utilise stories, practical activities, educational games and the practice of collective worship can strengthen children's understanding of religious teachings. Through activities such as congregational prayer, communal prayer, the ' ' (a religious study group) or the celebration of major religious festivals, children learn not only concepts but also concrete religious practices. These experiences are vital because children at the concrete operational stage find it easier to grasp religious values through real-life activities rather than mere theory.(Astriya Baiq Roni Indira, 2024)

In addition to teachers, peers within the school environment also exert a significant influence. Between the ages of 6 and 12, children begin to expand their social circles and often imitate the behaviour of their peers. If their peer group encourages religious behaviour—such as reminding one another to pray, being honest, or helping friends—then children are likely to internalise these values. However, if their peer group displays negative behaviour such as lying or mocking others, children may experience a conflict of values. Therefore, supervision and guidance from teachers, as well as the fostering of a positive

school environment, are vital to ensure that children's interactions contribute to healthy religious development.

The wider community, including neighbours, religious leaders and religious activities in the neighbourhood, also help shape a child's religious identity. Children living in neighbourhoods with a strong religious culture tend to have greater opportunities to participate in religious activities, such as children's religious study groups, scripture recitation practice or celebrations of major religious festivals. These activities provide children with the opportunity to learn about their faith within a broader social context. Involvement in religious community activities also provides emotional experiences that strengthen a child's religious identity. For example, a child may feel proud when reciting a prayer in public or feel happy when taking part in religious events with their friends. Such experiences help to forge an emotional bond between the child and their religious identity.

It is not just the physical environment; the media and technology environment also plays a significant role in the modern era. Children aged 6–12 consume various forms of media, such as videos, games and educational apps. Positive content can help strengthen religious understanding, such as videos telling the stories of the prophets, animations about moral values, or apps for learning to read the holy scriptures. However, if children are not guided, they may be exposed to content that conflicts with religious values. Therefore, the role of parents and teachers in supervising media use is crucial. The use of media as a tool for religious education can be an effective strategy if carried out in a targeted manner.

Overall, the environment is a key external factor in shaping the religious development of children aged 6–12. Interactions between children and their environment shape their religious experiences, which in turn influence how they understand and practise religious teachings. The family environment, school, peers, the wider community and the media all contribute to creating an atmosphere that shapes children's religious character. As children's thinking at this age is still concrete and heavily influenced by direct experience, their religious development is highly dependent on the environmental stimuli they receive. A positive, consistent and supportive environment will help children develop into religious and morally upright individuals (Widiawati et al., 2018).

Implications for Religious Education in Primary Schools

The cognitive and religious development of children aged 6–12 has direct implications for how religious education should be designed and

implemented in primary schools. At the concrete operational stage, children possess the ability to think logically but are still limited to things that are tangible and can be observed directly. This necessitates that educators design religious education that not only conveys concepts verbally but also links them to concrete experiences and practical activities relevant to the children's lives. Religious education that is not adapted to the stage of cognitive development can lead to misconceptions, confusion, or the child's rejection of the values and teachings being conveyed. Therefore, an understanding of the stages of child development forms an important foundation for devising effective religious education strategies. (Aulia et al., 2023)

One important implication is the need to use concrete, experience-based learning methods. Primary school-aged children find it easier to understand religious teachings through practical activities, such as religious practices, educational games, simulations or social projects. For example, to teach the value of charity, it is not enough for teachers simply to provide a definition; they need to involve children in acts of sharing, such as collecting small donations or helping friends in need. Through direct experience, children can link religious concepts to real actions, making moral messages easier to remember and internalise. This experience-based learning method is also in line with the characteristics of children's moral development, as they are learning to understand the relationship between actions and their consequences.

In addition to a concrete approach, the use of stories is one of the most effective strategies in religious education. Stories about prophets, moral figures, or acts of kindness in everyday life can provide children with a tangible illustration of the religious values being taught. At the concrete operational stage, children are not yet able to grasp symbolic or abstract meanings in depth; therefore, stories containing a plot, characters and moral conflicts help them recognise lessons that can be applied in real life. Teachers need to select age-appropriate stories, use simple language, and incorporate clear moral messages so that they can be understood by children. Engaging storytelling techniques, such as the use of pictures, puppets, animated videos, or short plays, can reinforce children's recall of the religious values being conveyed (Astriya Baiq Roni Indira, 2024).

Habituation also plays a vital role in children's cognitive and religious development. As children of this age learn through repetition and routine, schools need to create an environment that fosters the habituation of religious values. Activities such as praying together before lessons, reading the holy scriptures at set times, praying in congregation, or exchanging greetings and

smiles every morning are forms of habituation that provide repeated experiences and strengthen children's religious identity. These habits are not merely mechanical routines, but must be accompanied by appropriate explanations so that children understand the purpose behind each action. In this way, habit formation can shape long-term religious character rooted in a correct understanding.

Furthermore, teachers need to explain concepts using language appropriate to the children's developmental stage. Abstract religious concepts, such as the concept of God, divine reward, or angels, should be explained through analogies or concrete examples that are relevant to the children's world. Language that is too philosophical or symbolic will only serve to confuse them, given that their capacity for abstract thinking has not yet fully developed. Teachers also need to create space for dialogue so that children can ask questions and express their opinions. Children aged 6–12 are extremely curious, so religious education must provide scope for exploration, discussion and the clarification of values. Through dialogue, teachers can offer appropriate guidance and prevent misunderstandings from arising.

A further implication is the importance of fostering collaboration between schools and families. As children learn largely through observation and interaction within the family environment, synergy between teachers and parents is vital to ensure that the religious values taught at school are consistent with those practised at home. Schools can implement programmes that involve parents, such as religious parenting seminars, family worship activities, or habit-forming projects carried out together at home. When the religious values taught at school are reinforced by consistent practice at home, children will develop a more stable and sustainable understanding of and behaviour towards religion. (Satriani, 2023) In addition to the family, the social and cultural environment must also be taken into account when designing religious education. Children live in a diverse society; therefore, religious education must provide space for them to understand the value of tolerance, appreciate differences, and uphold harmony. Teachers can encourage children to discuss cultural differences and religious practices using a simple, non-judgemental approach. Teaching tolerance at this age is crucial, as their mindset is developing towards an understanding of other people's perspectives. Religious education that focuses solely on doctrine without taking social context into account can hinder children's ability to develop an inclusive attitude.

The use of technology also has significant implications for religious education. Children of the current generation are familiar with digital media,

so teachers can utilise educational videos, religious learning apps, or other digital platforms as supplementary resources. Technology can help children understand religious concepts through engaging visualisations, educational games, or interactive simulations. However, the use of technology must be closely monitored to prevent misuse or the consumption of inappropriate content. The integration of technology into religious education can boost children's motivation to learn if implemented in a targeted manner. (Risnayanti & Keluanan, 2023)

In the context of education, the Qur'an emphasises the importance of conveying teachings in a wise manner and in a way that is appropriate to the learners' circumstances, as Allah says:

Invite to the way of your Lord with wisdom and good exhortation, and argue with them in the best manner. Verily, your Lord is best aware of those who have

strayed from His path'and He is best acquainted with those who are guided

"Invite (people) to the path of your Lord with wisdom and good instruction..." (Surah An-Nahl: 125)

This verse emphasises that the use of methods and media, including technology, must be carried out wisely, in a targeted manner, and in accordance with the developmental needs of children.

Overall, the implications of religious education for children aged 6–12 emphasise the importance of a concrete, contextual, dialogical and collaborative approach. Teachers should focus not only on the transfer of knowledge, but also on fostering meaningful religious experiences. By aligning teaching methods with children's stages of cognitive development, religious education can help shape a generation that not only understands religious teachings but is also able to internalise and practise them in real life. Through the right approach, religious education in primary school can serve as a strong foundation for children's moral and spiritual development during adolescence and adulthood. (Nursalum et al., 2025)

CONCLUSION

Cognitive and religious development in children aged 6–12 years are two interrelated aspects that influence the formation of their character and moral understanding. During the concrete operational stage, children

demonstrate developing logical thinking skills, though these remain limited to concrete, tangible matters. This influences how children understand religious teachings, with abstract spiritual concepts tending to be interpreted literally and concretely. An understanding of these developmental characteristics forms a vital foundation for educators and parents in providing appropriate religious guidance.

The family environment, school, peers and the wider community play a vital role in shaping a child's religious identity. Parental role modelling, teachers' teaching methods, and positive social interactions are the dominant factors that provide children with direct religious experiences. Through habit formation, dialogue and concrete experiences, religious values can be effectively internalised. Thus, religious development at this stage depends not only on cognitive abilities, but also on the quality of the environment, which provides consistent moral and spiritual stimulation.

An important implication of the relationship between cognitive and religious development between the ages of 6 and 12 is the need for religious education that is tailored to the child's stage of development. Religious learning must be concrete, practical and involve real-life experiences so that children can gain a deeper understanding of the teachings. Synergy between school and family is key to establishing a strong religious foundation for children. When religious education is approached appropriately and consistently, children will have a solid moral and spiritual foundation to face the next stages of their development.

REFERENCES

- Astriya Baiq Roni Indira, Z. (2024). THE ROLE OF PARENTS IN INSTILLING RELIGIOUS VALUES IN PRE-SCHOOL CHILDREN (AGED 4–6 YEARS) IN SANDIK BAWAH HAMLET, BATULAYAR DISTRICT, WEST LOMBOK REGENCY, IN 2023. In **Golden Age and Inclusive Education** (Vol. 1, Issue 1). Cendekia Citra Gemilang Foundation. <https://doi.org/10.61798/galon.v1i1.105>
- Aulia, Y., Wibowo, D., Azizah, A., Setyawardhana, R. H. D., & Dewi, N. (2023). A SURVEY OF POOR ORAL HYGIENE HABITS AND THE PREVALENCE OF MALOCCLUSION AMONG PUPILS AGED 10–12 YEARS. In *Dentin* (Vol. 7, Issue 3). Centre for Journal Management and Publication, Lambung Mangkurat University. <https://doi.org/10.20527/dentin.v7i3.10742>

- Ekaningtyas, N. L. D. (2022). Instilling Religious and Moral Values in Young Children Based on a Developmental Psychology Approach. In *Pramana: Journal of Research* (Vol. 2, Issue 1, p. 39). Mpu Kuturan Singaraja State College of Hindu Studies. <https://doi.org/10.55115/jp.v2i1.2642>
- Hasugian, N., Khairunissa, K., Bunaiya, D., & Pasaribu, R. (2023). Physical and Cognitive Development in Middle Childhood. In *Ta'rim: Journal of Education and Early Childhood* (Vol. 5, Issue 1, pp. 83–95). Kaimuddin Islamic Education Foundation Higher Islamic College, Baubau. <https://doi.org/10.59059/tarim.v5i1.954>
- Novitasari, Y. (2018). Analysis of Issues in 'Cognitive Development in Early Childhood'. In *PAUD Lectura: Journal of Early Childhood Education* (Vol. 2, Issue 1, pp. 82–90). Lancang Kuning University. <https://doi.org/10.31849/paudlectura.v2i01.2007>
- Nurhakiki, A., Is, B., Abdullah, & Munthe, M. Z. (2024). THE EFFECT OF PUZZLE GAMES ON COGNITIVE DEVELOPMENT IN 5–6-YEAR-OLD CHILDREN AT RA ASSIDDIQI AEK HITETORAS. In *Tarbiyah bil Qalam: Journal of Religious and Science Education* (Vol. 8, Issue 1). Al-Bukhary College of Tarbiyah, Labuhanbatu. <https://doi.org/10.58822/tbq.v8i1.189>
- Nursalum, R., Khadijah, K., & Rakhmawati, F. (2025). The Influence of Parental Discipline and Teacher Involvement on the Religious and Moral Development of Children Aged 5–6 Years at RA Al-Hikmah Namorambe. In **Aulad: Journal on Early Childhood** (Vol. 8, Issue 2, pp. 909–915). Universitas Pahlawan Tuanku Tambusai. <https://doi.org/10.31004/aulad.v8i2.1129>
- Pali, K. A. K. (2000). Research methodology. *Repository. Radenfatah.ac.id. VW Sujarweni. Yogyakarta: Pustaka Baru Press, 2014. Repository. Radenfatah.ac.id.*
- Pratiwi, W. R., Nurkhairah, & Kassaming. (2025). THE RELATIONSHIP BETWEEN PARENTAL ROLES AND THE ENVIRONMENT ON THE COGNITIVE DEVELOPMENT OF PRE-SCHOOL CHILDREN AT AISYIYAH I NURSERY SCHOOL, ENREKANG REGENCY, IN 202. In *Journal of Midwifery Science and Health* (Vol. 16, Issue 2, pp. 166–174). Bakti Utama Pati College of Health Sciences. <https://doi.org/10.52299/jks.v15i02.435>
- Putri, Y. F., Marlina, L., & Wulandari, Y. T. (2023). The Effect of Using Number Blocks on Cognitive Development in Children Aged 4–5 Years. In

Raudhatul Athfal: Journal of Islamic Early Childhood Education (Vol. 6, Issue 2, pp. 153–163). Raden Fatah State Islamic University, Palembang. <https://doi.org/10.19109/ra.v6i2.15503>

Risnayanti, R., & Keluanan, Y. H. (2023). The Role of PAK Teachers in Instilling Moral Values in Pupils Aged 7–12 Years. In *Journal of Evangelical Theology and Religious Education* (Vol. 1, Issue 2, pp. 26–38). Pratama Polytechnic, Purwokerto. <https://doi.org/10.55606/jutipa.v1i2.85>

Saputra, A. S. A., & Suryandi, L. S. L. (2021). COGNITIVE DEVELOPMENT OF YOUNG CHILDREN FROM A VYGOTSKYAN PERSPECTIVE AND ITS IMPLICATIONS FOR LEARNING. In *PELANGI: Journal of Islamic Thought and Research on Early-*(Vol. 2, Issue 2, pp. 198–206). IAI Muhammadiyah Bima. <https://doi.org/10.52266/pelangi.v2i2.582>

Satriani, S. (2023). Religious and Moral Values for Children Aged 4–6 Years: An Analysis of Recent Policies. In *Jurnal Obsesi: Journal of Early Childhood Education* (Vol. 7, Issue 5, pp. 5418–5426). Pahlawan Tuanku Tambusai University. <https://doi.org/10.31004/obsesi.v7i5.4979>

Telnoni, B. (2020). The Role of Christian Religious Education in Teaching Gender Equality to Young Children. In *Abdiel Journal: A Treasury of Theological Thought, Christian Religious Education and Church Music* (Vol. 4, Issue 2, pp. 167–179). Abdiel School of Theology. <https://doi.org/10.37368/ja.v4i2.153>

Widiawati, W. W., Karim, M. B., & Mayangsari, D. (2018). The Effect of Computer-Based Learning Media Using the Paint Application on the Cognitive Abilities of 4–5-Year-Old Children at Aisyiyah Bustanul Athfal 22 Balongpanggung Nursery School. In *Jurnal PG-PAUD Trunojoyo: Journal of Early Childhood Education and Learning* (Vol. 5, Issue 1, p. 10). University of Trunojoyo Madura. <https://doi.org/10.21107/jpgpau.v5i1.3845>

Yuli, Y. U. (2022). Analysis of Cognitive Development in Early Childhood in Ngabar Siman Village, Ponorogo. In **Taqorrub: Journal of Guidance, Counselling and Da'wah** (Vol. 3, Issue 1, pp. 64–78). Riyadlotul Mujahidin Islamic Institute (IAIRM). <https://doi.org/10.55380/taqorrub.v3i1.182>

