

Islamic Storytelling Method to Improve Disciplinary Behavior of Children Aged 5–6 Years at RA Al-Khairat Tamiang

Sumarni, Rahayu Dwi Utami, Mhd. Habibu Rahman

Abstract

The development of disciplinary behavior from an early age is an essential foundation for children's social-emotional development and their readiness to participate in social life. However, field conditions indicate that the disciplinary behavior of early childhood children at RA Al-Khairat Tamiang is still relatively low, attributed to the dominance of lecture-based learning processes that insufficiently engage children actively. This study aims to describe and analyze the improvement of children's disciplinary behavior through the implementation of the Islamic storytelling method for children aged 5–6 years at RA Al-Khairat Tamiang. The study uses a Classroom Action Research (CAR) design following the Kemmis and McTaggart model, conducted in two cycles, each consisting of three meetings. Research subjects were 20 Group B children (11 boys and 9 girls) at RA Al-Khairat Tamiang. Data collection was conducted through structured observation using an observation sheet containing five disciplinary behavior indicators: tidying up toys after use, sitting in the designated place, not being noisy during learning, disposing of waste properly, and following activities according to rules. Data analysis used a descriptive qualitative approach combined with percentage achievement calculations. The results show a significant improvement: in Cycle I, the average disciplinary behavior achievement reached 65%, which then increased to 95% in Cycle II – surpassing the established success indicator of 80% in the Developing as Expected (BSH) category. The Islamic storytelling method is proven effective as a learning strategy appropriate to early childhood characteristics in forming sustainable disciplinary behavior, operating through four interrelated mechanisms: narrative modeling, emotional engagement, spiritual motivation, and active participation.

Keywords: *Islamic Storytelling Method, Disciplinary Behavior, Early Childhood, Classroom Action Research, RA Al-Khairat Tamiang*

Sumarni

Early Childhood Islamic Education, Universitas Pembangunan Panca Budi, Indonesia

e-mail: sumarnilubis61@gmail.com

Rahayu Dwi Utami, Mhd. Habibu Rahman

e-mail: dwirahayu@dosen.pancabudi.ac.id, mhdhabiburahman@dosen.pancabudi.ac.id

3rd International Conference Epicentrum of Economic Global Framework (ICEEGLOF)

Theme: Cross-Sector and Cross-Disciplinary Strategies for Achieving the SDGS

<https://proceeding.pancabudi.ac.id/index.php/ICEEGLOF>

Introduction

Early Childhood Education (PAUD/ECE) plays a highly strategic role in building the foundational character, morals, and social skills of children that will serve as their lifelong capital. Among the various aspects of character that need to be developed from an early age, disciplinary behavior occupies a central position as a prerequisite for children's capacity to function effectively in their social environment. Discipline is not merely about rule compliance but encompasses the ability for self-control, behavioral regularity, and awareness of responsibility – the very foundation for children's future academic and social success (Shochib, 2010).

From a global perspective, international research consistently affirms the crucial importance of instilling discipline during early childhood. Duckworth and Seligman (2005) found in their longitudinal study that self-control capacity – the core of disciplinary behavior – is a stronger predictor of long-term academic achievement than intellectual intelligence (IQ). Mischel et al. (2011) in the landmark marshmallow test study demonstrated that preschool children's ability to delay gratification – a manifestation of self-discipline – correlates significantly with various positive adult outcomes, including academic achievement, health, and socioeconomic well-being. These findings provide a strong empirical foundation that investing in discipline formation from early childhood constitutes the most effective and long-term-impactful educational intervention.

In Indonesia, the urgency of early childhood discipline formation is increasingly recognized in the national education context. Law No. 20 of 2003 on the National Education System explicitly affirms that ECE aims to form children who are faithful, pious, noble-charactered, healthy, knowledgeable, capable, creative, independent, and democratic and responsible citizens – all qualities that require a strong disciplinary foundation. Utami et al. (2020) found that innovative learning approaches that actively engage children are far more effective in forming disciplinary behavior compared to conventional lecture-based approaches.

Field observations at RA Al-Khairat Tamiang revealed a significant gap between ideal goals and actual achievement. Initial observations showed that disciplinary behavior of children aged 5–6 years was very low: from 20 children observed, an average of only 25% demonstrated adequate disciplinary behavior across five indicators. Various recurring indisciplinary behaviors were identified: children frequently talking or being noisy during learning activities, not tidying up toys after use, not sitting in designated places, and not disposing of waste properly. This situation was exacerbated by a learning process dominated by one-way lectures in which children primarily sat and listened passively.

Britto et al. (2017) in their comprehensive review for *The Lancet* examining early childhood development in 136 developing countries affirmed that the quality of teacher-child interaction and the pedagogical approaches used in ECE institutions are the primary determining factors in forming children's socio-emotional competencies, including discipline. Their research specifically highlighted that child-centered learning approaches involving emotionally engaging learning experiences produce far stronger value internalization than instructive-verbal approaches – a finding directly relevant to the conditions at RA Al-Khairat Tamiang.

The Islamic storytelling method offers a highly promising pedagogical alternative to address these challenges. Islamic storytelling is a learning strategy that conveys moral and religious values through stories grounded in Islamic teachings – including stories of the Prophets, companions, and exemplary figures – in a manner that is engaging, emotionally resonant, and motivates children to internalize these values into daily behavior (Romawati, 2007). This approach harnesses the power of narrative as a character-formation medium recognized across cultures and civilizations throughout history. Mar and Oatley (2008) demonstrated through neuroimaging studies that when someone listens to or reads stories

involving characters and moral conflict, the brain activates the same regions active during real experiences – a phenomenon they termed neural coupling – explaining why stories are far more effective than direct instruction in forming empathy, moral understanding, and behavioral change.

Multiple empirical studies confirm the effectiveness of the Islamic storytelling method in forming early childhood disciplinary behavior. Utami et al. (2020) found that storytelling integrated with an Islamic approach had a significant impact on disciplinary character formation in early childhood. Zannatunnisya et al. (2024) found that story- and Islamic narrative-based approaches are significantly more effective in forming children's character compared to conventional didactic approaches. This study therefore aims to: (1) describe the initial condition of disciplinary behavior at RA Al-Khairat Tamiang; (2) describe the implementation process and results of the Islamic storytelling method in Cycle I; and (3) analyze the further improvement in Cycle II and formulate its pedagogical implications.

Literature Review

2.1. Disciplinary Behavior in Early Childhood: Concept and Theoretical Foundations

Etymologically, discipline derives from the Latin *disciplina* meaning teaching, training, or guidance – one who learns or voluntarily follows a leader's direction (Lubis, 2008). In the context of early childhood education, that leader is the parent at home and teacher at school, who bear the moral responsibility for teaching behavior consistent with prevailing social norms and values. Hurlock (in Ulfah, 2006) defines discipline as the behavior of an individual who learns and voluntarily follows a leader's direction, where the child is positioned as an individual learning from adults to achieve a better future.

From a developmental psychology perspective, Erikson (1950) explains in his psychosocial development theory that children aged 3–6 years are in the initiative vs. guilt crisis where children need to learn to initiate activities independently while also understanding the limits of socially acceptable behavior. Vygotsky (1978) adds a socio-cultural dimension: through the Zone of Proximal Development (ZPD) concept, he affirms that children's self-control capacity develops through interaction with more mature and competent figures who gradually provide scaffolding until children can discipline themselves independently. In an Islamic perspective, discipline formation in early childhood has a very strong foundation. Islam teaches the principle of *ta'dib* (formation of *adab* and discipline) as an integral part of education, with habituation (*ta'wid*) representing the most effective educational method for instilling discipline values.

According to Tu'u (2004), discipline's functions encompass five dimensions: (1) organizing communal life – helping individuals understand rights and obligations in social relations; (2) building personality through consistent habituation; (3) training personality as a continuous training process; (4) creating a conducive environment – discipline creates an orderly and productive learning atmosphere; and (5) facilitating social adjustment. Ulfah (2006) identifies five core elements: rules, habits, consequences, appreciation, and consistency. The five disciplinary behavior indicators used in this study are: (a) tidying up toys and learning tools after use; (b) sitting in the designated place during activities; (c) not being noisy when the teacher is explaining; (d) disposing of waste properly; and (e) following all activity sequences according to rules (Tu'u, 2004; Ulfah, 2006).

Factors influencing early childhood discipline formation encompass individual and ecological dimensions. Individually, age, temperament, and cognitive development level affect children's capacity to understand and internalize rules. Ecologically, the quality of relationships with parents and teachers, consistency of rule enforcement at home and school, and the quality of teaching methods used in ECE institutions are the most influential factors (Hadisubrata,

1998). Bariyah and Rozana (2025) found that consistency between parenting patterns at home and pedagogical approaches at school is the most decisive synergistic factor in forming strong and sustainable discipline.

2.2. Islamic Storytelling Method: Concept, Theoretical Foundations, and Character Formation Mechanisms

Storytelling is one of the oldest and most universal forms of communication in human civilization, used across cultures to transmit values, norms, and wisdom from one generation to the next. In the Islamic educational context, the Qur'an itself uses storytelling (qashash) extensively – encompassing stories of the prophets, earlier peoples, and various parables – as one of its primary pedagogical methods. Allah says in QS. Yusuf: 111: “Indeed in their stories, there is a lesson for those of understanding.” The Islamic storytelling method in the ECE context is defined as a learning strategy that conveys educational messages through stories grounded in Islamic values and teachings, aimed at developing cognitive, socio-emotional, moral, and spiritual aspects of children in an integrated manner (Romawati, 2007).

The theoretical foundations of the Islamic storytelling method rest on several mutually supporting frameworks. First, Bandura's (1977) social learning theory affirms that children learn through observational learning and modeling. In storytelling, story characters displaying disciplinary behavior function as observable and imitable models for children. Second, Mar and Oatley's (2008) neuroscience research reveals that exposure to rich fiction narratives consistently increases children's empathy and theory of mind – foundational to prosocial behavior including social discipline. Third, from Ausubel's meaningful learning theory perspective, stories function as advance organizers that help children construct new understanding about discipline values by connecting them to emotionally meaningful and familiar narrative contexts. Fourth, Vygotsky's (1978) ZPD and scaffolding concepts explain how teachers, through storytelling and subsequent discussion, facilitate children's moral understanding development from achieved levels toward higher ones. Fifth, functional MRI research shows that narrative activates a far broader neural network than direct fact presentation, including areas related to emotion, motor, and sensory processing – explaining why story-based learning produces far better value retention (Willingham, 2009).

The special superiority of the Islamic storytelling method lies in the additional power offered by its Islamic dimension. Values conveyed are not only social-moral in nature but are also connected to the transcendental beliefs that provide very strong intrinsic motivation in children. When children understand that disciplinary behavior is not merely a social requirement but also a form of obedience to Allah SWT and emulation of the Prophet Muhammad (peace be upon him), the motivation to internalize that value becomes far stronger and more sustainable (Romawati, 2007). Zannatunnisya et al. (2024) confirmed that internalization of spiritual values through Islamic narrative in early childhood produces more solid character formation resistant to negative environmental influences.

Effective implementation steps of the Islamic storytelling method encompass: (1) preparation – selecting stories relevant to the values to be instilled, preparing supporting media such as picture series or puppets, and arranging a conducive learning environment; (2) opening – an introduction that builds curiosity and motivation; (3) storytelling delivery with attractive expression, intonation, and tempo supported by visual media; (4) discussion and reflection – interactive Q&A about the story's moral message and its connection to children's real life; and (5) closing – affirmation of the learned values and encouragement to apply them in daily behavior (Moeslikhatoen, 2004; Majid, 2002). Moeslikhatoen (2004) affirms that the success of the storytelling method depends greatly on the teacher's ability to select age-appropriate stories, deliver them attractively, and facilitate reflective discussion connecting story to children's real experience.

2.3. Linkage Between Islamic Storytelling and Disciplinary Behavior Formation

The relationship between the Islamic storytelling method and early childhood disciplinary behavior formation can be explained through three interrelated mechanisms. First, through narrative modeling: Islamic stories featuring disciplined, obedient, and responsible figures – such as the story of Prophet Ibrahim's obedience, or stories of righteous children who comply with parents and teachers – provide concrete behavioral models that children can emulate. Children aged 5–6 years who are developmentally in an active imitation stage tend to replicate the behavior of admired story figures (Bandura, 1977). Second, through emotional engagement: engaging stories involve children emotionally, creating meaningful and memorable learning experiences. When children feel empathy for story characters struggling due to indisciplinary behavior, or feel joy when characters succeed through discipline, they build affective understanding of disciplinary behavior consequences far stronger than purely cognitive understanding (Mar & Oatley, 2008). Third, through value internalization: Islamic storytelling connects discipline values with children's religious beliefs, providing strong intrinsic motivation that is sustainable – children behave in a disciplined manner not merely from fear of punishment but from understanding that discipline is part of piety (taqwa) and noble character (akhlaq) beloved by Allah SWT (Romawati, 2007).

Research Methodology

3.1 Research Design and Approach

This study uses a Classroom Action Research (CAR) design following the Kemmis and McTaggart (1988) cyclical model, conducted in two cycles. CAR is a form of research conducted reflectively by practitioners (teachers) in social situations (classrooms) aimed at systematically and sustainably improving learning practice (Wardani, 2014). The Kemmis and McTaggart model was selected because it provides a systematic framework with four interrelated stages: planning, acting, observing, and reflecting. Each cycle produces data and findings that serve as the basis for improvement in the next cycle, so that the learning process gradually becomes more effective. The approach combines qualitative and quantitative percentage analysis, enabling deep understanding of learning dynamics while providing measurable achievement data (Sugiyono, 2021).

3.2 Research Setting, Period, and Subjects

The research was conducted at RA Al-Khairat Tamiang, Aceh Tamiang Regency, Aceh Province, during the Odd Semester of the 2025–2026 Academic Year (July to August 2025). Research subjects were all 20 Group B children (aged 5–6 years), consisting of 11 boys and 9 girls. The selection of Group B was based on the consideration that the researcher serves as educator in this group, providing direct access, deep understanding of children's characteristics, and capacity to implement the action consistently.

3.3 Research Procedure

Planning stage included: (a) problem identification through initial observation and reflection on children's disciplinary behavior condition; (b) preparing Weekly Learning Plans (RPPM) and Daily Learning Plans (RPPH) integrating the Islamic storytelling method; (c) selecting and preparing Islamic stories relevant to the five disciplinary behavior indicators; (d) preparing learning media comprising picture series and story props; and (e) developing observation sheets measuring disciplinary behavior indicator achievement.

Implementation stage followed the prepared RPPH across three meetings per cycle. Each meeting lasted 60–90 minutes following: (a) opening with prayer and apperception; (b) delivery of Islamic story by teacher using picture series as visual support; (c) interactive discussion about discipline values in the story; (d) reinforcement activities through direct practice of discipline indicators; and (e) closing with evaluation and group reflection.

Observation stage was conducted simultaneously with action implementation. Observers recorded children's behavior based on five disciplinary behavior indicators – (1) tidying up toys after use; (2) sitting in the designated place; (3) not being noisy during learning; (4) disposing of waste properly; and (5) following activities according to rules – each assessed using a four-point scale: Not Yet Developed (BB), Emerging (MB), Developing as Expected (BSH), and Developing Very Well (BSB).

Reflection stage was conducted at the end of each cycle through observation data analysis to identify successes, shortcomings, and obstacles. Reflection results served as the basis for improvement in the next cycle.

3.4 Data Collection and Analysis

Data were collected through structured observation using validated observation sheets, supplemented by photographs and field notes supporting data interpretation. Data analysis used the percentage achievement formula: $P = (f / N) \times 100\%$, where P = achievement percentage, f = scores obtained, and N = maximum scores (Sudijono, 2007). The research success indicator was set at 80% of children reaching the BSH or BSB category across all five disciplinary behavior indicators. If this indicator was not achieved by the end of Cycle I, the research would continue to Cycle II with necessary improvements.

Results and Discussion

4.1. Initial Condition: Disciplinary Behavior Before Islamic Storytelling Implementation

Initial observations conducted before Islamic storytelling method implementation revealed a concerning picture of disciplinary behavior of children aged 5–6 years at RA Al-Khairat Tamiang. From 20 children observed, an average of only 5 children (25%) demonstrated adequate disciplinary behavior across the five established indicators. Per-indicator results were: only 4 children (20%) consistently tidied up toys after use; 5 children (25%) always sat in their designated place; 6 children (30%) did not talk or make noise when the teacher was explaining; 4 children (20%) disposed of waste properly; and 6 children (30%) followed activities according to rules.

Teacher interviews revealed that this condition was exacerbated by learning dominated by one-way lecture methods, in which children served as passive information recipients without meaningful active engagement. The teacher acknowledged that most learning time was used to convey cognitive material targeting memorization, leaving insufficient attention to behavioral formation including discipline. This is consistent with Britto et al.'s (2017) finding that dominance of instructive-verbal approaches in ECE consistently produces low socio-emotional competence in children, including disciplinary behavior.

4.2. Cycle I: Implementation and Results

In Cycle I, Islamic storytelling method implementation was conducted across three meetings with story themes directly related to discipline values. The first meeting used the story of Prophet Ismail's obedience to Allah SWT and his parents; the second meeting used the story

of a righteous child who always maintains environmental cleanliness; and the third meeting used the story of a child learning to be orderly and regular.

Storytelling was conducted using picture series as supporting visual media helping children visualize the story flow. After storytelling, the teacher facilitated reflective discussion with questions connecting the story's values to children's daily behavior. Children's enthusiasm for storytelling activities was very high – children sat attentively following the story flow, asked questions, and spontaneously expressed opinions about story characters' behavior.

Observation results at the end of Cycle I showed meaningful improvement from the initial condition. The average achievement of children's disciplinary behavior increased to 65%. Although showing significant improvement from the initial condition (25% to 65%), this result had not yet reached the 80% success indicator, so the research continued to Cycle II. Reflection identified areas needing improvement: (a) story value repetition needed strengthening through more concrete follow-up activities; (b) post-story discussion needed more structure to ensure all children could express understanding; (c) positive reinforcement (praise, achievement stars) needed to be given more consistently and immediately for each emerging disciplinary behavior; and (d) parental involvement needed optimization through communication about values being developed at school.

4.3. Cycle II: Improvements, Implementation, and Results

Based on Cycle I reflection findings, the Cycle II action plan was refined with several strategic improvements. First, stories selected were designed with stronger narrative structure, characters more easily identified with by children, and moral conflict more directly connected to the discipline indicators being developed. Second, post-story discussion was supplemented with role-playing activities where children enacted disciplined story characters, reinforcing value internalization through active physical and emotional engagement. Third, positive reinforcement systems were strengthened with consistent achievement star recording each time children displayed disciplinary behavior. Fourth, parents were involved through brief communication sheets informing them of story themes and values being developed, enabling reinforcement through home discussions.

Observation results at the end of Cycle II showed very significant improvement surpassing the established success indicator. The average achievement of children's disciplinary behavior increased to 95% – far exceeding the 80% success criterion. The dramatic increase from 65% (Cycle I) to 95% (Cycle II) was driven by the systematically implemented improvements, particularly the addition of role-playing activities and stronger reinforcement systems. Complete results across all three conditions are presented in Table 1.

Table 1. Achievement of Disciplinary Behavior Indicators Across Three Conditions

Indicator	Initial Cond. (%)	Cycle I (%)	Cycle II (%)
Tidying up toys/learning tools after use	20	65	95
Sitting in the designated place	25	70	95
Not being noisy during learning	30	65	90
Disposing of waste in the proper place	20	60	95
Following activities according to rules	30	65	95
Overall Average (BSH/BSB)	25	65	95

4.4. Discussion: Mechanisms of Effectiveness

The significant improvement in children's disciplinary behavior from 25% (initial condition) to 65% (Cycle I) and 95% (Cycle II) provides strong empirical confirmation of the

Islamic storytelling method's effectiveness in the RA Al-Khairat Tamiang context. This effectiveness can be explained through four interrelated mechanisms.

First, the narrative modeling mechanism: Islamic stories featuring characters with concrete, observable disciplinary behavior provided models for children to observe and imitate. Through observation of story characters who gained rewards and success through discipline, children's motivation to replicate that behavior increased significantly – a process explained by Bandura's (1977) social learning theory. When children witnessed exemplary characters who cleaned up, sat properly, and followed rules being praised in the story, they built a positive association between disciplinary behavior and desirable outcomes.

Second, the emotional engagement mechanism: storytelling emotionally involved children through identification with characters, anticipation of the story flow, and affective responses to moral conflict resolution. This emotional involvement created meaningful and memorable learning experiences – a phenomenon explained by Mar and Oatley's (2008) research on neural coupling in narrative processing. When children felt pride when characters succeeded through discipline, or concern when characters faced problems due to indiscipline, they built affective understanding of discipline value consequences far stronger than purely cognitive understanding.

Third, the spiritual motivation mechanism: the Islamic dimension of stories connected discipline values with children's transcendental beliefs. Understanding that disciplinary behavior is part of obedience to Allah SWT and emulation of Prophet Muhammad (peace be upon him) provided very strong and sustainable intrinsic motivation far exceeding extrinsic motivation generated by rewards or punishments alone (Romawati, 2007; Zannatunnisya et al., 2024). Children did not merely behave in a disciplined manner because required to, but because they genuinely understood and valued discipline as an expression of their religious identity.

Fourth, the active participation mechanism: unlike passive lecturing, storytelling followed by reflective discussion and role-playing in Cycle II actively engaged children in the learning process. This active engagement increased attention, understanding, and retention of learned values, while providing children opportunities to practice discipline values in safe and enjoyable contexts (Willingham, 2009). Role-playing in Cycle II proved particularly powerful as it enabled children to embody disciplinary behavior physically and emotionally, creating muscle memory and habitual patterns that transferred to real classroom behavior.

These findings align with and reinforce previous research. Utami et al. (2020) found that storytelling integrated with an Islamic approach has a significant impact on disciplinary character formation in early childhood ECE institutions in North Sumatra. John (2011) found that storytelling activities consistently improved classroom discipline. Parapat (2020) confirmed that narrative approaches in early childhood guidance are effective in cultivating prosocial behaviors including discipline. Bariyah and Rozana (2025) also found positive impacts of story and Islamic value-integrated learning on early childhood disciplinary character formation. The consistency of these findings across contexts provides strong empirical support for positioning Islamic storytelling as a primary – not supplementary – method in Islamic ECE value education.

Conclusion

Based on research results and discussion, three main conclusions can be drawn. First, the initial condition of disciplinary behavior of children aged 5–6 years at RA Al-Khairat Tamiang was very low, with an average of only 25% of children showing adequate disciplinary behavior

across five established indicators. This low disciplinary behavior was primarily caused by the dominance of one-way lecture methods in the learning process that failed to provide meaningful active child engagement and did not address the emotional and spiritual dimensions of behavioral formation. Second, Islamic storytelling method implementation across two CAR cycles produced very significant improvement in children's disciplinary behavior: from 25% (initial condition) to 65% (end of Cycle I) and further to 95% (end of Cycle II). The far greater improvement in Cycle II compared to Cycle I resulted from systematically reflection-based improvements, particularly the addition of post-story role-playing activities, strengthened appreciation systems, and parental involvement.

Third, the Islamic storytelling method proved effective in improving early childhood disciplinary behavior through four interrelated mechanisms: narrative modeling (children imitating disciplined characters in stories), emotional engagement (emotional involvement creating meaningful learning), spiritual motivation (connecting discipline values with Islamic beliefs providing strong intrinsic motivation), and active participation (active child involvement in discussion and role-playing). These mechanisms work synergistically to produce value internalization that is deeper, more durable, and more sustainable than what can be achieved through conventional lecture-based approaches.

Four strategic recommendations are offered. For teachers at RA Al-Khairat Tamiang and other Islamic ECE institutions: position the Islamic storytelling method as the primary method in values and character education – particularly discipline – with a minimum frequency of three times per week. For school principals and administrators: develop a bank of Islamic stories themed around various character values including discipline, honesty, responsibility, and care, accessible to all teachers systematically in learning planning. For parents: strengthen discipline values being developed at school through similar storytelling activities at home, choosing Islamic stories featuring disciplinary role models and discussing their values warmly before bedtime. For future researchers: develop research with designs including control groups to obtain stronger causal evidence, and explore richer storytelling media such as hand puppets, wayang, or Islamic-themed animated digital media to further optimize children's engagement in value learning.

References

- [1] M. Shochib, *Pola Asuh Orang Tua dalam Membantu Mengembangkan Disiplin Diri*. Jakarta: Rineka Cipta, 2010.
- [2] A. L. Duckworth and M. E. P. Seligman, "Self-discipline outdoes IQ in predicting academic performance of adolescents," *Psychological Science*, vol. 16, no. 12, pp. 939–944, 2005.
- [3] W. Mischel et al., "'Willpower' over the life span: Decomposing self-regulation," *Social Cognitive and Affective Neuroscience*, vol. 6, no. 2, pp. 252–256, 2011.
- [4] R. D. Utami, M. Munisa, and A. S. Harahap, "Pengaruh metode bercerita dan kemampuan menyimak pada pembentukan karakter disiplin anak usia dini," *Jurnal Serambi Ilmu*, vol. 21, no. 2, pp. 273–300, 2020.
- [5] P. R. Britto et al., "Nurturing care: Promoting early childhood development," *The Lancet*, vol. 389, no. 10064, pp. 91–102, 2017.
- [6] N. Romawati, "Metode bercerita sebagai penanaman pendidikan agama Islam pada anak usia prasekolah," UIN Syarif Hidayatullah, Jakarta, 2007.
- [7] R. A. Mar and K. Oatley, "The function of fiction is the abstraction and simulation of social experience," *Perspectives on Psychological Science*, vol. 3, no. 3, pp. 173–192, 2008.

- [8] Z. Zannatunnisya, A. S. Harahap, A. Parapat, and A. Rambe, “Efektivitas internalisasi nilai spiritual melalui pendidikan karakter pada anak usia dini di PAUD Ummul Habibah,” *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah*, vol. 9, no. 4, pp. 624–634, 2024.
- [9] F. Lubis, *Langkah Efektif Mendisiplinkan Anak Usia TK dan SD*. Bandung: Universitas Padjadjaran, 2008.
- [10] S. Ulfah, “Pengaruh penanaman disiplin terhadap kreativitas anak usia prasekolah,” Skripsi, Universitas Negeri Semarang, 2006.
- [11] L. S. Vygotsky, *Mind in Society: The Development of Higher Psychological Processes*. Cambridge, MA: Harvard University Press, 1978.
- [12] T. Tu'u, *Peran Disiplin pada Perilaku dan Prestasi Siswa*. Jakarta: Grasindo, 2004.
- [13] M. S. Hadisubrata, *Mengembangkan Kepribadian Anak Balita*. Jakarta: BPKGM, 1998.
- [14] N. Bariyah and S. Rozana, “Pengaruh pola asuh orang tua pekerja terhadap karakter disiplin anak usia dini di PAUD Hazqina Klambir Lima,” *Incrementapedia: Jurnal Pendidikan Anak Usia Dini*, vol. 7, no. 1, pp. 10–16, 2025.
- [15] A. Bandura, *Social Learning Theory*. Englewood Cliffs, NJ: Prentice Hall, 1977.
- [16] D. T. Willingham, *Why Don't Students Like School? A Cognitive Scientist Answers Questions About How the Mind Works*. San Francisco: Jossey-Bass, 2009.
- [17] R. Moeslikhatoen, *Metode Pengajaran di Taman Kanak-Kanak*. Jakarta: Rineka Cipta, 2004.
- [18] A. A. Majid, *Mendidik Anak dengan Cerita*. Bandung: Rosda Karya, 2002.
- [19] I. G. A. K. Wardani, *Penelitian Tindakan Kelas*. Jakarta: Universitas Terbuka, 2014.
- [20] Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta, 2021.
- [21] A. Sudijono, *Pengantar Statistik Pendidikan*. Jakarta: Raja Grafindo Persada, 2007.
- [22] E. John, “Upaya meningkatkan kedisiplinan anak di kelas melalui cerita,” *Jurnal Pendidikan Penabur*, vol. 16, pp. 1–12, 2011.
- [23] A. Parapat, *Bimbingan Konseling untuk Anak Usia Dini: Upaya Menumbuhkan Perilaku Prososial*. Edu Publisher, 2020.
- [24] R. D. Utami, R. F. Wijaya, and D. Anggraini, “Media audio visual untuk sikap disiplin anak usia dini,” *Jurnal Kajian Ilmu Pendidikan (JKIP)*, vol. 5, no. 3, pp. 766–774, 2024.
- [25] R. Nofianti and M. Siregar, “The role of teachers in increasing learning interest in early childhood,” *Tunas Siliwangi: Jurnal Program Studi Pendidikan Guru PAUD*, vol. 11, no. 1, pp. 18–22, 2025.
- [26] E. H. Erikson, *Childhood and Society*. New York: Norton, 1950.
- [27] S. Rimm, *Mendidik dan Menerapkan Disiplin pada Anak Prasekolah*. Jakarta: Gramedia, 2005.
- [28] S. Prijodarminto, *Disiplin Kiat Menuju Sukses*. Jakarta: Abadi, 1994.