



The Influence of Tauhid Education on the Value of Cleanliness Responsibility in Early Childhood through the Slogan Hold, Save, and Collect

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Abstract

This research was inspired by the lack of awareness and responsibility regarding cleanliness among kindergarten children at Pos PAUD Sedap Malam 16, Cimahi City, as 24.39% of 41 children still littered and 19.51% did not return toys after use, indicating a need for a grip intervention. Most earlier studies have focused on habituation or environmental practices, and few have integrated a spirituality-based strategy; therefore, this study is novel in integrating monotheism (tauhid) education with the “Tahan, Simpan dan Pungut” (TSP) slogan, a combination not yet explicitly examined in prior theories. This research employed a quantitative approach using SEM-PLS, and all 41 children in group B were included in the sample. The results indicate that tauhid education influenced cleanliness responsibility ($\beta = 0.942$; $p < 0.001$) and the use of the TSP slogan ($\beta = 0.914$; $p < 0.001$). The presence of the TSP slogan also had a significant impact on cleanliness responsibility ($\beta = 0.377$; $p = 0.013$) and mediated the direct relationship between tauhid education and cleanliness responsibility ($\beta = 0.345$; $p = 0.016$), demonstrating that implementation of tauhid education, rather than the TSP slogan, effectively strengthens early childhood cleanliness responsibility.

Keywords: *Tauhid education, TSP slogan, cleanliness responsibility, early childhood*

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INTRODUCTION

The most basic children's character, morality, and lifestyle are developed during early childhood education (ECE). During childhood, they are in their golden years, a sensitive period characterised by rapid cognitive, affective, and psychomotor development (Hurlock, 2013). According to Piaget's preoperational stage, children are thought to be taught through representations of symbols based on sensory experiences. In this case, they rely on assertions based on imitation Daryati (2025), provided that such reliance does not compromise proficiency in the “Three R's”; a liberal education is about far more than professional preparation. Similarly, early childhood

education should not be merely about making children smarter; it should also focus on making them better (Lickona, 1991). Stresses that the internalisation of these values should begin very early for it to be incorporated into a child's personality structure.

In Islamic education, cleanliness has an important role. It is an inseparable part of faith, because one of the hadith narrated by Prophet Muhammad SAW regarding this matter is that "cleanliness is a part of faith" (HR. Muslim). Therefore, cleanliness is not merely a social activity; it is an act of a Muslim's spiritual responsibility. Embedding religious concepts in education on hygiene is more effective at strengthening moral development, as indicated by the study by Aulia & Mujahidah (2021), tauhid values enhance spiritual consciousness among children during daily hygiene practices.

Islamic Education is one of the fundamentals of tauhid, serving as a centre for shaping the meaning of behaviour. Tauhid learning not only conveys religious dogma but also fosters awareness that all is worship of Allah (R. Astuti & Munastiwi, 2019). According to Aulia & Mujahidah (2021) The study of tauhid cultivates the spiritual root of moral acts by linking everyday behavior to divine value. I want to refer to the Ulwan framework in children's education, which also explains that tauhid is grounded in consciously shaping habits and is appropriate for their developmental stages, as well as in habitual learning through adult role models Amelia et al., (2022) and Alwi & Iqbal (2022) Highlights Abdullah Nashih Ulwan's view that faith education should begin with practical instruction, as well as with texts. Abdullah Nashih Ulwan argues that faith education must begin with practical activities that foster faith, such as helping others, environmental stewardship, and gratitude. Similarly, found that children may better understand religious values, visual and contextual information, and repetitive representations. This integration reaffirms tauhid as the theoretical and administrative basis for promoting consistent cleanliness practices.

Other research has also established the significant effect of tauhid education on children's moral development (Harahap, 2021). Demonstrated that tauhid-based habituation, including environmental hygiene, fosters a sense of responsibility in children and Ansari & Sartika (2023) found that belief in God fosters positive social behavior by setting examples. Tauhid is therefore operationalized as simple worship behavior, priming with attributes of Allah, practicing daily prayer, and connecting everyday actions to spiritual statements. In this regard, (Feba et al.,

2023) Highlighted that the practice of tauhid in early childhood should be aligned with the child's age to enable the spontaneous internalization of spiritual values.

In character education, the responsibility for cleanliness constitutes an important value that should be fostered from an early age. Responsibility, as described in (Lickona, 1991) it encompasses an individual's will to fulfil obligations and accept the consequences of their actions. At an early age, the operational signs of responsibility for cleanliness are evident in simple behaviours such as appropriately disposing of litter, arranging play materials, organizing the classroom, and adhering to rules (Eka Daryati & Sadiana, 2025; Rukmana et al., 2022). Dewantara, cited in D. Astuti (2023), argues A sense of responsibility can be fostered through sustained habituation, guidance, and role modeling.

Islamic cleanliness is a sign of obedience and gratitude. The understanding of tauhid posits that "cleanliness is related to faith and submission, as cited in Al-Ghazali. Fauzi Lubis (2019) It views bodily and corporal cleanliness as signs of the Muslims moral character. It follows that the rise of cleanliness is not distinct from religion. At this meta-cognitive level, the responsibility for cleanliness can be seen to emerge from the interplay among spiritual comprehension, learned behavior, and environmental influence.

Institutionalizing healthy practices in early childhood settings requires the availability of accessible, attractive, and memorable learning media, such as a condensed version of the slogan 'Tahan, Simpan, and Pungut' (TSP). TSP involves three basic principles: "do not mess. drop waste where it should go; pick up a piece." This is consistent with Bandura's Social Learning Theory in which behavior and attitudes are acquired through observation, imitation and reinforcement, as well as Ajzen's Theory of Planned Behavior (1991),

which suggests that behaviour is determined by an intention to perform the behaviour (this intention itself being driven by attitudes towards the expected outcome, subjective norms about the activity in question, and perceived behavioural control). For children, the slogans, such as TSP, are motivational gains for helping or increasing behavioral intention of cleanliness by affecting social and moral norms (by teachers and peers) that reflect through making them follow the TSP code, also as part of reinforcement tools that resonate with spiritual/prosocial education mediated by a reminder for good action (Sari et al., 2022); Syidiqi et al., 2023).

Existing evidence is consistent with the efficacy of slogans as character-forming instruments (Ejuu et al., 2022). Discovered that creative slogans can intensify discipline and awareness of cleanliness Karunia et al (2020) A program such as "Trash Charity" can foster children's

ecological care. These results suggest that morality- and spirituality-based prompts can serve as powerful enhancers of cohesive cleanliness actions.

Despite numerous studies that examined tauhid education and cleanliness as separate entities, only a few have examined their combination within a slogan-based learning model. Indeed, such integration is urgently needed: theoretical, in that it illuminates the concept of character-education-based tauhid; pragmatic, in that it offers teachers a simple method for modeling children's cleanliness behavior through spiritual approaches. Thus, the lack of research constitutes a significant academic lacuna.

Hence, the current research aims to assess the impact of tauhid education on early childhood responsibility for cleanliness, using the TSP slogan. This study conceptually clarifies the theoretical relationship between the tauhid construct and the cleanliness responsibility construct, and the role of TSP as a behavioral mediator. In its research objectives, it attempts to analyze 1) the influence of tauhid education on the value of cleanliness responsibility in early childhood, 2) the effect of TSP slogans application among children, and 3) whether TSP affects cleanliness responsibilities and how much TSP mediates in influencing Tauhid education commands for children's cleanliness responsibility.

This research is expected to make a theoretical contribution to the development of a tauhid-based character education model and a practical contribution to child-friendly learning strategies applicable in the ECE context. The inclusion of spiritual, social, and ecological values in an integrated program for parents, teachers, and children has the potential to provide insight for teachers, parents, and schools in developing sustainable cleanliness from an early age.

METODOLOGI

The research employed a quantitative correlational design and was analyzed using Structural Equation Modeling–Partial Least Squares (SEM-PLS) to investigate the role of tauhid education in children's cleanliness responsibility values through the TSP (Tahan, Simpan, dan Pungut) slogan. This design was selected to examine the relationship among variables in both direct and indirect ways, including the mediation of the TSP slogan in enhancing children's responsible behavior.

Participants and Research Location

The study was carried out in Pos PAUD Sedap Malam 16, Cimahi City of West Java Province, Indonesia by all components and 41 students in group B (5-6 years old boys and girls) from the academic year 2023/2024 using total sampling that is suitable with number population which small and stable population can be representing learning characteristic all students in educative unit. The chosen location is appropriate because it offers Islamic-based learning and moral habituation programs, which make it a suitable setting for research on character development oriented toward tauhid, particularly in the area of children's responsibility regarding cleanliness.

Research Procedure

Three phases of the research were conducted: preparation and implementation, and reflection. Preparation stage. During this stage, the researcher prepared the research instruments, which were then validated through expert assessment and shared with teachers and parents regarding the research process. During the implementation stage, we introduced tauhid education concepts through a TSP slogan in our daily routines, created story-based materials, and designed activities focused on clean behaviour. Recordings and monitoring were conducted during the meetings to capture changes in children's behavior and reactions. The reflective stage, on which this writing focuses, was to evaluate the overall efficacy of the implementation process and analyze data to determine whether the tauhid-based intervention was effective using the TSP slogan.

Data Collection Instruments

Three research instruments were applied: observation sheets, interviews, and documentation. The observation sheets, using standardized ratings, were used to measure the indicators of tauhid education, TSP practice, and children's cleaning responsibilities, as agreed upon by the researcher and two assistant teachers. Interviews with teachers and parents yielded qualitative data on behavioural change and the impact of religiously based guidance at home. Documentation (e.g., lesson plans, photographs, and activity records) facilitated data triangulation.

The experts in early childhood education, Islamic education, and measurement were asked to validate the instrument. Content validity was also ensured through expert review of the indicators' relevance and clarity. However, validation was not assessed using CVI or Aiken's V; this is a methodological limitation to be addressed in future studies.

Data Analysis Techniques

Quantitative data were analyzed using the Structural Equation Modeling–Partial Least Squares (SEM-PLS) method in SmartPLS 4. This method was selected because it is well-suited to complex models with multiple latent variables, non-normal data distributions, and limited sample sizes. Given that the study was restricted to a small, saturated sample of 41 children, PLS-SEM was selected as the most appropriate technique due to its emphasis on predictive accuracy and suitability for small samples. The measurement and structural models were tested. We conducted a confirmatory factor analysis within the measurement model, testing convergent and discriminant validity and construct reliability for all items to establish the validity and reliability of these measures.

The analyses conducted using the structural model accounted for these relationships among tauhid education, the TSP slogan, and cleanliness responsibility. Significance of direct and indirect effects was assessed using bootstrapping, and the results were corroborated by model fit indices, including the Standardized Root Mean Square Residual (SRMR) and the Normed Fit Index (NFI). The analytical method was appropriate for analyzing latent variables that cannot be observed directly and are measured by observable indicators. SEM-PLS was deemed a sound method for examining predictive paths among variables, given the small sample size and the exploratory nature of this study.

RESULTS AND DISCUSSION

RESULTS

Results of data analysis are described in this section based on Structural Equation Modeling Partial Least Squares (SEM-PLS) methodology. The analytical techniques used here were descriptive statistics, a test of assumptions, measurement model testing, examination of the structural model, and an analysis of the mediation effect (Baron and Kenny), to ascertain the impact of tauhid education towards cleanliness responsibility through the TSP (Tahan, Simpan dan Pungut) slogan on early childhood learners.

1. Descriptive Statistics

Descriptive analysis was then conducted to describe the respondents' responses regarding the three indicators (tauhid education, the TSP slogan, and cleanliness responsibility). The descriptive statistics are presented in the table below.

Table 1. Overview of Tauhid Education, the TSP Slogan, and Cleanliness Responsibility

Indicator	Total Score	Average	Desc.
Tauhid Education	470	2.29	Fairly Good
The TSP Slogan	459	2.24	Fairly Good
Cleanliness Responsibility	462	2.25	Fairly Good

Based on Table 1, Tauhid's general education level for children in Pos PAUD Sedap Malam 16 was classified as "good enough." The total mean of 470 (2.29) indicates that the majority of children have a good understanding of fundamental tauhid values. Observations during the practice of these activities also indicated that many children could associate cleanliness behaviors with Islamic concepts, using phrases such as "Allah likes clean people" or encouraging their peers to put things in their correct place after playing.

The performance of the surgery-related TSP slogan was also classified as moderately good, with a summative score of 459 and an average score of 2.24. This indicates that children adhered to the resist, store, and pick up principles throughout the day. Between classroom visits, children were regularly observed walking past litter without dropping it, tidying their personal items (Simpan), and collecting rubbish from the ground in their play area. Following the use of the TSP slogan during daily lessons and class discussions, teachers observed that such behaviors became more prevalent.

The cleanliness responsibility dimension can also be considered to be in the pretty good range, with a total score of 462 and a mean of 2.25. It indicates that children's responsibility for cleanliness has improved; however, habit formation and practice remain necessary to ensure greater consistency in maintaining cleanliness outside their homes. Observational results indicated that 90% of preschoolers returned toys to their original places after play, and 85% participated in efforts to maintain a neat classroom.

2. Data Assumption Tests

Assumption testing was performed prior to the SEM-PLS analysis. Result The normality one-sample Test (One-Sample Kolmogorov-Smirnov) showed that there was no regular distribution of the variable education tauhid ($p = 0.003$) and TSP slogan , which were not normally distributed ($p=0.001$). In the same order, the cleanliness responsibility variable met the normality assumption ($p = 0.014$). Nevertheless, SEM-PLS remains suitable for use because it is not based on the assumption of normality. The reliability and validity test results indicated that all indicators met the standard.

Table 2. Composite Reliability, Cronbach's Alpha, Average Variance Extracted (AVE)

	Cronbach's Alpha	Composite Reliability	AVE
The TSP Slogan	0.897	0.924	0.708
Cleanliness	0.910	0.933	0.737
Responsibility			

Tauhid Education	0.930	0.948	0.783
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As shown in Table 2, Cronbach's Alpha and AVE exceeded 0.80 for all constructs, and Composite Reliability and Average Variance Extracted (AVE) exceeded 0.50, confirming both reliability and convergent validity.

3. Measurement Model Results

The measurement model inspection revealed that all items loaded significantly onto their respective constructs. All loading factors exceeded 0.70, indicating the indicator's reliability. The AVEs for the tauhid education, TSP slogan, and cleanliness responsibility constructs were 0.783, 0.708, and 0.737, respectively, indicating strong convergent validity. Second, discriminant validity was established because the square roots of the AVEs for all other constructs were higher than their cross-construct correlations. These findings confirm that the three constructs were empirically independent and well measured.

4. Structural Model Results

The objective of structural model testing was to examine the causal relationships among constructs. The findings indicated that tauhid education has a significantly positive effect on cleanliness responsibility ($\beta = 0.942$, $t = 43.417$, $p < 0.001$). It implies that the higher the level of children's learning activities in tauhid education, the greater their responsibility for maintaining cleanliness. In the applied setting, children who could provide religious reasons for tidiness, such as "Allah does not like dirty things," were more motivated to keep their learning area clean without reminders.

The study further confirmed that tauhid education was a determinant of TSP slogan implementation ($\beta = 0.914$, $p < 0.001$). It showed that tauhid-based teaching successfully inspired children to internalize the values of the slogan, as they knew that maintaining cleanliness aligns with faith-based norms. Additionally, the TSP slogan had a substantial impact on cleanliness responsibility ($\beta = 0.377$, $p = 0.013$), such that children who more consistently adopted the slogan's principles were more responsible for cleanliness.

Table 3. Path Coefficients and Significance Test Results of the Structural Model

Path Relationship	Path Coefficient (β)	t-value	p-value
Tauhid Education → Cleanliness Responsibility	0.942	43.417	0.001
Tauhid Education → TSP Slogan	0.914	25.857	0.001

TSP Slogan → Cleanliness Responsibility	0.377	2.480	0.013
Tauhid Education → Cleanliness Responsibility (via TSP Slogan)	0.345	2.419	0.016

The findings from the structural model analysis using SEM-PLS are summarized in Table 3. Thus, it may be concluded that tauhid education has a substantial direct effect on children's responsibility for cleanliness ($\beta = 0.942$, $p < 0.001$) and is associated with the implementation of the slogan tri salam persekol. For this reason, self-determination theory and social cognitive theory were used together in this study. The TSP slogan also has a significant impact on cleanliness responsibility ($\beta = 0.377$, $p = 0.013$). Additionally, the mediation analysis confirms that the TSP slogan partially mediates the association between tauhid education and cleanliness responsibility ($\beta = 0.345$; $p = 0.016$). These findings reaffirm the prospective role of both tauhid education and the TSP slogan in fostering responsible cleanliness behavior among early childhood learners.

5. Coefficient of Determination and Mediation Effects

The coefficient of determination (R^2) is given in the table below.

Table 4 R Square and Q Square

Variable	R-Square
The TSP Slogan	0.836
Cleanliness Responsibility	0.911
Q²	0.9854

Both models are classified as strong according to Table 4, with R^2 values of 0.911 for cleanliness responsibility and 0.836 for the TSP slogan. It is implied that the Tauhid variable accounts for about 83.6% of the influence on the Slogan variable, with the remainder (16.4%) attributable to other uninvestigated variables. Meanwhile, the joint effect of the Tauhid and Slogan variables on cleanliness responsibility is 91.1%, while the remaining 8.9% is attributable to unobserved variables. The table also reveals that the predictive relevance value (Q^2) exceeds zero, indicating acceptable predictive accuracy for the model.

In addition, the mediation analysis indicated that the TSP slogan was a partial mediator in the relationship between Tauhid education and cleanliness responsibility ($\beta = 0.345$, $p = 0.016$). This implies that (directly and indirectly) Tauhid education influences cleanliness responsibility, while the indirect impact is conducted through children's internalizing and implementing TSP principles.

DISCUSSION

The results of this study indicate that tauhid education plays a significant role in cleanliness responsibility, owing to the direct and indirect influence of the slogan “TSP” (*Tahan, Simpan, and Pungut*). These findings are consistent with the research purpose, which sought to examine how tauhid-based learning can enhance children’s moral and behavioural responsibility for cleaning. This high path coefficient between tauhid education and cleanliness responsibility ($\beta = 0.942$, $p < 0.001$) indicates that the inculcation of awareness of tauhid values has successfully influenced children’s understanding of responsible behavior and their daily behavioral activities.

This finding is consistent with [Maulida \(2021\)](#), who argues that tauhid underpins moral consciousness and self-restraint in Islamic education. In this way, children realise that Allah SWT is watching all their actions. Thus, they become intrinsically motivated to behave well and to maintain personal and environmental cleanliness. Similar findings were reported in previous studies by [Hidayat \(2022\)](#), which showed that tauhid education fostered students’ sense of responsibility through religious activities, including school cleanliness routines, promoting school cohesion, and picking up rubbish on school grounds. In this study, students taught through tauhid-integrated lessons were more self-starters in maintaining classroom tidiness without direct teacher control.

It was encouraging that the purposive relationship between tauhid education and the TSP slogan ($\beta = 0.914$, $p < 0.001$) indicates the development of a behavioral motive grounded in tauhid, such as encouraging cognitive reasoning. The findings of the present study support Bandura’s Social Learning Theory, in which children learn by observing and modeling their role models ([Bandura, 1986](#)). The teachers in this study repeatedly demonstrated behaviors grounded in tauhid principles and TSP practices, such as refraining from littering, arranging learning materials neatly from the rubbish, and voluntarily cleaning up. These ongoing models reinforced children’s social learning and spiritual application.

In addition, this study found that the TSP slogan was a significant direct predictor of cleanliness responsibility ($\beta = 0.377$, $p = 0.013$). This further supports the conclusion that brief, repetitive slogans can serve as practical cues for young children to display desired behaviors. The TSP instructions are straightforward enough to be recalled and performed in multiple situations. This is in accordance with the results of ([Marzuki et al., 2020](#)), who found that incorporating creative slogans in classrooms to enhance discipline and hygiene behaviour was effective ([Hasanah et al., 2018](#)). Also found that the “Trash” campaign fostered environmental concern and collective

responsibility among young students. The success of TSP in this research illustrates that when behavioral rituals are couched as easy-to-understand, continuously reinforced patterning tasks, such habits can lead to lasting, significant change.

The partial mediation of the TSP slogan in the relationship between tauhid education and responsibility for cleanliness ($\beta = 0.345$, $p = 0.016$) revealed that the slogan serves as an application of the principle of tauhid in practising everyday life. This result is consistent with Ajzen's Theory of Planned Behavior, as according to this model, intention is the principal determinant of behavior, and it is determined by attitude, subjective norms, and perceived behavioral control (Ajzen, 1991). The TSP slogan apparently encouraged children to maintain cleanliness by providing direct moral advice and social reinforcement, which was consistent with Islamic values. The children ultimately acted not because of external discipline, but out of conviction and a faith-based understanding that cleanliness is also part of faith.

When considering character education, these findings are consistent with Lickona's (1991) ideas about the interplay among moral knowing, moral feeling, and moral action, which underpin moral behavior. Tauhid education cultivates moral knowledge (e.g., the belief that cleanliness is a divine command), and the TSP slogan translates that knowledge into moral practice through daily practice. Two: The intersection of belief and repeated behavioural patterns leads to character formation. This twofold process is exceptionally well adapted to an early age, in which learning is realized through experience and imitation (Piaget, 1971).

This finding is consistent with previous studies on Islamic character education. (Abdurrahim, 2021) Discovered that tauhid-based education nurtures self-regulation and discipline with the realization of divine accountability in everything that children do. Similarly, (Wariati & Sukiman, 2021) Found that tauhid education enhanced children's moral reasoning capacities by linking day-to-day practices to religious teachings. This trend has materialized in the children's verbal responses, e.g., "cleaning means Allah 'likes' us" and behavior, for example, cleaning up toys and materials on their own following activities. These actions demonstrate the successful integration of faith-based responsibility in actual situations.

From the perspective of learning how to teach, it can be said that, in teaching the values of tauhid and similar virtues to the same "calon taruna", they should combine spiritual and behavioral learning strategies. According to Sutrisno et al (R. Astuti & Munastiwi, 2019) Habituation and mimicking in a relevant social context lead to effective CE. This is where continued exposure to specific messages, through tauhid's embedding in daily routines, cements this reinforcement between Ei and EC. The combination is also consistent with Al-Ghazali's idea of tazkiyatun nafs (purification

of the soul), which emphasizes that external cleanliness reflects internal spiritual purity. (Chandratika, 2025; Saimun, 2023). Hence, cleanliness does not stop at the level of behavior; it is a form of spirituality.

The results also support the effectiveness of a simple faith-integrated behavior program for preschool-age children in such settings. In most PAUD institutions, moral education remains largely abstract or merely verbal instruction. This study, however, demonstrates that incorporating tauhid education, using tools such as the TSP slogan, can be effective in narrowing the gap between cognitive perceptions and actual behaviour. Practical moral competence can develop when controlled behavioral experiences support moral reasoning. In the present context, children who were asked to repeat the TSP slogan daily were able to bridge moral reasoning (“cleanliness is good”) and moral conduct.

A novel aspect of this study is that tauhid-based behavioural reinforcement is also a beneficial practice for self-restraint and environmental concern (Amelia et al., 2022; Yusliani, 2022). Explains that responsibility in early childhood can be developed through routine practices that repeatedly satisfy intrinsic motivation. From a tauhid perspective, the constant use of the TSP slogan was effective in internalizing external regulation (teacher-imposed order) and in fostering internal regulation, while students relied on motivation. Thus, children gradually began to demonstrate responsibility even in non-teaching situations, such as during playtime or lunchtime, revealing internalized moral control.

The low R^2 (0.25) in this study indicates that only a small proportion of the variance is explained by tauhid education and the TSP slogan. In contrast, the remainder may be attributable to other factors, such as parental influence, school culture, and peer modeling. This is congruent with (Bronfenbrenner, 1979)An ecological model positing that the interplay among multiple systems, including family, school, and the broader community, influences children's behavior. Thus, strengthening tauhid education in the school environment and at home could enhance its long-term benefits for children's responsibility and cleanliness practices .

In essence, the discussion highlights that tauhid education is a spiritual framework that shapes children's intrinsic motivation toward cleanliness, whereas the TSP slogan is a behavioral reinforcement rationale, as articulated. Faith-based knowledge, coupled with easily repeated behavioral commands from the Word of God, fosters responsibility in young children. This study,

therefore, has theoretical and practical relevance by showing the systematic implementation of moral-behavior-based tauhid-character education in the ECE program.

CONCLUSION

This study confirms that tauhid education plays a crucial role in shaping a sense of responsibility for cleanliness, both directly and indirectly, through the TSP (Tahan, Simpan, Pungut) slogan. Pupils who attend schools that adopt tauhid-integrated learning generally possess higher moral consciousness and inner drive that make them consistently practice cleanliness as part of their belief, with the TSP slogan serving to anchor such conduct through simple reminders. The theoretical implication of the findings is that tauhid education facilitates integration among moral knowing, moral feeling, and moral acting; in this study, cleanliness, as a divine concern, was organized into two learning objectives, and the TSP slogan has translated these objectives into more practical terms. In practice, teachers' modelling, habituation to behaviour, and daily reiteration effectively develop self-initiated responsibility and eco-consciousness, which, in turn, close the gap between cognitive understanding and behaviour. It is suggested that future studies incorporate greater parental involvement, larger, multi-site samples, and other influential variables, such as school culture and peer modeling, to enhance external validity and goodness of fit (GoF) in tau hid education that combines a moral educational tool with additional practical behavior tools.

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