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Parents' and Teachers' Role Modeling in Developing Early Childhood Spiritual Literacy: A Conceptual Study with a Contextual Illustration from TK Islam Terpadu Harapan Bunda Purwokerto

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ABSTRACT

Spiritual literacy in early childhood involves recognizing religious symbols and practices, understanding simple religious teachings, and applying spiritual values in everyday life. Its development is unlikely to depend on the transmission of religious knowledge alone; it also draws on adult role modeling, consistent habituation, and family involvement. This conceptual article examines how parents' and teachers' role modeling can support young children's spiritual literacy, using TK Islam Terpadu Harapan Bunda Purwokerto as a contextual illustration. The analysis draws on scholarship on children's spirituality, social learning theory, ecological perspectives on development, and Qur'anic education, together with preliminary information supplied by the school about its programs. No primary field data were collected. The school's programs are mapped onto dimensions of spiritual literacy, and a conceptual model with four components is proposed: personal role modeling, directed habituation, meaning and application, and family–school partnership. Four testable propositions and an operational framework for future empirical research are formulated. Claims about program effectiveness require verification through field research.

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1. Introduction

Early childhood is a formative period in which children begin to build habits, recognize values, understand social relationships, and interpret their experiences. During this period, motor, language, cognitive, social-emotional, and moral development progress rapidly, and children need appropriate guidance so that their potential can develop optimally (Adams et al., 2016; Munawaroh et al., 2024). Education at this stage therefore extends beyond cognitive, language, physical, and social-emotional skills to include religious and moral values and the spiritual dimension of the child. In Islamic education, this dimension includes knowledge of God, love for the Qur'an, the habituation of worship, the formation of good character, and concern for others (Ziliwu & Sahyan, 2025).

International scholarship shows that children's spirituality is a complex field that cannot be reduced to religious mastery. Adams et al. (2016) argue that children's spirituality should be understood by attending to the characteristics of children's experience, the ways in which children interpret the world, and the relationship between spiritual development and the whole educational process. Mata-McMahon (2016) reviewed a decade of research on children's spirituality and proposed a pluricultural approach, and Robinson et al. (2026), in a more recent systematic review, treat children's spiritual experience and expression as an area that needs stronger conceptual and educational grounding.

In this article, the term *spiritual literacy* refers to young children's emerging ability to recognize religious symbols and practices, understand the meaning of simple religious teachings, connect what they learn with everyday experience, and express it through behavior appropriate to their developmental stage. This is an operational definition for the purposes of this article, not a claim that experts agree on a single definition. Jirásek (2023), for example, reconceptualizes spiritual literacy in non-religious terms for secular educational settings, and Myers and Myers (2001) discuss emerging religious and spiritual literacy in the kindergarten.

Spiritual literacy in young children needs to be developed through concrete experience. Children can be introduced to prayer, ablution, and listening to or reciting the Qur'an and hadith, and studies of Qur'an learning in early childhood have linked such practices to religious and moral development (Aprida & Suyadi, 2022). Learning becomes more meaningful, however, when children also see adults practicing worship consistently, speaking politely, controlling anger, respecting their parents, and helping people in need. In this way, spiritual values do not remain memorized information but are applied in daily life.

Role modeling matters because children learn by observing the people close to them. Bandura's (1969, 1977) social learning theory explains that learning can occur when individuals observe a model, attend to the consequences of behavior, and develop patterns of action from experience. In early childhood education, parents and teachers are the most accessible models for building habits and recognizing values. A mismatch between the messages adults convey and the way they behave can reduce the clarity of the educational message that children receive.

Beyond individual role models, the wider environment of children's development also matters. Bronfenbrenner's (1979) ecological perspective treats the family, the school, and the relationships between them as mutually supporting parts of a child's developmental environment. This perspective helps explain why spiritual education cannot be left to the school or the family alone: values learned at school need reinforcement at home, and habituation at home can be supported through structured educational activities.

These issues are relevant to TK Islam Terpadu Harapan Bunda in Purwokerto, an Islamic integrated kindergarten located at Kavling Gelora Indah, Bridge Alley, East Purwokerto. According to preliminary information from the school, it has 120 students and 25 teachers and implements a curriculum grounded in Islamic teachings. Its programs include ablution practice; the habituation of the Duha and Zuhur prayers; Friday almsgiving; fundraising for humanitarian aid and natural-disaster relief; donations over the two months before Eid al-Adha in preparation for the sacrificial practice (*qurban*); fasting practice during Ramadan; the memorization of Juz 30 surahs; and the memorization and practice of hadith in daily life.

The hadith introduced to children concern smiling, avoiding anger, eating and drinking with the right hand, brushing teeth, removing obstacles from the road, speaking good words, the principle that giving is better than asking, and devotion to parents. These themes connect religious knowledge with behavior that children can observe and practice.

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The school also runs two programs aimed at families. Parents Studying the Qur'an helps parents practice and correct their own Qur'an recitation, and Quran Time invites children and parents to read the Qur'an together at home. Both programs are relevant because parents' Qur'an reading ability varies with their education, work, free time, and background. Teacher capacity, in turn, is strengthened through improving the quality of Qur'an reading and through daily worship practices (*amaliyah yaumiyah*), which include obligatory prayers at the proper time, sunnah prayers, and morning dhikr.

Although these programs provide a rich context for studying spiritual education, the existence of a program does not in itself prove that children have internalized the values it aims to teach. A careful analysis therefore needs to distinguish among designed activities, behavior modeled by adults, children's learning experiences, and observable behavioral change.

This article is a conceptual study. It does not report primary field data; the school context is used as an illustration to ground and structure the analysis. The article addresses three questions. First, how can parents' and teachers' role modeling contribute to the development of young children's spiritual literacy? Second, how can the habituation of worship, the memorization of the Qur'an and hadith, and social-care activities be connected with role modeling in children's lives? Third, how can the Parents Studying the Qur'an program, Quran Time, and the strengthening of teachers' daily worship practices be understood as elements of school–family partnership in spiritual education?

The article contributes a conceptual framework for Islamic early childhood education that integrates religious learning, adult role modeling, moral habituation, and family involvement. It also formulates propositions and an operational framework that future empirical studies can test.

2. Literature Review and Theoretical Framework

a. Spiritual Literacy in Early Childhood

In this article, spiritual literacy is understood as the emerging ability to recognize, understand, interpret, and practice spiritual values in ways that are appropriate to children's developmental stages. The concept encompasses four dimensions: knowledge, experience, attitudes, and behavior. In Islamic education, these dimensions may include learning about God through age-appropriate language and experiences, being introduced to the Qur'an as a holy book, developing a basic understanding of the purpose of worship, and cultivating good character through everyday interactions (Myers & Myers, 2001; Ziliwu & Sahyan, 2025).

Spiritual literacy needs to be distinguished from technical Qur'anic reading skills. Recognizing hijaiyah letters, reciting surahs, and memorizing hadith are important learning achievements, but they do not fully represent spiritual literacy. Children also need opportunities to understand simple meanings, connect religious teachings with real-life situations, and develop behaviors that reflect the values they have learned.

Reviews of research on children's spirituality indicate that the field is broad and culturally diverse. Mata-McMahon (2016) proposed a pluricultural approach after reviewing a decade of research, Robinson et al. (2026) synthesized children's spiritual experiences and expressions in a systematic review, and Adams et al. (2016) emphasized the distinctive features of young children's spirituality in educational settings. These perspectives are consistent with the view that spiritual education should not be limited to ritual activities but should also address children's behavior and social relationships.

In Islamic education, spiritual literacy can be developed through activities that integrate knowledge and practice. For example, a hadith about smiling can be connected to showing friendliness toward peers. A hadith prohibiting anger can serve as a starting point for teaching children to regulate their emotions. Similarly, the teaching about removing harmful obstacles from pathways can be translated into everyday practices that promote cleanliness and environmental safety.

This process should be implemented without placing demands on children that exceed their developmental capacity to understand abstract or transcendent concepts. Instead, children can be encouraged to recognize situations, observe positive examples, engage in simple actions, and receive brief explanations appropriate to their age. Repeated experiences in a positive learning environment can help children establish meaningful connections between religious teachings, personal experiences, and everyday behavior.

b. Social Learning Theory and Adult Role Modeling

Bandura's social learning theory emphasizes observation and imitation as important components of the learning process (Bandura, 1969, 1977). Children do not learn solely through direct instruction; they also observe adults' actions, the ways adults resolve problems, and how people in their environment respond to particular behaviors.

In the context of spiritual education, role modeling can be understood through four interconnected processes described in social learning theory (Bandura, 1977). First, children direct their attention toward observable behaviors that are demonstrated repeatedly, such as parents reading the Qur'an or performing ablution before prayer. Second, children retain memories of the actions or expressions they observe. Third, they are given opportunities to reproduce these behaviors in ways that are appropriate to their abilities. Fourth, positive reinforcement and a supportive interactional environment can help these behaviors develop into consistent practices.

Role modeling does not mean requiring children to imitate every adult behavior directly or without question. Children still need explanations, guidance, opportunities to practice, and responses that are appropriate to their developmental stages. Therefore, teachers who teach children to manage anger should demonstrate calm and constructive ways of responding to frustration. Likewise, parents who encourage their children to read the Qur'an should create a supportive learning environment rather than merely demand that children complete their reading tasks.

Role modeling also involves moral consistency. Messages about honesty, politeness, caring, and respect for others become more concrete when children observe adults consistently practicing these values. From this perspective, the quality of spiritual education depends not only on the amount of material taught but also on the consistency between educational messages, adult behavior, and children's everyday experiences.

c. Ecological Perspectives on Development and Family–School Partnerships

Bronfenbrenner (1979) explains child development in terms of interactions between individuals and their surrounding environments. The family and the school are two important environments that directly shape children's everyday experiences. The relationship between these environments can support children's development when both provide reasonably consistent messages, practice opportunities, and support that addresses children's developmental needs.

In spiritual education, this continuity can be seen when teachers introduce prayers or Qur'anic reading at school, and parents provide opportunities for similar activities at home. Conversely, experiences shared by children with their parents can become a basis for further discussion and reinforcement at school.

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Ambarwati et al. (2025) examine parental involvement in Qur'anic education for young children and emphasize the importance of family support and partnerships with educational institutions. Their study is relevant to the Quran Time and Parents Studying the Qur'an programs because both initiatives position families not merely as recipients of information from schools but as active partners in children's learning environments.

Effective partnerships need to take families' actual circumstances into account. Parents differ in their educational backgrounds, work commitments, Qur'anic reading proficiency, and available time. Therefore, school-based support should be supportive, flexible, and nonjudgmental. The success of a partnership should not be assessed solely by parents' compliance with scheduled activities but also by their meaningful participation, the quality of parent–child interactions, and the continuity of children's learning experiences.

d. Habituation as a Bridge Between Knowledge and Behavior

Habituation is a process that gives children repeated opportunities to perform particular actions in relatively consistent contexts. In Islamic early childhood education, habituation may involve practicing ablution, performing prayers, making supplications, reading the Qur'an, giving charity, maintaining cleanliness, and demonstrating polite behavior (Aprida & Suyadi, 2022; Ziliwu & Sahyan, 2025). Research on memorization programs in Islamic settings suggests that regular routines can strengthen learning habits (Saefudin et al., 2026), although that evidence comes from older students in a boarding school and cannot simply be transferred to kindergarten children.

Habituation has pedagogical value when it goes beyond mechanical repetition. Children need simple explanations of the actions they perform and opportunities to connect those actions with relevant values. For example, charitable activities can be accompanied by conversations about sharing and helping others. Humanitarian fundraising activities can also introduce children to empathy for people experiencing difficulties, provided that the explanations are age-appropriate and do not expose children to unnecessarily frightening descriptions of disasters.

Thus, habituation provides opportunities to develop knowledge, skills, attitudes, and behavior in an integrated manner. Assessments of children's development should not focus exclusively on memorization or the accuracy of worship-related movements. They should also consider children's basic understanding, participation, and ability to apply relevant values in age-appropriate situations.

3. Method

a. Type of Study and Approach

This is a conceptual study with a qualitative, library-based approach (Sugiyono, 2022). Its purpose is not to test hypotheses or to report empirical findings from the field, but to develop an integrated conceptual framework from existing scholarship and to examine how that framework applies to the programs of a particular school. TK Islam Terpadu Harapan Bunda Purwokerto serves as a contextual illustration: its program profile provides concrete material for mapping and discussion, but the article is not a case study based on field data.

b. Sources of Information

Two kinds of sources were used. The first is scholarly literature in four areas: children's spirituality and spiritual literacy (Adams et al., 2016; Jirásek, 2023; Mata-McMahon, 2016; Myers & Myers, 2001; Robinson et al., 2026); social learning theory (Bandura, 1969, 1977); ecological perspectives on development and family–school relations (Ambarwati et al., 2025; Bronfenbrenner, 1979); and Qur'anic and Islamic early childhood education

(Aprida & Suyadi, 2022; Munawaroh et al., 2024; Saefudin et al., 2026; Ziliwu & Sahyan, 2025). Sources were selected for their relevance to these four areas.

The second source is preliminary institutional information supplied by the school. It consists of the school profile (120 students and 25 teachers), a description of its religious and social habituation programs, the Parents Studying the Qur'an and Quran Time programs, the Qur'an reading improvement program for teachers, and teachers' daily worship practices (*amaliyah yaumiyah*). This information was used only to describe the program context. It was not collected through interviews or observation, and no individual teachers, parents, or children were studied.

c. Analytical Procedure

The analysis proceeded in four steps. First, the school's programs were mapped and grouped into three categories: habituation of worship, introduction to and practice of religious values, and strengthening of the educator and family environment. Second, each category was interpreted through the four theoretical areas above to identify how role modeling, habituation, meaning-making, and partnership might operate in it. Third, the results were synthesized into a conceptual model and a set of testable propositions. Fourth, an operational framework was derived to show how each dimension of the model could be examined in future field research. The mapping is an interpretation of program design; it is not evidence that children have internalized the values taught.

d. Ethical Considerations and Limitations

Because the study involved no data collection from human participants and used only institution-level information provided by the school, no personal data about children, parents, or teachers are reported. The main limitation follows from the design: the model and propositions are analytical and have not been empirically tested, so conclusions about the effectiveness of the school's programs cannot be drawn. A design for future field research is outlined at the end of the next section.

4. Results and Discussion

Because this is a conceptual study, the results reported here are analytical outputs rather than field findings. They consist of a mapping of the school's programs onto dimensions of spiritual literacy (Table 1), a theoretically grounded interpretation of each program group, a conceptual model with four components and four propositions, and an operational framework for future testing (Table 2). Each interpretation is discussed against the literature reviewed above and is stated as a conceptual claim, not as an observed fact about the school.

a. Mapping of Spiritual Education Programs at the School

Based on the preliminary information provided by the school, the programs of TK Islam Terpadu Harapan Bunda can be mapped into three main groups: habituation of worship, introduction to and practice of religious values, and strengthening of the educator and family environment.

The first group covers the habituation of giving and answering greetings, performing ablution correctly, praying before and after meals, and the Duha and Zuhur prayers. The second group covers the memorization of Juz 30 surahs, the memorization of hadith, Friday almsgiving, and fundraising for humanitarian activities and natural-disaster relief. The third group includes the Parents Studying the Qur'an program, Quran Time, the improvement of teachers' Qur'an reading quality, and teachers' daily worship practices (*amaliyah yaumiyah*).

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This mapping shows that school activities are not limited to the introduction of religious material. There are also practices that allow children to observe behavior, participate in shared activities, and become familiar with the application of values in everyday life. However, the classification is an interpretation of the program design, not proof that all students have internalized the values taught.

Table 1. Program Mapping and Its Relevance for Spiritual Literacy

Program or activity	Dimension of spiritual literacy	Intended focus of role modeling and learning
Ablution practice	Knowledge and skills of worship	Teachers demonstrate the correct order of ablution and guide children's practice
Duha and Zuhur prayers	Practices and habits	Teachers show seriousness, orderliness, and respect toward worship
Memorization of Juz 30 surahs	Religious recognition and memory	Teachers and families model positive interaction with the Qur'an
Hadith memorization and practice	Understanding of values and behavior	Children connect the teachings with concrete situations
Friday almsgiving	Caring and sharing	Adults model giving without coercion or embarrassment
Humanitarian fundraising	Empathy and social responsibility	Teachers and parents explain the importance of helping others in age-appropriate language
Parents Studying the Qur'an	Strengthening families' spiritual capacity	Parents act as both learners and role models of Qur'an recitation
Quran Time	Continuity between school and home	Children and parents set aside time to read the Qur'an together
Improvement of teachers' Qur'an reading	Professional development of educators	Teachers strengthen their ability to teach reading properly
Teachers' daily worship practices	Personal consistency of educators	Teachers try to align educational messages with their daily religious practice

b. Teachers' Role Modeling in the Habituation of Worship and Morals

Teachers hold an important position because they interact with children in structured, repetitive activities. In ablution habituation, for example, role modeling is not only a matter of demonstrating the correct movements. Teachers can also show patience when children make mistakes, maintain cleanliness, and help children without embarrassing them. From a social learning perspective, such repeated and visible behavior gives children clear models to observe (Bandura, 1977).

In the Duha and Zuhur prayer activities, children can gain experience of regularity, preparation for worship, following instructions, and togetherness. Teachers who join in worship according to their role provide more concrete examples than verbal instructions alone. Even so, children's experiences must be adjusted to their age, abilities, and developmental needs.

The Qur'an reading improvement program for the 25 teachers can be understood as part of strengthening professional competence. Better Qur'an reading skills support the accuracy of learning and give teachers the opportunity to keep learning. Meanwhile, daily practices such

as performing obligatory prayers on time, sunnah prayers, and morning dhikr can be positioned as an effort to build teachers' personal consistency.

The relationship between daily practices and the quality of role modeling needs to be understood carefully. Teachers' personal practices can become a foundation for consistent behavior, but their influence on children is an empirical question that would have to be examined through observed interactions: how teachers communicate, manage their emotions, respond to mistakes, treat every child fairly, and apply religious values in daily decisions.

Thus, teachers' role modeling has two interdependent dimensions. The first is competence in conveying and demonstrating religious practice. The second is behavioral integrity, namely the consistency between the values taught and the way teachers interact with children. Both dimensions can become a focus of professional development for early childhood teachers.

c. Hadith Memorization as a Means of Developing Meaningful Behavior

The hadith memorization program covers themes such as smiling, the prohibition of anger, eating and drinking with the right hand, brushing teeth, removing obstacles from the road, and filial piety toward parents. These themes have pedagogical relevance because they can be linked to children's everyday experiences.

The hadith on smiling, for example, can be connected to greeting friends, showing friendliness, and building a friendly classroom atmosphere. Learning the hadith on the prohibition of anger can be developed through recognizing emotions, practicing pausing for a moment, expressing discomfort in words, and asking the teacher for help. This approach is more educational than simply asking children not to be angry, because young children still need guidance in regulating their emotions.

Habituation of eating and drinking with the right hand can be associated with table manners, while the habit of brushing teeth can be an opportunity to connect religious teachings with self-care. The teaching of removing obstacles from the road can be developed through tidying the classroom, picking up dangerous objects with adult help, and caring for the environment together.

The hadith on filial piety toward parents can be introduced through simple actions, such as speaking politely, listening attentively, helping with light chores, and expressing gratitude and affection. However, education about respect for parents must still be accompanied by child protection principles. Children must understand that they may express discomfort and ask for help if they face dangerous actions.

Developing spiritual literacy through hadith therefore requires three pedagogical stages. First, introduction or memorization of the text in line with the child's abilities. Second, a simple explanation of the meaning through stories, conversations, demonstrations, or games. Third, opportunities to apply the values in real situations under adult supervision.

Evaluation should distinguish the ability to memorize from the ability to understand and apply. Children who are not yet fluent in reciting a hadith do not necessarily fail to understand the values taught. Conversely, children who can memorize a hadith cannot necessarily apply it consistently in interactions. For this reason, evaluation should use various forms of evidence, such as conversations, observation results, and children's responses in daily situations.

d. Friday Almsgiving and Fundraising as Learning of Social Concern

Shared observances have been described as an avenue for emerging religious and spiritual literacy in the kindergarten (Myers & Myers, 2001). In a similar way, Friday almsgiving

and fundraising for humanitarian activities and natural-disaster relief provide a context for developing the social dimension of spiritual literacy. Through these activities, children can be introduced to the values of sharing, empathy, and responsibility toward others.

Learning about social concern becomes more meaningful when teachers explain the purpose of the activity in simple language. Children can be helped to understand that some people need assistance and that sharing is one way to show care. In age-appropriate activities, children can also be involved in preparing aid items or making simple crafts for social activities.

Role modeling by parents and teachers is needed to show that sharing is done with awareness, not as an obligation accompanied by pressure. Children should not be humiliated for not bringing donation money, nor compared based on the amount donated. This principle is important so that learning about caring does not turn into a measure of a family's economic capacity.

Humanitarian fundraising can also be used to introduce the idea that helping others is not always in the form of money. Children can learn to share their time, keep belongings together, help friends, and care for the environment. Broadening the meaning of help allows children to understand the value of caring through concrete experience.

Although the design of these activities is relevant to the development of social morals, any claim that the program increases children's empathy would need to be tested through behavioral observation, conversations with teachers and parents, and other relevant evidence. Participation in donation activities alone is not enough to conclude that lasting attitude change has occurred.

e. The Parents Studying the Qur'an Program as Strengthening Family Role Modeling

The Parents Studying the Qur'an program is designed to help parents practice and correct their Qur'an reading. This program is meaningful in the context of families with diverse backgrounds in education, employment, religious learning experience, and availability of time.

In a family education approach, parents are viewed not only as those who must accompany their children, but also as learners who can receive support from the school. When the school provides space to improve Qur'an reading, families have the opportunity to increase their abilities without assuming that all parents have the same skills.

The program also has a role-modeling dimension. Children can see that adults are willing to learn, correct mistakes, repeat their reading, and appreciate the learning process. Thus, the message children receive concerns not only the importance of the Qur'an but also sincerity and humility in seeking knowledge.

Ambarwati et al. (2025) confirm the importance of family involvement in early childhood Qur'an education, as well as the need for focused support and partnership between families and educational institutions. The context of TK Islam Terpadu Harapan Bunda offers room to examine how a program aimed at parents can support children's learning process.

The implementation of such a program needs to consider several things. First, the material and learning level should be adjusted to participants' initial abilities. Second, the schedule needs to take work and family responsibilities into account. Third, the learning atmosphere must support improvement without stigma. Fourth, the school needs to provide a feedback mechanism so that the program can be adjusted to participants' needs.

Program evaluation should not rely only on attendance numbers. It should also consider parents' experiences, changes in their confidence in reading the Qur'an, the forms of support they perceive, and how the acquired ability is used in interactions with their

children. All of these indicators need to be formulated and verified through field data, not assumed to have been achieved.

f. Quran Time and the Continuity of Spiritual Learning at Home

Quran Time is an activity that invites children and parents to read the Qur'an together at home. Conceptually, this program connects learning activities at school with family experiences in the everyday environment.

From an ecological perspective, the relationship between home and school is an important part of a child's developmental context (Bronfenbrenner, 1979). If children receive mutually supportive experiences in both environments, the values learned have the opportunity to be repeated and interpreted in different situations.

Quran Time can be understood as a space for interaction, not merely a reading task. Parents can recite a surah, listen to their child's reading, repeat verses together, or simply provide quiet time to engage with the Qur'an. For families whose reading ability is still developing, the activity can be carried out gradually according to their ability, with appropriate audio support or assistance recommended by the school.

It is important to keep Quran Time from becoming a source of pressure. The main goal is to build positive shared experiences with the Qur'an and to strengthen the parent–child relationship through meaningful activities. Realistic duration and flexible consistency deserve more consideration than demanding long sessions from every family.

In implementation, the school can give simple guidance on the purpose of the activity, duration options, and ways to accompany children. Parents also need to be given the opportunity to voice obstacles, such as work schedules, differences in reading ability, or limited time with their children. Two-way communication allows the school to design support that better fits families' conditions.

It is necessary to distinguish between carrying out shared reading and the occurrence of changes in spiritual literacy. Whether Quran Time is carried out regularly, how good the interaction during the activity is, and how children respond to it are empirical questions for future research; the relationship between shared reading and spiritual literacy requires evidence.

g. Synergy Between Parents' and Teachers' Role Modeling

Parents' and teachers' role modeling has different characteristics, but the two can complement each other. Parents have the opportunity to accompany children in family routines, while teachers provide a structured learning environment, shared experiences with peers, and planned activities aligned with educational goals.

In the context of TK Islam Terpadu Harapan Bunda, this relationship can be developed through the integration of three components. First, teachers provide age-appropriate religious learning experiences and set an example in everyday activities. Second, parents receive support to improve their abilities and involvement through Parents Studying the Qur'an and Quran Time. Third, the school and families build communication to understand children's experiences, adjust habituation, and overcome obstacles that arise.

This synergy does not mean that the school and families must carry out identical activities. What is needed is harmony of values and communication about educational goals. Differences in family habits need to be approached dialogically, while the school can help explain the principles behind the habits it wants to develop.

Several potential challenges need attention. First, work commitments can limit parents' time. Second, differences in Qur'an reading ability and versions can influence the form of mentoring. Third, teachers face the demand to run learning while simultaneously serving as

examples in social interaction. Fourth, measuring success only by memorization or attendance risks overlooking understanding and the application of values.

These challenges are presented as questions for future research, not as conclusions about the condition of all families or teachers at the school. Observation, interviews, and documentation would be needed to find out how these challenges emerge and what strategies are actually used.

h. Conceptual Model of Spiritual Literacy Development

Based on the program mapping and the theoretical review, this article proposes a conceptual model of spiritual literacy development that integrates personal role modeling, habituation, meaning-making, and family–school partnership. The model draws on social learning theory (Bandura, 1977) and the ecological perspective on development (Bronfenbrenner, 1979).

The model has four interconnected components. The first is *personal role modeling*. Parents and teachers strive to align religious teachings with their everyday behavior. Examples include reading the Qur'an, performing worship, speaking politely, managing emotions, and showing concern for others.

The second is *directed habituation*. Children have the opportunity to practice through ablution, prayer, memorization, supplications, *infaq*, keeping things clean, and helping others. Habituation needs to be carried out consistently with age-appropriate guidance.

The third is *meaning and application*. Children are invited to understand the values behind activities through stories, conversations, demonstrations, and real experiences. This component helps distinguish spiritual literacy from the mere ability to memorize or follow instructions.

The fourth is *family–school partnership*. Parents and teachers share information, adjust activities to children's conditions, and support the continuity of spiritual experiences at home and at school.

These four components can produce repeated, mutually reinforcing learning experiences. The relationship between the components and the development of spiritual literacy is stated here as four testable propositions, not as a proven cause-and-effect relationship at this school:

Proposition 1. Role modeling is more likely to support children's spiritual literacy when the religious messages adults convey are consistent with their observable behavior.

Proposition 2. Habituation is more likely to lead to understanding and application of values when repeated practice is accompanied by age-appropriate explanation; without such meaning-making, it is more likely to result in memorization or compliance.

Proposition 3. Family–school partnership is more likely to strengthen the continuity of children's spiritual experiences when school support is flexible, nonjudgmental, and responsive to the circumstances of families.

Proposition 4. The four components reinforce one another, so that the contribution of any single component to spiritual literacy is expected to be weaker when the others are absent.

Table 2 translates the model into an operational framework that future field studies can use to examine each dimension.

Table 2. Operational Framework for Future Field Study

Dimension	Observable indicators	Suggested data sources
Teachers' role modeling	Teachers demonstrate worship, consistently use polite language, and guide children patiently	Classroom observation and teacher interviews
Parents' role modeling	Parents model Qur'an reading, worship, and caring behavior	Parent interviews and activity documentation
Religious knowledge	Children recognize surahs, supplications, hadiths, or the order of worship according to their developmental stage	Learning observation and developmental documentation
Understanding of values	Children can explain the simple meaning of the behaviors they have learned	Age-appropriate conversations and observation
Implementation of morals	Children show relevant behavior, such as sharing or helping, in observed contexts	Repeated observation and teacher notes
Family–school partnership	There is appropriate communication, participation, and support for family conditions	Interviews, program notes, and documentation
Strengthening educator capacity	Teachers take part in Qur'an reading improvement activities and reflect on their teaching practice	Program documents and interviews

i. Implications for the Development of Islamic Education for Early Childhood

The discussion above yields several practical implications. First, schools can strengthen the integration of memorization, worship practices, and the meaning of values. Each hadith theme can be accompanied by examples of behavior, short stories, and opportunities to practice in classroom life.

Second, teachers' professional development should cover Qur'an reading ability, age-appropriate learning strategies, emotion management, positive communication, and reflection on personal role modeling. Role modeling is related not only to teachers' religious knowledge but also to the quality of their interactions and their fair treatment of children.

Third, the Parents Studying the Qur'an program needs to be developed as a form of support for families with diverse initial abilities. Schools can provide gradual learning and ongoing communication. Quran Time can be strengthened through simple, flexible guidance so that families can carry out the activity realistically.

Fourth, almsgiving and humanitarian fundraising activities need to be integrated with empathy education. Teachers can help children understand the purpose of the activities, offer appropriate participation choices, and avoid comparing donation amounts among children.

Fifth, evaluation of spiritual literacy needs to use an authentic approach. Assessment should focus not only on the number of surahs or hadith memorized but also on simple understanding, involvement in practice, and the application of values in relevant contexts. Children's development should be understood as a process, not as a competition among students.

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5. Conclusion

This conceptual study examined how parents' and teachers' role modeling can contribute to the development of young children's spiritual literacy, using the programs of TK Islam Terpadu Harapan Bunda Purwokerto as a contextual illustration. In response to the first question, the analysis suggests that role modeling is most likely to support spiritual literacy when the messages adults convey are consistent with their observable behavior and when children also receive age-appropriate explanations and opportunities to practice. In response to the second, habituation activities such as ablution, the Duha and Zuhur prayers, the memorization of surahs and hadith, Friday almsgiving, and humanitarian fundraising can be connected with role modeling when they are accompanied by explanation, conversation, and opportunities to apply values, so that memorization is complemented by understanding and behavior. In response to the third, the Parents Studying the Qur'an program, Quran Time, and the strengthening of teachers' Qur'an reading and daily worship practices can be understood as components of a school–family partnership that supports continuity between school and home, provided that the support is flexible and nonjudgmental.

The main output of the article is a conceptual model with four interconnected components (personal role modeling, directed habituation, meaning and application, and family–school partnership), together with four propositions and an operational framework. Because the article rests on the literature and on preliminary institutional information rather than on field data, the model should be read as a framework to be tested. No conclusion can be drawn about the effectiveness of the school's programs or about changes in children's spiritual literacy. Future field research is needed to verify how the programs are implemented, how teachers and parents experience them, and how children's spiritual literacy develops, using ethical and age-appropriate observation methods.

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