Efforts to Improve Religious Development and Early Childhood Morals Through Impressions Islamic Animation at PAUD Kuntum Melati Sunggal

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Abstract

The purpose of this study was to analyze and assess the extent to which Islamic animation programs can improve the religious and moral development of early childhood at Kuntum Melati Sunggal Preschool. The method used was classroom action research in two cycles, each cycle consisting of Planning Preparation, Planning, Acting, Observation, Interviews, Action, and Reflection. Each cycle consisted of two meetings. The research subjects consisted of 15 children. The results obtained in the pre-cycle research were 22%, with an increase in children's ability to apply the etiquette of asking permission, please, and thank you in cycle I by 41%. After improvements were made in cycle II, there was a significant increase in children's abilities of 80%. Therefore, it can be concluded that this research is successful.

Keywords: Islamic Animation, Nussa Rara, Etiquette of Asking Permission, Please and Thank You.

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Introduction

The development of religious and moral aspects in early childhood has a very important role because it is the basis in the formation of their character and personality in the future. Childhood is a crucial stage in which children begin to understand the basic concepts of right and wrong, as well as right and wrong, including spiritual values derived from family and environment. At this stage, children are in a very easily influenced phase, so all forms of teachings and examples of behavior from people around them will shape children's attitudes and behaviors in the future. Therefore, the inculcation of religious and moral values from an early age is an important foundation in their development (Sukemi, R. S., & Amin, 2024). In fact, children who receive Religious and Moral Education are more targeted than children who do not receive Religious and Moral Education. Meanwhile, children who do not receive religious and moral education tend to be freer in the sense that there is no definite direction and can trigger high levels of stress.

In this case, the researcher focuses on the adab of asking for permission, please and thank you. When conducting initial observations at PAUD Kuntum Melati, the researcher found a condition where the children in the PAUD unit were still not used to using this adab. For example, when the researcher found that a child took his friend's drinking water without permission, the child who took his drinking water without permission immediately got angry and a fight and a fight ensued. The teacher seemed overwhelmed in giving explanations and conditioning the class. If you ask for a drink without permission, it is certain that the child who takes the drink will not thank you when returning it. This is completely contrary to religious and moral values. If this incident continues without being given understanding and constructive action, it is feared that the manners and ethics of the nation's next generation will be disturbed in the future. This kind of atmosphere will also interfere with activities in the classroom because teachers have to solve children's problems first and then carry out activities in the classroom.

Religious and moral education at an early age has a strategic role in shaping the basis of children's character. This is especially important because childhood is a very vulnerable and receptive phase to the influence of the surrounding environment, including family, school, and the media. Habits carried out in schools, such as the implementation of congregational prayers, hadith readings, iqra activities, and infaq, not only provide religious teaching, but also gradually foster positive character in children such as empathy, honesty, discipline, and sharing attitudes (Dini et al., 2024).

Instilling religious and moral values from an early age has also been proven effective in forming positive behavior and strengthening the foundation of children's faith. The integration of religious and moral education that is carried out consistently in schools and supported by the family environment will have a wider positive impact in shaping the character of children with noble and responsible character (Ulya Ainur Rofi'ah et al., 2023)

According to Permendikbud Number 137 of 2014 concerning National Standards for Early Childhood Education, the development of religious and moral values in early childhood is defined as the ability of children to recognize and appreciate the religious teachings adhered to, as well as manifest them in daily behavior that is in accordance with the value of goodness. This aspect includes a number of main abilities, namely knowing the religious values they adhere to, carrying out worship according to their beliefs (for example, praying or other worship rituals), and displaying moral behaviors such as honesty, helpfulness, politeness, respect for parents and teachers, sportsmanship when playing, maintaining personal and environmental cleanliness, knowing religious holidays, respecting differences, and being tolerant of followers of other religions. In the practice of implementing the 2013 PAUD Curriculum, these indicators are described more operationally in each age group (e.g. 4–5 years and 5–6 years) so that teachers can observe whether children already know the religion they adhere, imitate movements and words of worship, get used to saying daily greetings and prayers, and show an attitude of care, discipline, and obeying the rules at home and at school. The results of recent studies and research on the development of religious and moral values in early childhood after

2020 reaffirm that the indicators formulated by Permendikbud 137/2014 are the main reference in assessing the extent to which children have understood, internalized, and practiced religious and moral values as the foundation for the formation of the character of the younger generation (Sartika & Putri, 2021).

The development of early childhood religious and moral values is concretely seen through language manners, including children's ability to ask for permission, ask for help, and express gratitude in various everyday situations. The behavior of asking for permission when using or borrowing a friend's property is seen as a form of honesty and respect for the rights of others, so that it becomes one of the important indicators of prosocial moral development in PAUD institutions. Likewise, the habit of children asking for help in a polite way and thanking them after receiving help shows that children begin to understand the norms of manners, empathy, and reciprocity in social relationships, which in many studies are positioned as an inseparable part of achieving aspects of religious and moral values according to the direction of Permendikbud 137/2014 concerning early childhood development standards.

The role of Islamic animation media as a means of education is very important in increasing children's understanding and learning motivation, especially in Islamic religious education. Animated videos function as an intermediary of information that is able to present learning materials in a visual, interactive, and interesting manner so that children can more easily understand religious concepts that are often abstract and complex (Berlian Sunandar, 2020). With dynamic graphic elements and supporting voices, animations help simplify material such as prophetic stories, morals, and Islamic law so that it is more relevant to children's daily lives (Munawaroh et al., 2021). In addition to facilitating understanding, Islamic animation shows are also effective in increasing children's interest in learning. Children who are familiar with digital technology are more interested in interactive and visual learning media, so the use of animation can increase their participation and enthusiasm in the learning process (Berlian Sunandar, 2020). This makes religious learning less monotonous and more fun, so that Islamic values can be better embedded in children (Munawaroh et al., 2021).

From the perspective of Islamic education, the use of animation media in accordance with sharia has a positive impact on improving children's Islamic knowledge. Islamic cartoon animation media has proven to be more effective than conventional learning media because it is able to present material in an interesting and easy-to-understand way, thus helping teachers in conveying religious values more optimally (Komalasari et al., 2022). However, the selection of content that is in accordance with Islamic teachings is very important so that this media can function as an educational means that educates and does not deviate from religious values (Berlian Sunandar, 2020).

Islamic animation such as the series "Nussa and Rarra" is also an example of effective media in conveying Islamic education to children. This show is not only entertaining but also provides education and understanding of Islamic teachings through everyday stories that are easy for children to understand and apply (Langga et al., 2020).

A study conducted by Ziyadatul Scientific (2021) Religious Values in the Nuss and Rara cartoon series and its relevance to the learning of Moral Beliefs at Madrasah Ibtidaiyah. The purpose of this research is to find out the values of religious character education in the Nussa and Rara animation series which are then relevant to the learning of Akidah Akhlak.

Research conducted by Moch. Ikhwantoro, Abd. Jalil and Ach. Faisol Islamic Education in the animated film Nussa and Rara by Aditya Triantoro Jurnal Pendidikan Islam. Vol (4) Number 2 of 2019. This research aims to find out the educational values contained in the animated film Nussa and Rara by Aditya Triantoro, with a focus on the value of Islamic education, the concept of Islamic education and the relevance of the Nussa and Rara animation film in Islamic education. The results of this study show that: 1) the value of faith education, the value of sharia education, and the value of moral education in the animated film Nussa and Rara, 2) the concept of Islamic education that teaches softness and good behavior in conveying Islamic teachings, 3) the relevance of Islamic education in forming a perfect human being,

learning resources from the Qur'an and Hadith, learning components include faith education, worship, and morals.

Another relevant study is a study conducted by Syarifah Mardiah (2024) Internalizing Eating and Drinking Manners Through Nussa and Rara Cartoon Animation. This study aims to apply eating and drinking manners to early childhood at RA El Syarifah Medan. By using this animation, children's ability to apply eating and drinking manners in daily life increased to 80%. Thus, Islamic animation media is an interesting and effective educational means in supporting the development of religion and morals in early childhood. Furthermore, the researcher will continue the research differently by raising the adab asking for permission, please and thank you in this research.

The purpose of this study is to analyze and examine the extent to which Islamic animation shows can improve religious and moral development in early childhood at PAUD Kuntum Melati Sunggal. This study aims to identify changes in children's religious behavior after being given Islamic animation as a learning medium, as well as analyze the increase in understanding of Islamic moral values and morals obtained by children through these media. In addition, this study also seeks to assess the effectiveness of the use of Islamic animation shows as an educational means in supporting the religious and moral development of early childhood in the Kuntum Melati Sunggal PAUD environment. Thus, this study is expected to provide useful recommendations for educators and parents in utilizing Islamic animation media as an innovative and interesting learning tool to shape children's character and religious values from an early age.

Literature Review

2.1. Definition of Early Childhood

Early childhood is children aged 0-6 years. At this age, the child has a fairly rapid development and is the overall range of human development (Basics of Early Childhood Education). Early life is known as the golden age which only lasts once in the course of human life. The various stimuli that the child receives at this stage will provide great benefits for his future development and survival (Counseling Guidance For Early Childhood). This period is also a critical period in children's development. If at this time children do not receive attention in terms of education, care, nurturing and health services as well as their nutritional needs, it is feared that children will not be able to grow and develop optimally (Widya, 2019).

2.2. Early Childhood Religious and Moral Development

The development of religious and moral values in early childhood is a psychological change experienced by children related to their ability to understand and do good behavior and avoid bad behavior based on religious teachings that are believed. At an early age, children are in a critical period where they begin to know and understand the basic concepts of right and wrong, right and wrong, as well as spiritual values instilled by the family and the surrounding environment (Sukemi, R. S., & Amin, 2024). Religious and moral education needs to be introduced and instilled in children from an early age as an effort to form a generation that is spiritually strong and polite in terms of morals (Instilling Religious and Moral Values in Early Childhood in Ethnic Javanese and Malay Upbringing).

Characteristics of religious and moral development in early childhood include: Children are very susceptible to influence and example from the environment, especially parents and teachers, values such as honesty, justice, empathy, and responsibility begin to be understood and practiced by children through daily activities, the process of moral and religious learning is effectively carried out through interactive methods such as storytelling, role-playing, and religious ritual activities, And consistent environmental support is very important so that children's understanding of religion and morals develops optimally, religious education at an early age forms strong character, increases empathy, responsibility, and children's mental and

emotional well-being. The implementation of collaborative moral-religious values between school and family is very influential in shaping the moral and religious character of children (Buabara et al., 2024).

Educating children in childhood means laying the foundation and personality, because childhood is the period of basic formation of a person's personality. Child development is caused by factors in the child and environmental factors in which the child is located, the child will develop during his life where the development includes aspects of his environment, understanding and social (Zannatunnisya et al., 2023). Childhood is a fundamental period in the formation of the basis of an individual's personality. At this stage, children's development is influenced by internal and external factors that synergistically form aspects of understanding, social, and character. Thus, early education must be comprehensively designed to be able to optimize children's potential while laying a solid personality foundation for their future life.

2.3. Stages of Moral Development According to Experts

1. Jean Piaget's Theory

Piaget divides the moral development of children into two main stages, namely Heteronomous Morality: Early childhood views rules as absolute and irreversible, and obedience to rules is automatic without deep reasoning. Autonomous Morality: At this stage (usually the age of late elementary school), the child begins to understand that rules are negotiable and the importance of the intention behind the action (Syafira Sahara Saleh et al., 2024).

2. Lawrence Kohlberg

Kohlberg developed three levels of moral development, namely: Pre-conventional: Early childhood morality is based on physical consequences such as punishment and reward, as well as self-interest. Conventional: Children begin to understand the importance of social norms and societal rules. Post-conventional: Morality is based on the principles of justice and human rights, but this stage is usually reached in adolescence or early adulthood (Syafira Sahara Saleh et al., 2024).

3. Other Theories

Attachment Theory (Bowlby), that is, a secure relationship with parents forms a strong moral foundation through trust and empathy. Social-Cognitive Theory, that is, children learn morals through observation and interaction with adults and peers. Ethical Theory of Social Development, that is, the social environment plays a very important role in the moral development of children (Syafira Sahara Saleh et al., 2024).

Thus, it can be concluded that the religious and moral development of early childhood is greatly influenced by interactions with parents, teachers, and the environment. Interactive and experiential learning methods have proven to be effective in strengthening children's understanding of moral and religious concepts. Piaget's and Kohlberg's theories provide a framework for understanding the stages of moral development, which affirm the importance of environmental support and holistic character education from an early age.

2.4. Islamic Animation as a Learning Media

Islamic animation is a type of learning media in the form of animated video shows that carry Islamic themes, characters, and values as the main content. This media is used to deliver Islamic religious education materials in an interesting and interactive manner to early childhood and children in general. Islamic animation combines audio visual elements that make it easier for children to understand religious concepts, strengthen prayer memorization, noble morals, and moral values according to Islamic teachings.

2.5. The Influence of Spectacle on Children's Behavior

Spectacle can affect a child's behavior: Intense and repetitive spectacle can have a significant influence on a child's behavior, both positively and negatively. All the content that children see can greatly affect their behavior. Children tend to imitate what they see. When they are faced with displays that show positive behaviors such as cooperation, empathy, and good judgment, they tend to mimic those behaviors. However, if they are faced with aggressive, disrespectful, or inappropriate behavior, they can also mimic those behaviors. Watching can shape children's values and attitudes towards various things. For example, shows about friendship, honesty or hard work can help reinforce positive values in children's minds. On the other hand, impressions that depict discriminatory, stereotypical, or unethical behavior can affect the way a child sees the world and others (Fauziah et al., 2023)

2.6. Types and Examples of Islamic Animation Shows

Various types of Islamic animation have been developed, especially for children as a learning medium and a fun means of da'wah. Popular examples of Islamic animation include: Nussa and Rara: Raising daily life and religious learning with the character of children with disabilities as inspiration for noble morals. Omar & Hana: A 3D animation from Malaysia that teaches the concept of Islam through the daily adventures of two siblings. Riko, The Series, and Upin & Ipin are also among the animations that are widely liked and instill the value of kindness.

2.7. Religious and Moral Values in Islamic Animation

Islamic animation specifically contains religious and moral values, including:
Faith and Piety, teaching the importance of worship such as prayer, fasting, reading the Quran. Noble Morals, teaches the values of honesty, patience, help, respect for parents and teachers. Social Goodness, instilling concern for others, tolerance, and affection between fellow Muslims and the environment. Understanding and practicing Islamic teachings in a contextual manner through everyday stories that are easy for children to understand. Islamic animation helps children learn religion in a fun and effective way, with an interactive audio-visual approach that facilitates understanding and increases their motivation in learning religion.

Research Methodology

This study uses the Classroom Action Research Method (PTK). The PTK design used refers to the Kemmis & McTaggart Model which consists of four stages of the cycle: planning, action, observation, and reflection. This model allows researchers to make continuous improvements through repeated cycles until the research goals are achieved.

At the planning stage, the researcher prepares an action plan that he wants to apply. Furthermore, the plan is implemented at the action stage. The observation stage is carried out by observing and recording the impact of the intervention on children's behavior and development. The reflection stage is an evaluation of the entire process and the results obtained as a basis for improvement for the next cycle (Arikunto, 2021). Classroom action research is suitable for early childhood education because it allows teachers to deal with learning problems directly, practically, and continuously in the classroom environment.

Based on pre-cycle observations made, children are not used to asking for permission when they want to borrow or ask for something from friends or teachers, children are not used to asking for help when they need help, and children are not used to thanking them when given loans or help. So, it is necessary to intervene by watching videos as an effort to improve the religious and moral values of early childhood at PAUD Kuntum Melati Sunggal. This research was carried out in 2 cycles, with each cycle consisting of 2 meetings. Cycle 1 of the first meeting, an activity was carried out to watch Nussa and Rara animation with the title "Adab Minta Izin", after watching the teacher gave reinforcement and asked simple questions and asked children to retell to find out the child's understanding of the meaning of the animation

being watched. Then at the second meeting, an activity was carried out to watch an animation with the same title, after finishing the teacher gave reinforcement and invited the children to play roles. After observation was made of the child's development, in cycle 2 of the first meeting, followed by the activity of watching the animation of Nussa and Rara with the title "Please and Thank You", after watching the teacher gave reinforcement and related to the video watched in cycle 1, then the teacher gave a simple question and asked the child to retell it to find out the child's understanding of the meaning of the animation watched. Then at the second meeting, an activity was carried out to watch an animation with the same title, after which the child was asked to play a role. In this final project, indicators of the development of religious and moral values in early childhood are compiled as operational benchmarks to see the extent to which children have known, appreciated, and practiced their religious teachings in daily behavior. The following indicators are formulated based on the Child Development Achievement Level Standard (STPPA) of the Minister of Education and Culture No. 137 of 2014 and are strengthened by the findings of several recent studies on the implementation of aspects of religious and moral values in early childhood education institutions. **This research is said to be successful if children who develop according to expectations (BSH) reach 80%.**

The following are child development indicators about efforts to increase religious and moral values in early childhood through Islamic animation shows.

1. Children are interested in the Nussa Rara Animation spectacle about the manners of asking permission and please and thank you.
2. Children understand the meaning of Nussa Rarra's animated spectacle about the manners of asking permission and please and thank you.
3. Children are able to play roles according to Nussa Rarra's animation about the manners of asking permission and please and thank you.
4. Children have practiced appropriate behavior according to Nussa Rara's animation spectacle about the manners of asking permission and help and thanks at school.

Results

Based on the pre-cycle observations made by the researcher, it is known that the manners of asking for permission, please and thank you at PAUD Kuntum Melati Sunggal have not been as expected. There are still many cases of commotion between children caused by the lack of deepening of this adab to the character of early childhood. Of the 4 research indicators, only 1 indicator developed according to expectations, namely Children were interested in the Nussa Rara Animation spectacle about the manners of asking for permission and please and thank you. Because children are used to watching with gadgets or TV in their homes, but to understand the meaning of spectacle, they can play a role according to what they watch and practice it in their activities at school almost all children are not able to. Children who develop as expected are only 22%.

Cycle I

Cycle I consists of two meetings, namely meetings 1 and 2. It consists of four stages, namely planning, action, observation/observation and reflection. At meetings I and 2 in the planning stage, the teacher prepares a Daily Learning Implementation Plan or teaching module. Prepare a lesson on manners by asking for permission. Compile research instruments. The implementation of research in rehearsal 1, the researcher collaborated with the teacher to invite children to watch the animation of the Islamic cartoon Nussa and Rara, after watching the teacher gave reinforcement about the shows that the children had watched, the teacher also gave simple questions related to the shows, the children were asked to retell the meaning of the spectacle of the Nusaa and Rara animation in their own language. Next, the teacher invites children to play a role about the shows they have watched. The results of the observation at the

first meeting showed that the children were still having difficulty when retelling the contents of the question and were still having difficulty playing a role related to the spectacle. Mash's son seemed shy when asked to tell a story and was invited to play a role. From the results of observations at meeting 1, the reflection carried out is to motivate children, strengthen and stimulate children to dare to express their opinions and dare to show their work. The teacher invites the children to sing and follow the movement about the adab song asking for permission. It is hoped that children will be more confident at the next meeting. In the second meeting of the planning stage, actions and observations were relatively the same as meeting 1, but after reflection, the children had begun to dare to express their opinions and had begun to dare to play roles even though they were not optimal. It has also been found that children who want to apply manners ask for permission in the school environment when children want to borrow goods from their friends. In the first cycle, there was an increase in the percentage of children's abilities by 41%. The difference in increase is 19% from pre-cycle observations. A very significant amount is not in accordance with the success indicators expected by researchers. Then the researcher will proceed to cycle II.

Table 1. Percentage of Cycle 1 Meeting 1 and 2 Efforts to Improve Early Childhood Religious and Moral Development through Islamic Animation Shows at Early Childhood Kuntum Melati Sunggal.

Yes	Child's Name	Percentage of encounters 1	Percentage of meetings 2	Average Percentage of Cycle I
1	Aulia Azzahra Diningrat	50%	50%	**50%**
2	Arkan Putra Matondang	25%	50%	**38%**
3	Ananda Syahputra Siregar	25%	50%	**38%**
4	Anidhita Prasyasya Ali	50%	50%	**50%**
5	Bella Alkairu Annisa	50%	50%	**50%**
6	Candra Kirana Kennedy	25%	50%	**38%**
7	Chairu Ummah Al Ghazali	25%	50%	**38%**
8	Daffa Al farezy Pulungan	25%	50%	**38%**
9	Diandra Syahqilla	25%	50%	**38%**
10	Eyga Princess Atallasyah	50%	50%	**50%**
11	Paradise Zunnuroin Sha'ban	25%	50%	**38%**
12	Ghania Aghnia Suhaila	50%	50%	**50%**
13	This is a Beautiful Practice	25%	25%	**25%**
14	Zea Qiyara Siregar	50%	50%	**50%**
15	Zaid Bilal Al Khairy	25%	25%	**25%**
Average		**35%**	**47%**	**41%**

Cycle II

Cycle II consists of two meetings, namely meetings 1 and 2. It consists of four stages, namely planning, action, observation/observation and reflection. At meetings I and 2 in the planning stage, the teacher prepares a Daily Learning Implementation Plan or teaching module. Prepare a lesson on manners, ask for help and thank you. Compile research instruments. The

implementation of research in rehearsal 1, the researcher in collaboration with the teacher invited the children to watch the Nussa and Rara Islamic cartoon animation about the adab asking for help and thanks, after watching the teacher gave reinforcement about the shows that the children had watched, the teacher also gave short and simple questions related to the adab show asking for the barrel and thanking them, the children were asked to retell the meaning of the spectacle of the animation in their respective languages.

Then the teacher invites children to role-play about the shows that have been watched. The results of observation/observation at the first meeting showed that the child was brave when retelling the contents of the question and was confident when playing the role of the adab of asking for help and thanks. Children are no longer shy when asked to tell stories and are invited to role-play. They looked excited, although there were still some children who were still not interested when they were invited to play the role, but the children were confident when asked to tell about the content of the questions they were watching. From the results of observations at meeting 1, the reflection carried out increased motivation for children who were still not interested when invited to role-play, strengthening and stimulating children to dare to express their opinions and dare to show the results of their work. The teacher invites children to sing and follow the movement about the adab song, ask for help and thank you and give gifts to children who want to participate in role-playing so that the children are more excited. It is hoped that children will be more confident at the next meeting. When given a reward if they want to play a role.

In the second meeting of the planning stage, actions and observations were relatively the same as meeting 1, but after reflection the children were brave and confident and enthusiastic in expressing their opinions and had the courage and enthusiasm to play role because the teacher gave them the gifts they liked. There have also been many children who want to apply the manners of asking for permission, help and thanks in the school environment when children want to borrow things from their friends, asking for help when they need help from teachers, for example when opening drinking bottles and lunch, after that they thank the teacher's mother. In this second cycle, there was an increase in the percentage of children's abilities by 80%. The difference in increase is 39% from the observation of the first cycle. The amount of increase in the percentage of children's ability to develop according to expectations has met the requirements of the research success indicator, which is 80%, so that the researcher does not continue to the next cycle. Based on these results, the Effort to Improve the Religious and Moral Development of Early Childhood Through Islamic Animation Shows at PAUD Kuntum Melati Sunggal is said to have been successful.

Table 2. Percentage of Cycle II Meeting 1 and 2 Efforts to Improve Early Childhood Religious and Moral Development through Islamic Animation Shows at Early Childhood Kuntum Melati Sunggal

Yes	Child's Name	Percentage of encounters 1	Percentage of meetings 2	Average Percentage of Cycle II
1	Aulia Azzahra Diningrat	100%	100%	**50%**
2	Arkan Putra Matondang	75%	75%	**38%**
3	Ananda Syahputra Siregar	75%	50%	**38%**
4	Anidhita Prasyasya Ali	75%	100%	**50%**
5	Bella Alkairu Annisa	75%	100%	**50%**
6	Candra Kirana Kennedy	75%	75%	**38%**
7	Chairu Ummah Al Ghazali	50%	75%	**38%**

8	Daffa Al farezy Pulungan	75%	75%	**38%**
9	Diandra Syahqilla	75%	100%	**38%**
10	Eyga Princess Atallasyah	50%	75%	**50%**
11	Paradise Zunnuroin Sha'ban	75%	75%	**38%**
12	Ghania Aghnia Suhaila	50%	100%	**50%**
13	This is a Beautiful Practice	50%	75%	**25%**
14	Zea Qiyara Siregar	75%	100%	**50%**
15	Zaid Bilal Al Khairy	75%	100%	**25%**
Average		**70%**	**85%**	**80%**

Children are very fond of watching, children's attitudes are almost entirely influenced by what they see and watch because early childhood is an excellent imitator. There are many strange incidents that we see in the news today, for example a child who kills his biological mother very sadistic due to being influenced by a bad spectacle and not in line with his age. Teachers and parents must work together to protect children from dangerous spectacles. According to Fauziah et al., (2023) Spectacle can affect a child's behavior: Intense and repetitive spectacle can have a significant influence on a child's behavior, both positively and negatively. All the content that children see can greatly affect their behavior. Children tend to imitate what they see. When they are faced with displays that show positive behaviors such as cooperation, empathy, and good judgment, they tend to mimic those behaviors. However, if they are faced with aggressive, disrespectful, or inappropriate behavior, they can also mimic those behaviors. Watching can shape children's values and attitudes towards various things. For example, shows about friendship, honesty or hard work can help reinforce positive values in children's minds. On the other hand, impressions that depict discriminatory, stereotypical, or unethical behavior can affect the way a child sees the world and others.

Table 3. The percentage of all cycles in an effort to improve the religious and moral development of early childhood through Islamic animation shows at Paud Kuntum Melati Sunggal.

Child's Name	**Percentage**			**IncreasePercentage**	
	Pre-Cycle	**Average Cycle 1**	**Cycle Average 2**	**Cycle1**	**Cycle 2**
Aulia Azzahra Diningrat	25%	50%	100%	25%	50%
Arkan Putra Matondang	25%	38%	75%	13%	37%
Ananda Syahputra Siregar	25%	38%	63%	13%	25%
Anidhita Prasyasya Ali	25%	50%	88%	25%	38%
Bella Alkairu Annisa	25%	50%	88%	25%	38%
Candra Kirana Kennedy	25%	38%	75%	13%	37%
Chairu Ummah Al Ghazali	25%	38%	63%	13%	25%
Daffa Al farezy Pulungan	25%	38%	75%	13%	37%

Diandra Syahqilla	25%	38%	88%	13%	50%
Eyga Princess Atallasyah	25%	50%	63%	25%	13%
Paradise Zunnuroin Sha'ban	0%	38%	75%	38%	37%
Ghania Aghnia Suhaila	25%	50%	88%	25%	38%
This is a Beautiful Practice	25%	25%	63%	0%	38%
Zea Qiyara Siregar	25%	50%	88%	25%	38%
Zaid Bilal Al Khairy	0%	25%	88%	25%	63%
Average	**22%**	**41%**	**80%**	**19%**	**38%**

From the table, it is known that the results of each child's score during the pre-cycle, after the administration of actions in cycle I and cycle II there was a very significant increase. In the pre-cycle, the percentage of children developing according to expectations (BSH) is 22%. There was an increase in cycle 1 which was 41%, an increase in cycle II was 80%. With the difference in increase from pre-cycle to cycle 1 is 19% and the difference in increase from cycle I to cycle II is 38%.

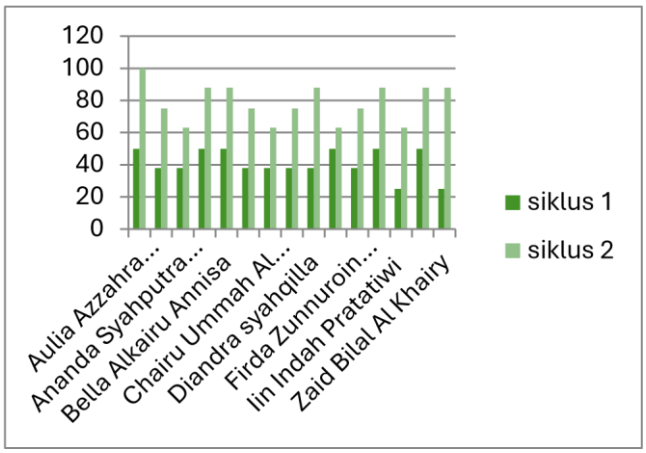

Figure 1. Graph of Observation Results of Cycle 1 and Cycle 2

According to Sukemi, R. S., & Amin, 2024 The development of religious and moral values in early childhood is a psychological change experienced by children regarding their ability to understand and perform good behavior and avoid bad behavior based on religious teachings that are believed. At an early age, children are in a critical period where they begin to recognize and understand the basic concepts of right and wrong, right and wrong, as well as spiritual values instilled by the family and the surrounding environment.

Conclusion

Based on pre-cycle data, it is known that the number of children who develop according to expectations in an effort to_improve the religious and moral development of early childhood through Islamic animation shows in Early Childhood Kindergarten Kuntum Melati Sunggal is 22% and in cycle 1 there is an increase of 41%, from this data it is known that there is an increase in the percentage increase in indicators for children who develop according to expectations (BSH) is 19.4%. Cycle 1 research is considered unsuccessful, so it will be continued in cycle 2. In cycle 2, there was an increase in child development by 80% with a difference of 37.6% from cycle 1. From the analysis of data in cycle 2, it can be concluded that efforts to improve the

religious and moral development of early childhood through Islamic animation shows at Paud Kuntum Melati Sunggal were declared successful.

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