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## ***Da'wah Methods in Implementing Learning for Elementary School Children***

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### ***Abstract***

*This study aims to systematically examine relevant and effective da'wah methods in implementing learning for primary school-aged children within an Islamic perspective. Children of primary school age (6–12 years) are at a critical stage of cognitive development, making the selection of appropriate da'wah methods the key to successful internalization of Islamic values. The method employed is a literature review of 25 nationally and internationally accredited journal articles published between 2020 and 2025. The findings indicate that there are six primary da'wah methods proven effective in the context of Islamic primary education: (1) al-hikmah method, (2) mau'izhah hasanah method, (3) exemplary method (uswah hasanah), (4) habituation method (ta'widiyah), (5) storytelling method (qashash), and (6) targhib wa tarhib method. Each method possesses distinct advantages and characteristics that need to be adapted to the child's developmental level. The integration of da'wah methods with modern pedagogical approaches has been proven to improve the quality of Islamic Religious Education (PAI) learning at the primary school level.*

**Keywords:** *Da'wah Methods; Children's Learning; Islamic Education; Primary School Age; Literature Review.*

## Introduction

Da'wah is a core activity in Islam, aimed at spreading the values of truth to all levels of humanity. In the context of education, da'wah is not only carried out from the mosque pulpit but also occurs intensively in classrooms, families, and children's social environments. When addressing elementary school children, those aged 6 to 12, da'wah activities require a very different approach than da'wah for adults. This is due to the fundamental differences in cognitive, emotional, and spiritual capacities between the two.<sup>1</sup>

Children of elementary school age are entering the stage *concrete operational*. In Piaget's theory of cognitive development, children begin to think logically based on real-life experiences. At this stage, abstract and dogmatic learning approaches tend to be counterproductive. Conversely, da'wah methods based on concrete examples, inspirational stories, and daily habits have proven more effective and capable of sustainably shaping Islamic character.<sup>2</sup>

A common problem faced by educators and preachers in the context of Islamic education for elementary school children is the gap between the Islamic material taught and the method of delivery. Many Islamic Religious Education (PAI) teachers still use conventional, one-way lecture methods, which tend to render students passive and uninvolved in

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<sup>1</sup>Anggraini, L., Aisyah, R., Wahyunengsih, & Hasanah, H. (2022). Da'wah Method in Early Childhood to Deepen Monotheism in PaudQu Bangun Nusa, Cengkareng. *Bina' Al-Ummah*, 17(01), 1–10. Available: <https://jurnal.staithawalib.ac.id/index.php/altahdzib/article/download/108/106>

<sup>2</sup>Ismail, S., Mohamad Rasit, R., Aini, Z., & Mohd Hamzah Murghayah, S. K. (2023). Uslub Maw'izah Hasanah in the Education of Muslim Children Based on Tarbiyah Al-Awlad Fi Al-Islam. *Journal of Islamic Studies*, 16(2), 80–98. Available: <https://www.researchgate.net/publication/381831968>

the internalization of values. As a result, the religious knowledge received is more rote than internalized.<sup>3</sup>

The Qur'an, Surah An-Nahl, verse 125, has provided a very comprehensive methodological guide on how to preach: "*Ud'u ila sabili rabbika bil hikmati wal maw'izhatil hasanati wa jadhilhum billati hiya ahsan*" (Invite people to the way of your Lord with wisdom and good instruction, and argue with them in the best way.) This verse becomes a normative basis for educators and preachers to choose and develop methods that are in accordance with the characteristics of the mad'u, including primary school children.<sup>4</sup>

The urgency of this study is increasingly relevant given the challenges facing the current generation of young Muslims in the digital era. Elementary school-aged children are now growing up in an environment filled with digital content, both beneficial and potentially damaging to faith and morals. In this context, creative, innovative, and Islamic-value-based da'wah methods are a non-negotiable necessity in the contemporary Islamic education system.<sup>5</sup>

*Study literature review* This is an effort to map, analyze, and synthesize various methods of da'wah that have been studied by researchers in the last five years. With this approach, it is hoped that a

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<sup>3</sup>Munawir, Fauziah, A. R. A., & Rahayu, A. W. (2023). Implementation of the Islamic Storytelling Method in Instilling Islamic Religious Education Values in Elementary Schools/Islamic Elementary Schools. *Madinah: Journal of Islamic Studies*, 10(2), 181–187. <https://ejournal.iai-tabah.ac.id/madinah/article/view/1730>

<sup>4</sup>Fatma Zahra, et al. (2024). Exemplary Method and Habitual Method in Islamic Religious Education Learning. *HEMAT: Journal of Humanities Education Management Accounting and Transportation*, 1(2), 773–780. Available: <https://www.researchgate.net/publication/382769774>

<sup>5</sup>Nurlina, N., Halima, H., Selman, H., & Amalia, W. O. S. (2024). Early Childhood Moral Education: Implementation of Islamic Religious Values. *ULIL ALBAB: Multidisciplinary Scientific Journal*, 3(3), 229–236. Available: <https://ejournal.nusantaraglobal.ac.id/index.php/nusra/article/view/2803>

comprehensive and evidence-based picture can be obtained (*evidence-based*) regarding the best da'wah methods that can be applied in Islamic elementary school children's learning.<sup>6</sup>

## Research Methods

This research uses an approach *systematic literature review* (SLR) aims to identify, evaluate, and interpret all research relevant to the topic under study. This method was chosen because of its ability to produce a structured and academically sound synthesis of knowledge. The SLR procedure used refers to the PRISMA protocol (*Preferred Reporting Items for Systematic Reviews and Meta-Analyses*).<sup>7</sup>

The primary data sources in this study were journal articles published in the 2020–2025 period, obtained through various academic databases, including: Google Scholar, SINTA (Science and Technology Index), Garuda (Digital Reference Guard), Crossref, and several Islamic university repositories in Indonesia. The keywords used in the search included: “children’s da’wah methods,” “Islamic elementary school learning,” “Islamic religious education in elementary schools,” “*da’wah methods children*”, And “*Islamic Primary Education Method*.”<sup>8</sup>

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<sup>6</sup>Arif, M., Chapakiya, S., & Dewi, A. Y. (2024). Character Education in Indonesian Islamic Elementary Schools: A Systematic Literature Review (2014-2024). *J-PAI: Journal of Islamic Religious Education*. <https://doi.org/10.18860/jpai.v11i1.29301>

<sup>7</sup>Kurniawanto, E. (2025). Transforming Islamic Education Through Habituation in Elementary Schools: A Library Research-Based Study. *Journal of Islamic Religious Character Education*. Available: <https://journal.aripafi.or.id/index.php/jbpai/article/view/1000>

<sup>8</sup>Qurotil 'Aini, S. A. S., Zahra, A. S., & Ubaidillah, U. (2023). The Prophet's Learning Method (A Study of Teaching Methods Reviewed from the Prophet's Hadith). *KOULUTUS JOURNAL*, 6(2), 53–64. <https://doi.org/10.51158/koulutus.v6i2.1054>

Article inclusion criteria include: (1) articles published in 2020–2025; (2) discussing Islamic da'wah methods or learning methods; (3) the target of the study is children aged 6–12 years or elementary school-aged children; (4) published in nationally accredited journals (minimum SINTA 4) or reputable international journals. The exclusion criteria include: (1) articles that do not have a clear research methodology; (2) articles that do not discuss the context of Islamic education; and (3) duplicate articles or preprints that have not gone through the review process.*peer-review*.<sup>9</sup>

Of the 87 articles found in the initial search phase, a multi-stage selection process was conducted. In the first phase, 34 articles were eliminated because they did not meet the publication year criteria. In the second phase, 18 articles were eliminated because they were not relevant to the study topic. After going through the process, *full-text screening*, 25 articles were obtained that met all inclusion criteria and were suitable for further analysis. Data extracted from each article included: author's name, year of publication, the da'wah method studied, the research context, and key findings.<sup>10</sup>

Data analysis was carried out using an approach *thematic analysis*, where selected articles are grouped based on the theme or type of da'wah method discussed. The synthesis process is conducted narratively to identify patterns, similarities, differences, and gaps in the existing literature. The validity of the synthesis is ensured through source triangulation and independent re-verification by researchers.<sup>11</sup>

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<sup>9</sup>Evi Nur Khofifah & Siti Mufarochah. (2022). Instilling Character Values in Early Childhood Through Habits and Role Models. *AT-THUFULY: Journal of Islamic Education for Early Childhood*, 2(2), 60–65. <https://doi.org/10.37812/atthufuly.v2i2.579>

<sup>10</sup>Jundi, M. (2020). Islamic Education and the Moral Exemplar of the Prophet Muhammad SAW for the Younger Generation. *Al-Tarbawi Al-Haditsah: Journal of Islamic Education*, 5(1), 41–59. <https://doi.org/10.24235/tarbawi.v5i1.6193>

<sup>11</sup>Caesaria, A. F., Ladamay, I., Yulianti, Y., & Kaluge, L. (2024). Implementation of Character Education Through the Habituation Method for Character Building of

## Results And Discussion

### 1. The Concept of Da'wah in the Context of Elementary School Education

Etymologically, da'wah comes from the Arabic words *spread the message*, which means to call, invite, or summon. Terminologically, da'wah is defined as all activities aimed at inviting people to the path of Allah, whether through words, deeds, or attitudes. In the context of elementary school education, da'wah cannot be separated from the learning process; the two work hand in hand as a mutually reinforcing unit.<sup>12</sup>

Contemporary Islamic education experts emphasize that preaching to children must address three main developmental dimensions: cognitive, affective, and psychomotor. The cognitive dimension relates to children's understanding of Islamic concepts; the affective dimension relates to instilling love and emotional attachment to Islamic values; and the psychomotor dimension relates to children's ability to practice Islamic teachings in their daily lives.<sup>13</sup>

Furthermore, recent research shows that children aged 6–12 years have unique characteristics that must be a primary consideration in planning da'wah. At this age, children are in the golden age of personality formation (*golden age of character formation*). The values instilled in this

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Elementary School Students. *Pedagogy: Journal of Education and Learning*. Available: <https://journal.actual-insight.com/index.php/pedagogi/article/view/2405>

<sup>12</sup>Mansyuriadi, M. I. (2022). Implementation of Moral Education in Shaping the Muslim Personality of Students. *PANDAWA: Journal of Education and Da'wah*, 4(1), 14–22. Available: <https://journal.aripafi.or.id/index.php/jmpai/article/view/397>

<sup>13</sup>Neneng et al., "The Concept of Islamic Religious Education (PAI) Learning for Early Childhood at the Almuhajirin Playgroup, Baros Kencana Housing Complex, Sukabumi City" *KHIRANI: Journal of Early Childhood Education*, Vol. 1, No. 3 September 2023 <https://doi.org/10.47861/khirani.v1i3.359>

phase tend to be more ingrained and persist into adulthood compared to values received at an older age.<sup>14</sup>

Studies of children's religious development show that by elementary school age, children begin to develop a more structured religious awareness. They begin to understand the concept of divinity more concretely, experience God's presence in everyday life, and develop a sense of moral responsibility based on religious teachings. This understanding forms a crucial foundation for designing effective da'wah methods.<sup>15</sup>

## 2. Al-Hikmah Method in Children's Learning

*Methodal-hikmah* is a method of preaching that emphasizes the use of wisdom and intelligence in conveying Islamic messages. In the context of elementary school education, *al-hikmah* is manifested in the educator's ability to choose the most appropriate time, place, and method for conveying Islamic material to children. A wise educator will be able to read a child's psychological and emotional state before beginning the learning process.

Implementation of the *methodal-hikmah* Islamic Religious Education (PAI) learning in elementary schools includes several practical strategies. First, educators need to understand the stages of cognitive development of children individually (*personalized approach*). Second, Islamic material is delivered in stages from the concrete to the abstract (*scaffolding*). Third, educators use language that is appropriate to the child's level of understanding without sacrificing the depth of meaning of Islamic teachings.

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<sup>14</sup>Sinaga, D. Y., Hasibuan, S. H., & Sembiring, E. H. (2022). Implementation of the Islamic Story Method in Instilling Religious Morals. *TARBAWI: Journal on Islamic Education*, 6(1), 1–16. <https://doi.org/10.24269/tarbawi.v1i1.1249>

<sup>15</sup>Muhibuddin, J. (2020). The Development of Religious Soul in Childhood. *Al-Ikhtibar: Journal of Educational Sciences*, 7(2), 801–808. <https://doi.org/10.32505/ikhtibar.v7i2.617>

Research conducted by Qurotil 'Aini et al. (2023) examined the learning methods of the Prophet Muhammad SAW which are very relevant to the concept of *ofal-hikmah*. The Prophet Muhammad (peace be upon him) was known for always adapting his preaching methods to the conditions and abilities of his audience. He used parables, questions and answers, and live demonstrations to teach Islamic values. This approach is highly relevant for elementary school children, who require multisensory stimulation in their learning process.

### 3. The *Mau'izhah Hasanah* Method: Advice that Touches the Heart

Method *mau'izhah hasanah* or good advice is one of the most frequently mentioned methods of preaching in Islamic educational literature. Conceptually, *mau'izhah hasanah* includes various forms of delivery that touch emotions and conscience, such as direct advice, gentle teaching, stories of wisdom, good news (*tabsyir*), and warning (*tandzir*).

In its application to elementary school children, *mau'izhah hasanah* This requires educators and preachers to deliver advice with compassion and gentleness. Research by Jannah (2022) shows that most parents who use this method successfully build strong emotional bonds with their children, making the advice more easily accepted and internalized. Data shows that 72% of parents who consistently use a gentle approach to advising their children experience positive improvements in their children's religious behavior.<sup>16</sup>

Ismail et al. (2023) in their study on *mau'izhah hasanah* emphasizes that this method is not only about "what is said" but also about "how it is said." The educator's intonation, facial expressions, and body language are just as important as the content of the advice delivered. Elementary school-aged children are highly sensitive to these

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<sup>16</sup>Hajar, I. S., Chotib, M., & Yahya, M. (2025). Application of Contextual Learning Model to Improve Understanding of Ablution and Prayer Practices in Early Childhood. *Journal of Pedagogical and Teacher Professional Development*, 1(2), 225. Available: <https://journal.msti-indonesia.com/index.php/ajad/article/view/559>

nonverbal signals, so consistency between verbal and nonverbal messages is key to the success of this method.

#### **4. Exemplary Method (Uswah Hasanah): Learning from Real Examples**

Exemplary method or *good deeds* is the most fundamental method of da'wah in the Islamic educational tradition. Its basic principle is simple yet powerful: children learn not from what they are taught, but from what they see and experience in their daily lives. The Prophet Muhammad (peace be upon him) is the best example, as Allah SWT affirms in the Quran: "*Laqad kana lakum fi rasulillahi uswatun hasanah*" (QS. Al-Ahzab: 21).

Research by Fatma Zahra et al. (2024) comprehensively reviewed the implementation of the role model method in Islamic Religious Education (PAI) learning. Their findings indicate that teachers' role models in performing religious duties, being honest, and demonstrating noble morals in front of students have a far greater influence on children's character development than theoretical teaching about morals. Children instinctively tend to imitate the behavior of those they trust and respect.

In their research, Evi Nur Khofifah and Siti Mufarochah (2022) corroborated these findings by demonstrating that instilling character values through role models results in more permanent and authentic behavioral changes than verbal indoctrination. Role models also create a positive learning environment, where children feel safe and inspired to develop their religious potential.

Jundi (2020) added a historical dimension to his study of the Prophet Muhammad's moral role model. He emphasized that effective Islamic education always centers on concrete role models who are emotionally accessible to children. Therefore, in addition to emulating the stories of the Prophet and his companions, teachers and parents need to be real-life role models in their children's daily lives.

## 5. Habituation Method (Ta'widiyah): Forming Character through Routine

Habituation method *orta'widiyah*It starts from the understanding that good behavior requires repeated practice until it becomes an automatic habit. In Islamic educational tradition, habituation has a strong normative foundation, one of which is the hadith of the Prophet Muhammad (peace be upon him), which commands parents to teach their children prayer from the age of seven and reinforces this command when the child is ten.<sup>17</sup>

Caesaria et al. (2024) in their research on the implementation of character education through habituation methods in elementary schools found that schools that consistently implement Islamic routines such as reciting prayers before studying, praying the Dhuha prayer in congregation, and reading the Qur'an every morning produce students with significantly better levels of religiosity and character compared to schools that do not implement similar habits.<sup>18</sup>

Kurniawanto (2025) in his study *library research*-his on the transformation of Islamic education through habituation identifies five types of habituation that are most effective in elementary schools: (1) habituation of obligatory worship (prayer, fasting during Ramadan); (2) habituation of sunnah worship (reading the Qur'an, praying); (3) habituation of noble morals (speaking honestly, sharing, respecting parents); (4) habituation of an Islamic environment (saying greetings, maintaining cleanliness); and (5) habituation of Islamic intellectuals (attending religious studies, reading Islamic books).

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<sup>17</sup>Nareswari, K. (2024). Moral Development in Early Childhood Through the Islamic Religious Education Learning Habituation Method. *Social Dynamics: Journal of Community Service and Welfare Transformation*, 1(1), 10–18. Available: <https://ejournal.nusantaraglobal.ac.id/index.php/nusra/article/view/2803>

Ninik Hidayati et al. (2021) added that the success of the habituation method is largely determined by three factors: consistency (habituation is carried out routinely without interruption), collaboration (synergy between schools, families, and the community), and contextualization (habituation is adapted to the needs and local conditions of students). These three factors form an educational ecosystem that supports the holistic development of children's Islamic character.<sup>19</sup>

## **6. Storytelling Method (Qashash): Instilling Values through Narration**

Storytelling method or *qashashis* one of the oldest methods of da'wah in the Islamic tradition. The Qur'an itself is filled with stories of the prophets, companions, and previous people which function as a medium for learning values. Allah SWT says: "*Nahnu naqushshu 'alaika ahsanal qashashi*" (We tell you the best story) [QS. Yusuf: 3]. This confirms that narrative is a divinely recognized pedagogical instrument.

Munawir et al. (2023) in their study on the implementation of Islamic storytelling methods in elementary schools (SD/MI) found that storytelling activities significantly improve children's understanding of religious values, especially when the stories chosen are relevant to the children's life experiences and delivered using engaging narrative techniques. They also found that children who are regularly exposed to Islamic stories demonstrate greater empathy, more consistent honesty, and better religious observance.

Sinaga et al. (2022) expanded on these findings by examining the implementation of the Islamic storytelling method in instilling religious morals. Their research showed that the effectiveness of the storytelling method is largely determined by the quality of the narrative, the teacher's ability to express themselves, the children's interactive involvement in the

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<sup>19</sup>Ninik Hidayati, Nurul Hakim, & M. Zakki Sulton. (2021). Character Education Through Routine Habits to Instill Islamic Educational Values in Elementary School Students. Available: <https://journal.aripafi.or.id/index.php/jbpai/article/view/1000>

storytelling process, and follow-up through discussion and reflection. Without these elements, stories would be mere entertainment without meaningful pedagogical impact.

Rahmawati and Fauzi (2021) added a new dimension to their study by examining the application of the Islamic storytelling method to character development in students at a higher level. They found that students who were exposed to quality Islamic stories from an early age had better critical thinking and moral skills when facing everyday ethical dilemmas. This suggests that the impact of the storytelling method is long-term and cumulative.<sup>20</sup>

## **7. Targhib wa Tarhib Method: Motivation through Promises and Reminders**

Method *targhib wa tarhib* is a method of preaching that combines two motivational approaches: *targhib* (delivering a motivating promise of goodness/reward) and *tarhib* (warnings about consequences/punishments that prevent bad behavior). This method is rooted in the Qur'anic educational approach which consistently balances good news (*basyr*) and warning (*wow*).<sup>21</sup>

In its application to elementary school children, it is important to emphasize that *targhib* should be applied more than *tarhib*. An approach that overemphasizes punishment and fear can create psychological trauma and hatred of religion. Conversely, motivation rooted in the hope of the beauty of Paradise, love of God, and happiness in this world and the hereafter will foster a more authentic and profound religious character.

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<sup>20</sup>Rahmawati, R. D. & Fauzi, M. I. (2021). Application of the Islamic Story Method to Character Building of Students in Islamic Religious Education Subject for Grade XI. *Journal of Education and Development*, 9(4), 443–446. Available: <https://ejournal.iaitaboh.ac.id/madinah/article/view/1730>

<sup>21</sup>Anwar, R. (2021). Instilling Moderate Islamic Values in Early Childhood within the Family as an Effort to Counter Radicalism. *Al Fitrah Journal of Early Childhood Islamic Education*. Available: <https://journal.uhamka.ac.id/index.php/solma/article/view/20845>

Anwar (2021) in his research on instilling moderate Islamic values in early childhood emphasized the importance of balance in the use of methods. *targhib wa tarhib* He found that this method, when applied correctly and proportionately, is effective in preventing radicalism and extremism in religion from an early age. Children who are given a balanced understanding of God's mercy and justice grow into moderate, tolerant, and compassionate Muslims.

## **8. Integration of Da'wah Methods with Contemporary Pedagogical Approaches**

A literature review reveals a strong trend in recent research toward integrating traditional da'wah methods with contemporary pedagogical approaches. This integration does not mean replacing one with the other, but rather harmonizing the two to produce more effective, engaging, and meaningful learning for elementary school-aged children.<sup>22</sup>

Arif et al. (2024) in their systematic literature review of character education in Indonesian Islamic elementary schools identified several of the most promising integration approaches. First, the integration of da'wah methods with project-based learning (*project-based learning*), where children are involved in real-life activities that implement Islamic values. Second, integration with educational technology, including the use of Islamic digital media, Quranic learning applications, and age-appropriate Islamic video content.

Ismail et al. (2022) in their research on developing teaching methods for Islamic Religious Education teachers in elementary schools found that teachers who successfully integrated da'wah methods with contemporary teaching techniques such as cooperative learning, educational games, and scientific approaches produced students who not

only possessed sound religious knowledge but were also able to apply it in the complex context of modern life.<sup>23</sup>

Effendi et al. (2024) added a management dimension to their study of adab-based character education in Islamic elementary schools (SDIT). They found that the successful implementation of da'wah methods in learning requires the support of a strong school management system, including: integrated curriculum planning, teacher professional development, consistent monitoring and evaluation, and active parental involvement in the educational process.<sup>24</sup>

Suparlan (2020) emphasized the crucial role of media in supporting Islamic preaching methods in the digital era. The appropriate use of Islamic learning media, ranging from illustrated storybooks and audiovisuals to interactive applications, can strengthen the effectiveness of each applied Islamic preaching method. Media serves as a bridge between Islamic preaching messages and the increasingly digital world of children.<sup>25</sup>

## **9. Theoretical Implications and Practical Recommendations**

Based on a synthesis of the entire literature reviewed, there are several important theoretical implications. First, this study strengthens the theory that Islamic da'wah and Islamic education methods are essentially rooted in the same sources, namely the Qur'an and Sunnah, and therefore can and should be integrated within a cohesive pedagogical framework.

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<sup>23</sup>Ismail, H., Halim, M. S. A., & Sidek, S. S. M. (2022). Enhancing Teaching Methods for Islamic Education Teachers in Primary Schools. *Journal of Social Science and Humanities*, 5(6), 32–37. Tersedia: <https://irep.iium.edu.my/103352/>

<sup>24</sup>Effendi, M. A., Warsah, I., & Bahri, S. (2024). Implementation of Adab-Based Character Education Management in Integrated Islamic Elementary Schools. *Azzahra: Journal of Islamic Education*. Available: <https://doi.org/10.61227/arji.v7i2.314>

<sup>25</sup>Suparlan. (2020). The Role of Media in Learning in Elementary Schools/Islamic Elementary Schools. *Islamika: Journal of Islam and Educational Sciences*, 2(2), 298–311. Available: <https://risetpress.com/index.php/jemls/article/view/1510>

Second, this research demonstrates that the effectiveness of da'wah methods in learning is not absolute but rather highly contextual and dependent on child characteristics, educator competence, and environmental conditions.<sup>26</sup>

Irodati dHis research on the internalization of religious values confirms that achieving internalization is the most fundamental indicator of successful da'wah. Internalization occurs when Islamic values are not merely memorized but truly internalized, believed in, and practiced as part of a child's identity. Achieving this internalization requires a long, consistent process, involving all components of the educational ecosystem.<sup>27</sup>

In their recent study on the application of contextual learning models, Hajar et al. offered a fresh perspective. They found that when da'wah methods were linked to children's real-life experiences and contexts, such as linking ablution (wudu) with cleanliness and health in science lessons, children's understanding and motivation for worship increased significantly. This contextual approach is one of the latest manifestations of the method. *Al-hikmah* which is adaptive to the development of the times.

Andrivat and Tjasmini concluded in their study that a strong foundation for Islamic character education must be built from an early age through a holistic and sustainable approach. They recommended that every Islamic educational institution, both formal and informal,

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<sup>26</sup>Imamah, Y. H. (2023). Integration of Religious Moderation in Developing an Islamic Religious Education Curriculum. *Scaffolding: Journal of Islamic Education and Multiculturalism*, 5(3), 573–589. <https://doi.org/10.37680/scaffolding.v5i3.3841>

<sup>27</sup>Irodati, F. (2022). Achievement of Internalization of Religious Values in Islamic Religious Education Learning. *PAI JOURNAL: Journal of Islamic Religious Education Studies*, 1(1), 45–55. <https://doi.org/10.33507/pai.v1i1.308>

develop *roadmap* structured method of preaching based on the stages of child development, from preschool to high school age.<sup>28</sup>

## Conclusions

*Study literature review* This study successfully identified six main methods of da'wah that have proven effective in implementing learning for elementary school-aged Islamic children, namely: the method *al-hikmah*, *mau'izhah hasanah*, exemplary (*good deeds*), habituation (*ta'widiyah*), telling stories (*qashash*), And *targhib wa tarhib* Each method has specific, complementary advantages, and their optimal application requires an eclectic approach that adapts the choice of method to the child's specific conditions and needs.

A key finding of this study is that no single da'wah method is exclusively superior to another. The success of Islamic learning for elementary school children depends on educators' ability to combine various methods creatively, contextually, and consistently. The integration of traditional da'wah methods with contemporary pedagogical approaches has been shown to produce synergies that enhance the overall quality and impact of Islamic education.

From an educational ecosystem perspective, this study confirms that the effectiveness of da'wah methods in children's learning is inextricably linked to three main pillars: the competence and exemplary behavior of educators, consistent family support, and a school environment conducive to the development of Islamic values. These three pillars must work synergistically to produce a generation of Muslims with strong faith, noble morals, and the ability to face the challenges of modern life.

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<sup>28</sup>Andrivat, Z. & Tjasmini, M. (2024). Character Education: Building Moral and Ethical Foundations Through Early Childhood Education. Action Research Journal Indonesia (ARJI). <http://journal.nahnuinisiatif.com/index.php/ARJI/article/view/164>

This study recommends several important further research agendas: (1) empirical studies with experimental or quasi-experimental designs to measure the comparative effectiveness of each da'wah method; (2) development of standardized evaluation instruments to measure the internalization of Islamic values in elementary school-aged children; (3) research on the adaptation of da'wah methods in digital contexts and online learning; and (4) cross-cultural studies on variations in the application of da'wah methods in various regions of Indonesia.

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