



## Effectiveness of Prophetic Education in Reducing Stereotypical Behavior and Suspicion among Early Childhood Learners

**Mubiar Agustin<sup>1\*</sup>, Asep Deni Gustiana<sup>2</sup>, Idat Muqodas<sup>1</sup>, Aam Imaddudin<sup>3</sup>, Yoga Adi Pratama<sup>4</sup>** 

<sup>1</sup> Educational Psychology Program, Graduate School, Universitas Pendidikan Indonesia, Bandung, Indonesia

<sup>2</sup> Early Childhood Education Program, Faculty of Education, Universitas Pendidikan Indonesia, Bandung, Indonesia

<sup>3</sup> Guidance and Counseling Program, Faculty of Education, Universitas Pendidikan Indonesia, Bandung, Indonesia

<sup>4</sup> Universitas Pendidikan Indonesia, Bandung, Indonesia

### Article Info

#### Keywords:

Prophetic  
Education;  
Stereotypical  
Behavior;  
Suspicion;  
Sustainable  
Education

### ABSTRACT

*This study investigates the effectiveness of the Prophetic Education Program in reducing stereotypical behavior and suspicion in early childhood while exploring its impact on strengthening sustainable education in Indonesia. Grounded in the concept of Prophetic Education, which integrates the values of the Prophet Muhammad through four approaches: structural, formal, mechanical, and organic, this study aligns with Sustainable Development Goal 4, which promotes inclusive and quality education. Using a quasi-experimental design, the study involved 340 early childhood students divided into experimental and control groups, with the experimental group participating in the Prophetic Education Program. Data were collected using questionnaires administered with teacher assistance and analyzed using an independent samples t-test to measure behavioral differences between groups. The test confirmed a statistically significant difference between groups ( $t = [\text{nilai } t]$ ,  $p < 0.001$ ,  $M_{\text{experimental}} = 1.84$ ,  $M_{\text{control}} = 2.39$ ). In the experimental group, 91.18% of children never exhibited stereotypical behavior and 92.94% never showed suspicion, compared to 77.06% and 82.35% in the control group. These findings highlight the role of value-based education in promoting inclusivity and moral development. The study offers practical implications for early childhood education, demonstrating how Prophetic Education can be integrated into the curriculum to create inclusive, sustainable learning environments. Moreover, it provides valuable insights for educators and policymakers on the importance of Islamic value-based interventions in achieving SDGs. The study's originality lies in its innovative integration of prophetic values with sustainable development principles.*

### Article History

Received: 18-04-2026  
Revised: 09-05-2026  
Accepted: 04-06-2026  
Published: 08-06-2026

### DOI:

<https://doi.org/10.31605/cjee.v4i1.6472>

## 1. INTRODUCTION

Current global developments require to be more adaptive in instilling universal values among the younger generation. This challenge requires a response from nations to design education that is not only of high quality but also inclusive and sustainable (Vintere, 2020). One of the efforts to achieve this goal is reflected in the 17 Sustainable Development Goals (SDGs), particularly Goal 4, which aims to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all (Kioupi and Voulvoulis, 2019; Chankseliani and McCowan, 2020). The SDGs serve as a global framework to encourage educational reform that is responsive to future needs and challenges (Lasekan, 2024).

In the context of a very diverse Indonesia, the realization of Goal 4 poses its own set of challenges. One emerging issue within this context is the increase in stereotypical behavior and suspicion among individuals or groups, largely due to the unchecked penetration of digital technologies. This phenomenon threatens to undermine social cohesion and the creation of inclusive communities (Bian, Leslie and Cimpian, 2017).

Stereotypical behavior and suspicion are two interrelated concepts in both social and psychological contexts. Stereotypes refer to overgeneralizations about the characteristics or behaviors of certain groups that are often inaccurate and discriminatory. These stereotypes may be based on gender, race, age, or social status, and can influence interpersonal interactions and shape how individuals are perceived by others (Yan, Wang and Zhang, 2012; Wang, Jing and Yang, 2015). For example, the belief that male students perform better in science and mathematics than female students can affect teachers' expectations and treatment in the classroom (McGuire et al., 2021; Bardach et al., 2022). Meanwhile, suspicion involves negative attitudes or feelings directed at individuals or groups based on attributes such as race, gender, or sexual orientation (Chaney and Sanchez, 2021). In educational settings, suspicion may manifest through discrimination, bullying, and social exclusion—all of which can hinder children's development and lead to defensive behaviors that hinder positive social interactions (Søftestad and Toverud, 2011).

The most obvious form of stereotyping and suspicion is hatred. Hatred often occurs in educational settings, which may take the form of bullying, discrimination, or unequal treatment of certain individuals or groups. Stereotypes related to cultural background, religion, or academic ability often lead to biased behaviors by peers and educators alike (Wickersham and Vajner, 2020). According to UNICEF Indonesia's annual report, around 40% of Indonesian adolescents in Indonesia have experienced bullying in school environments (Navira, Normansyah and Sukarlina, 2023). This figure is higher than the global average, which is estimated at 30%.

This concern is further underscored by data from the Ministry of Women's Empowerment and Child Protection (KPPPA), which reported in 2021 that approximately 14 out of every 100 boys and 11 out of every 100 girls aged 13–17 had been involved in various forms of bullying. Both urban and rural youth face increasing rates of online bullying, with 32% of boys and 43% of girls reporting such experiences (PPA, 2023). Similarly, the Indonesian Child Protection Commission (KPAI) recorded 168 cases of cyberbullying in 2021, which increased to 226 school-based bullying cases in 2022, including 18 cases of cyberbullying (Peren, 2022; Rasmita and Pasaribu, 2024). These figures suggest that stereotyping and suspicion are among the primary factors of bullying behavior.

Unchecked, such behaviors can create non-conductive learning environments, lower students' self-confidence, and hinder the development of their potential (Sng, 2024). To counter these effects, systematic efforts are needed to instill the value of tolerance, empathy, and justice in educational settings. These efforts should be integrated in curriculum design, school policies, and inclusive pedagogical approaches. Crucially, such interventions must begin at the earliest stages of education. Early childhood education (PAUD) plays a foundational role in developing children's character and instilling values that will guide their future development (Ansori, 2023; Solihah, 2024; Tambunan, 2024).

Reducing stereotypes and suspicion at the PAUD level requires a learning approach that not only emphasizes cognitive aspects but also builds moral and spiritual awareness. Wahfiyah, (2023) explains that PAUD interventions should center around the love of God and fellow humans. This suggests that moral and religious education is the most important component of early childhood curricula (Fatihah, 2022). A promising innovation to support this effort is the implementation of Prophetic Education programs.

Prophetic Education is an educational approach based on the values taught by the Prophet Muhammad (peace be upon him) (Hasanudin et al., 2021). As stated in the Qur'an (Al-Ahzab: 21), the Prophet serves as the ultimate role model for all who seek divine mercy and strive for righteousness. Thus, integrating Prophetic values into classroom practice can be a powerful means of reducing negative behaviors such as stereotyping and suspicion. This approach does not only focus on cognitive growth but also includes moral and spiritual development aimed at nurturing students' character and personality.

Rooted in universal values such as justice, compassion, and social responsibility, Prophetic Education provides a transformative framework for shaping children's character and behavior. Its focus on early internalization of noble values makes it especially relevant for countering harmful social behaviors. Several studies have shown that Prophetic Education is effective in peaceful and supportive environments. Solichin et al., (2023) report its successful implementation in Islamic boarding schools, where it has created safe and harmonious learning spaces. Similarly, Sari et al., (2020) highlight its role in cultivating honesty, responsibility, and empathy in students. (Roqib and Sabiq, 2022). Further note that prophetic education can bridge academic competencies with spiritual development, aligning well with independent learning policies.

Indonesia's educational context presents a great opportunity to integrate Prophetic Education into the curricula. As the country with the largest Muslim population globally, and a society deeply rooted in religious values, the incorporation of Prophetic principles into educational practices is both relevant and necessary. Through the application of core Prophetic values—transcendence (faith in God), humanization (enjoining good), and liberation (forbidding evil) (Saifullah, 2023). Children can be guided to become morally upright individuals, free from the influence of stereotypes and suspicion. This aligns directly with the broader vision of SDG Goal 4.

Despite this promise, existing studies on Prophetic Education share a critical limitation. They rely primarily on qualitative or descriptive methods and are conducted in madrasa and Islamic boarding school settings (Solichin et al., 2023; Sari et al., 2020; Roqib and Sabiq, 2022). No study to date has used a controlled experimental design to test the effectiveness of Prophetic Education at the early childhood level. More specifically, the behavioral dimensions of stereotyping and suspicion, which directly threaten inclusive education, have not been measured

empirically within a Prophetic Education framework. This gap limits the evidence base available to educators and policymakers seeking to make informed, data-driven decisions about value-based interventions at the foundational stage of children's development.

This study addresses that gap directly. It examines the effectiveness of the Prophetic Education Program in reducing stereotypical behavior and suspicion among early childhood learners using a quasi-experimental design. The novelty of this study lies in its use of a quantitative, controlled experimental approach to test Prophetic Education's impact specifically on stereotyping and suspicion at the PAUD level, a context and methodology not previously explored in the literature. By linking prophetic values with measurable behavioral outcomes aligned with SDG Goal 4, this study provides empirical evidence that fills a critical gap in the field. Beyond scientific contribution, the study offers practical recommendations for integrating value-based Prophetic Education into Indonesia's early childhood education policy and curriculum.

## 2. METHOD

This study employed a quantitative approach using a quasi-experimental research design, specifically the posttest-only control group design. In this framework, participants were divided into two groups: an experimental group and a control group. This structure allowed for a comparative analysis between the two groups to evaluate the effectiveness of the Prophetic Education Program in preventing stereotypical behavior and suspicion in early childhood. The posttest-only design was selected to minimize pretest sensitization effects, which are particularly consequential when working with young children whose behavioral responses can be altered by prior exposure to assessment procedures (Shadish, Cook and Campbell, 2002). Initial group equivalence was ensured through purposive sampling with matched selection criteria applied consistently across all 20 participating preschools, covering comparable learning environments, curricula, and teaching methods.

Participants were selected through purposive sampling, a technique that involves selecting individuals based on specific criteria (Sugiyono, no date). The sample consisted of 340 early childhood students from 20 preschools in Bandung Regency. These participants were evenly divided into two groups, with 170 students in each. The experimental group received the Prophetic Education Program intervention, while the control group followed a conventional early childhood education approach. The selection criteria were designed to ensure homogeneity among participants in terms of learning environment, curriculum, and teaching methods.

The Prophetic Education Program was delivered across six structured sessions over [2 weeks], with each session lasting approximately 30 minutes. Sessions were facilitated by trained early childhood teachers who completed a one-day orientation on Prophetic Education principles prior to implementation. The program incorporated four complementary approaches, namely structural, formal, mechanical, and organic, applied systematically across the intervention period. The structural approach involved school-wide arrangements such as prayer corners and the Friday Sharing program. The formal approach integrated seven prophetic principles into classroom instruction. The mechanical approach used extracurricular moral activities, and the organic approach embedded religious values into daily

routines. The control group received conventional early childhood instruction with equivalent session frequency and duration.

To assess the impact of the intervention, a structured questionnaire was used as the primary data collection instrument. The instrument used a five-point Likert-type scale with response options ranging from 1 (Never) to 5 (Always). Each item score was averaged across its respective dimension to produce a dimension mean score. Scores were then categorized as follows: Never (mean 1.00–2.33), Sometimes (2.34–3.67), and Often (3.68–5.00). Higher mean scores indicate higher levels of stereotypical behavior or suspicion. The questionnaire measured the levels of stereotypical behavior and suspicion among the children after the intervention. The following table outlines the dimensions and number of items included in the instrument.

**Table 1. Stereotypes and Suspicion Instrument Grid**

No	Variables	Area	Number of Statment
1	Stereotypes	Social Categories	4
		Social Identity	3
		Conformity	4
		Attribution	4
		Racial	4
		Gender	3
2	Suspicion	Sex	3
		Religion	4
		Politics	3
		Total	32

All measured dimensions are grounded in established theoretical frameworks in developmental psychology. The stereotype dimensions of social category, social identity, conformity, attribution, racial, and gender reflect core constructs in children's social cognition that emerge as early as age three (Aboud et al., 2012). Regarding the suspicion dimensions, the sex dimension does not refer to adult sexuality. In the context of early childhood, it captures gender-based exclusion behaviors, such as a child's reluctance to interact with peers of a different gender, a developmentally documented phenomenon observable from ages three to four (Martin and Ruble, 2010). Similarly, the politics dimension does not measure adult partisan orientation. It captures group-based prejudice and in-group favoritism rooted in socially transmitted attitudes about authority and community belonging, consistent with research on early political socialization in young children (Rutland et al., 2010; Nesdale et al., 2005). All items were designed to reflect age-appropriate, observable behavioral manifestations rather than abstract concepts, and were validated for developmental appropriateness prior to use.

Sample items from the instrument include: "This child refuses to play with children from a different racial or ethnic group" (racial stereotype dimension) and "This child shows distrust toward classmates who come from a different religious background" (religion suspicion dimension). All items were completed by classroom teachers based on direct behavioral observation, given that the children's developmental stage required adult-assisted data collection.

Prior to administration, the questionnaire underwent a validation process through expert judgment conducted by three specialists in early childhood education and values-based education. The experts evaluated each item for relevance, clarity, and alignment with the intended constructs. Based on their assessments and subsequent revisions, the instrument was confirmed to be valid and suitable for use

in this study. Internal consistency reliability was then assessed using Cronbach's alpha, yielding a coefficient of  $\alpha = 0,84$ , indicating [good/excellent] reliability across all items.

The validated questionnaire was then distributed to both the experimental and control groups. The collected data were analyzed using descriptive and inferential statistical techniques, specifically an independent samples t-test, to determine the significance of differences in stereotypical behavior and suspicion between the two groups.

This study was conducted in full accordance with the ethical standards governing research involving human participants. Ethical approval was obtained from the Research Ethics Committee of Universitas Pendidikan Indonesia prior to data collection (Approval No.: 3256/UN40.A1/PT.01.05/2024). Written informed consent was secured from the parents or legal guardians of all child participants. Participation was entirely voluntary, and guardians were explicitly informed of their right to withdraw their child at any time without consequence. All data were anonymized and stored securely to ensure participant confidentiality throughout the research process.

### 3. RESULT AND DISCUSSION

#### 3.1. Result

Following the implementation of the Prophetic Education program over six sessions in the experimental class and six conventional learning sessions in the control class, students were given a structured questionnaire on stereotypes and suspicion where teachers assisted in the completion of the questionnaire. The following section presents the processed data from the study.

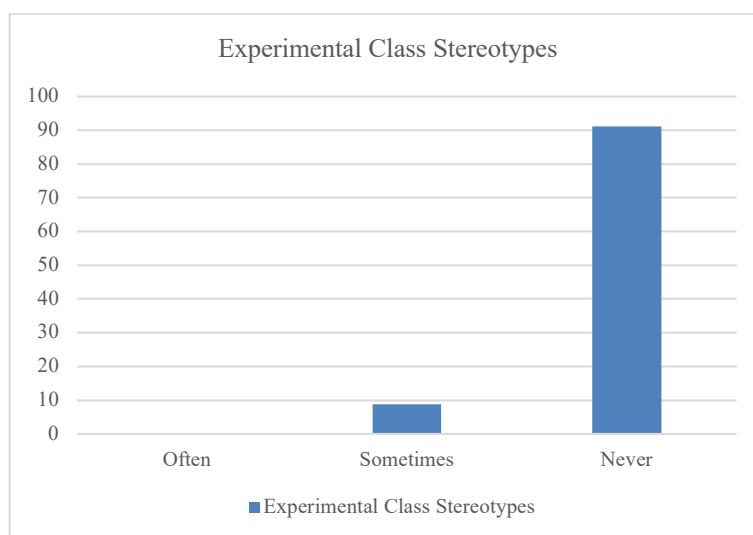
##### 3.1.1. Overview of Stereotype Behavior in Early Childhood

The results revealed that in the experimental class, none of the students (0%) exhibited frequent stereotypical behavior. A small proportion, 8.82%, displayed such behavior occasionally, while the vast majority, 91.18%, reported never engaging in stereotypical behavior. Table 2 presents a detailed breakdown of these results.

**Table 2. Stereotype Behavior in the Experimental Class**

Criteria	Interval	Frequency	Percentage
Often	3.68 - 5.00	0	0.00
Sometimes	2.34 - 3.67	15	8.82
Never	1.00 - 2.33	155	91.18
Total		170	100.00

These results are further illustrated in Figure 1, providing a visual representation of the distribution of stereotype behavior within the experimental class.



**Figure 1. Stereotype Behavior in Early Childhood (Experimental Class)**

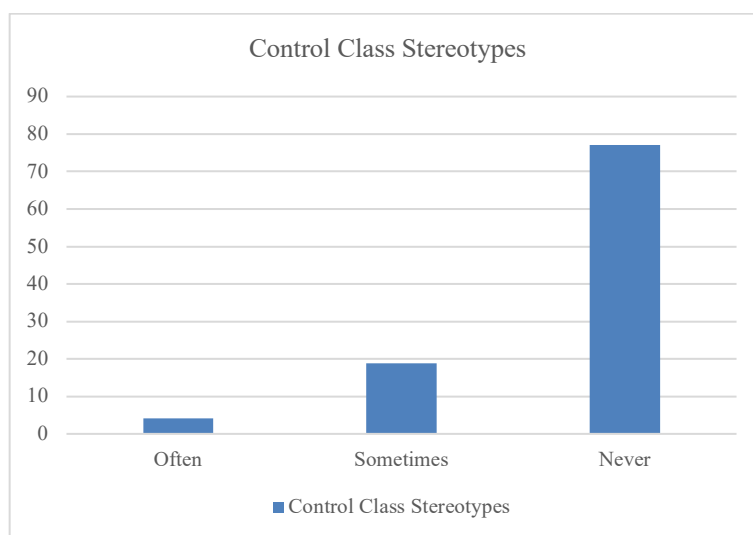
As seen in the Figure 1, the Prophetic Education program was effective in reducing stereotypical behavior which is marked by a 0% presentation in the category of students who often behave stereotypically as well as the average score of students who never behave stereotypically is very high. The descriptive statistics indicate a clear trend where students in the experimental class were largely free from stereotypical tendencies following the intervention.

In contrast, the control class showed different results. The data on stereotype behavior in this group is presented in Table 3.

**Table 3. Stereotype Behavior in the Control Class**

<b>Criteria</b>	<b>Interval</b>	<b>Frequency</b>	<b>Percentage</b>
Often	3.68 - 5.00	7	4.12
Sometimes	2.34 - 3.67	32	18.82
Never	1.00 - 2.33	131	77.06
Total		170	100.00

From Table 3, a total of 4.12% students still often behave stereotypically. Then students who sometimes behave stereotypically have a percentage of 18.82%. The remaining 77.06% never behave stereotypically. As shown in Figure 2, a notable portion of students in the control class still demonstrated stereotypical behavior.



**Figure 2. Stereotype Behavior in Early Childhood (Control Class)**

From the data presented, it is evident that stereotypical behavior was still present among students in the control class, with a total of 39 students (22.94%) either occasionally or frequently engaging in such behavior. This suggests that the conventional early childhood education approach was less effective in mitigating stereotype-related behavior when compared to the Prophetic Education intervention.

**3.1.2. Overview of Stereotype Areas in Early Childhood**

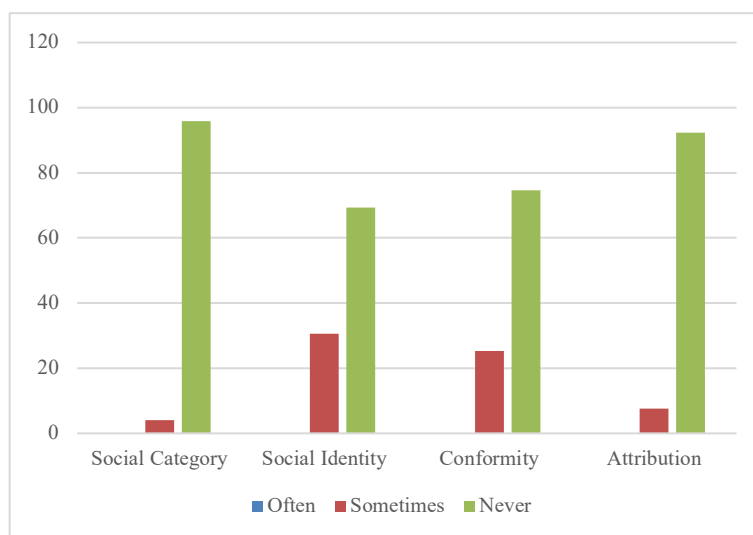
To gain a more detailed understanding of the stereotype variable in early childhood, the data were further analyzed by categorizing stereotype behaviors into specific domains. The findings from the experimental class indicate that for the **social category area**, 0% of students were in the "often" category, 4.12% were in the "sometimes" category, and a substantial 95.88% were in the "never" category. In the **social identity area**, no students (0%) frequently exhibited stereotypical behavior, while 30.59% did so occasionally, and 69.41% never displayed such behavior. In the **conformity area**, 25.29% of students occasionally exhibited stereotypical behavior, and 74.71% never did; none were reported in the "often" category. Lastly, in the **attribution area**, 7.65% were in the "sometimes" category, with 92.35% in the "never" category, and again 0% in the "often" category. These findings are summarized in Table 4.

**Table 4. Overview of Stereotype Areas in Early Childhood (Experimental Class)**

No	Area	Criteria	Interval	Frequency	Percentage
1	Social Categories	Often	3.68 - 5.00	0	0.00
		Sometimes	2.34 - 3.67	7	4.12
		Never	1.00 - 2.33	163	95.88
2	Social Identity	Often	3.68 - 5.00	0	0.00
		Sometimes	2.34 - 3.67	52	30.59
		Never	1.00 - 2.33	118	69.41
3	Conformity	Often	3.68 - 5.00	0	0.00
		Sometimes	2.34 - 3.67	43	25.29
		Never	1.00 - 2.33	127	74.71
4	Attribution	Often	3.68 - 5.00	0	0.00
		Sometimes	2.34 - 3.67	13	7.65

Never	1.00 - 2.33	157	92.35
-------	-------------	-----	-------

As shown in Table 4, no students in the experimental class were reported to frequently engage in stereotypical behavior across all areas. Additionally, a large proportion of students consistently fell into the "never" category. These results support the effectiveness of the Prophetic Education program in reducing stereotypical behavior. A visual representation of these findings is presented in Figure 3.



**Figure 3.** Overview of Stereotype Areas in Early Childhood (Experimental Class)

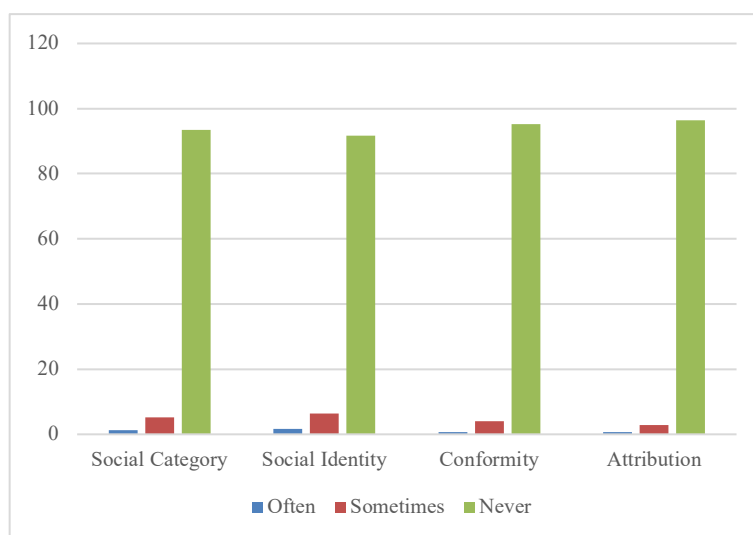
The graph clearly illustrates that children in the experimental class rarely, if ever, demonstrated stereotypical behavior across the four areas: social category, social identity, conformity, and attribution. However, the social identity area recorded the highest percentage in the "sometimes" category (30.59%). Overall, the high number of students in the "never" category highlight the program's potential to significantly reduce stereotype-related behavior in young children.

To offer a comparative view, the stereotype area data for the control class, which received conventional instruction, are presented in Table 5.

**Table 5.** Overview of Stereotype Areas in Early Childhood (Control Class)

No	Area	Criteria	Interval	Frequency	Percentage
1	Social Category	Often	3.68 - 5.00	2	1.18
		Sometimes	2.34 - 3.67	9	5.29
		Never	1.00 - 2.33	159	93.53
2	Social Identity	Often	3.68 - 5.00	3	1.76
		Sometimes	2.34 - 3.67	11	6.47
		Never	1.00 - 2.33	156	91.76
3	Conformity	Often	3.68 - 5.00	1	0.59
		Sometimes	2.34 - 3.67	7	4.12
		Never	1.00 - 2.33	162	95.29
4	Attribution	Often	3.68 - 5.00	1	0.59
		Sometimes	2.34 - 3.67	5	2.94
		Never	1.00 - 2.33	164	96.47

In contrast to the experimental class, the control group still exhibited instances of stereotypical behavior across all areas. For instance, in the social category area, 11 students still displayed stereotype-related behavior either frequently (1.18%) or occasionally (5.29%). A similar trend is observed in the social identity area, where 1.76% of students frequently and 6.47% occasionally demonstrated stereotypical behavior. In the conformity area, although the "often" percentage was relatively low (0.59%), 4.12% of students still exhibited such behavior from time to time. Lastly, in the attribution area, the percentages were 0.59% for "often" and 2.94% for "sometimes," indicating that these behaviors, though limited, persisted. A visual representation of these findings is presented in Figure 4.



**Figure 4.** Overview of Stereotype Areas in Early Childhood (Control Class)

As depicted in the graph above, the majority of students in the control class did not engage in stereotypical behavior. Nevertheless, the number of students who sometimes displayed such behavior remains notable, especially in the social identity area, where 11 students (6.47%) fell into the "sometimes" category. Moreover, the presence of students who still frequently demonstrated stereotypical tendencies across all areas suggests that conventional instructional approaches may not be sufficient to effectively suppress stereotype-related behavior in early childhood.

### 3.1.3 Overview of Suspicion Behaviors in Early Childhood

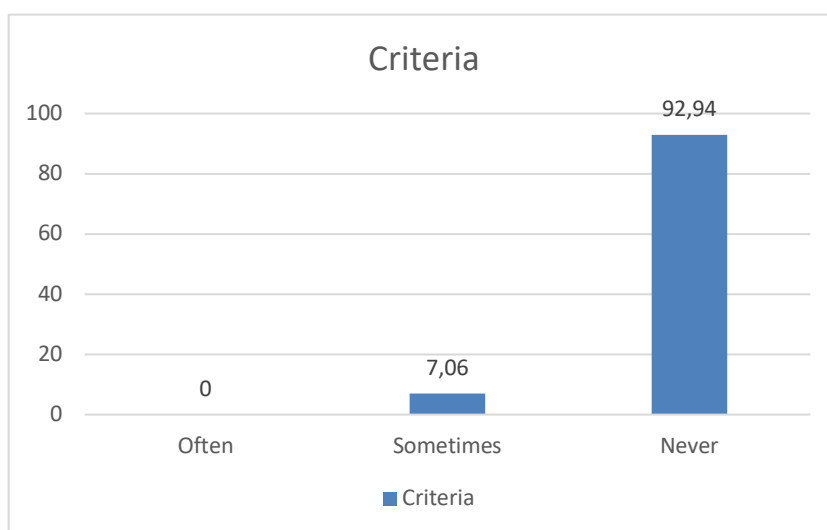
Following the implementation of the Prophetic Education program in the experimental class, the data revealed the patterns of suspicion behavior among early childhood students, as presented in Table 6.

**Table 6.** Overview of Suspicion Behavior in Early Childhood (Experimental Class)

Criteria	Interval	Frequency	Percentage
Often	3.68 - 5.00	0	0.00
Sometimes	2.34 - 3.67	12	7.06
Never	1.00 - 2.33	158	92.94
Total		170	100.00

As shown in Table 6, none of the children in the experimental class were found to show suspicion behavior frequently. A small proportion (7.06%) were categorized as displaying such behavior occasionally, while the vast majority (92.94%) were

found to never demonstrate suspicion toward their peers. These findings are visually illustrated in Figure 5.



**Figure 5.** Suspicion Behavior in Early Childhood (Experimental Class)

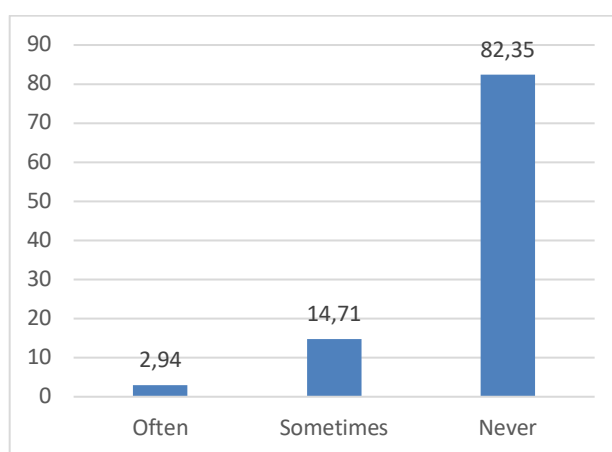
Based on Figure 5, suspicion behavior was generally absent in the experimental group. While a minimal percentage (7.06%) of children still occasionally showed suspicious attitudes toward their peers, no students were reported to frequently engage in such behavior. This indicates that the Prophetic Education program was effective in reducing suspicion among early childhood learners.

In contrast, the results from the control class—who received conventional instruction—present a different picture, as outlined below.

**Table 7.** Overview of Suspicion Behavior in Early Childhood (Control Class)

Criteria	Interval	Frequency	Percentage
Often	3.68 - 5.00	5	2.94
Sometimes	2.34 - 3.67	25	14.71
Never	1.00 - 2.33	140	82.35
Total		170	100.00

Based on Table 7, it can be seen that suspicion behavior was still present among children in the control group. Approximately 2.94% were frequently suspicious of their peers, while 14.71% showed such tendencies occasionally. Although the majority (82.35%) did not display suspicion behavior, these figures remain notably higher than those in the experimental class. The comparison is visualized in the following chart.



**Figure 6.** Suspicion Behavior in Early Childhood (Control Class)

As illustrated in the figure above, the conventional teaching approach did not yield the same level of success in reducing suspicion behavior as the Prophetic Education program. More than 15% of the children in the control class continued to exhibit suspicion. These findings suggest that conventional education may not be sufficient as a strategy for shaping character development in early childhood—particularly in reducing suspicion.

### 3.1.4. Overview of Suspicion Areas in Early Childhood

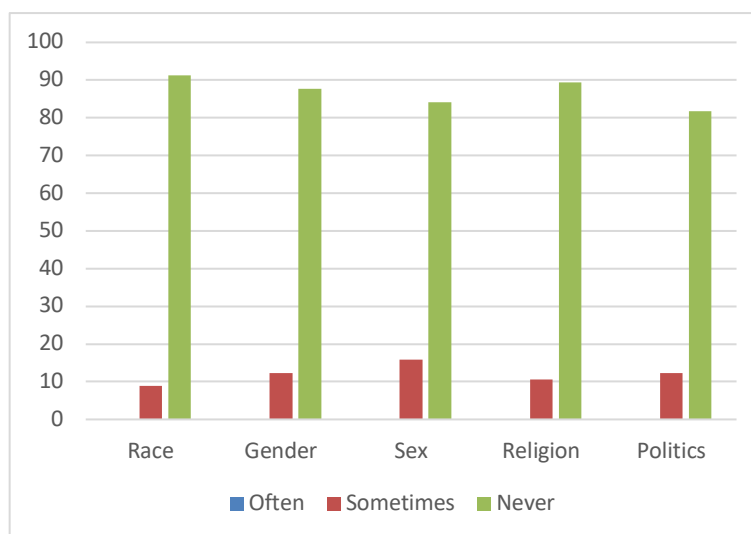
To gain a more comprehensive understanding of suspicion behaviors among early childhood learners, it is necessary to examine them across specific areas. The following table presents the distribution of suspicion behavior in the experimental class across five distinct domains.

**Table 8.** Overview of Suspicion Areas in Early Childhood – Experimental Class

No	Area	Criteria	Interval	Frequency	Percentage
1	Racial	Often	3.68 - 5.00	0	0.00
		Sometimes	2.34 - 3.67	15	8.82
		Never	1.00 - 2.33	155	91.18
2	Gender	Often	3.68 - 5.00	0	0.00
		Sometimes	2.34 - 3.67	21	12.35
		Never	1.00 - 2.33	149	87.65
3	Sex	Often	3.68 - 5.00	0	0.00
		Sometimes	2.34 - 3.67	27	15.88
		Never	1.00 - 2.33	143	84.12
4	Religion	Often	3.68 - 5.00	0	0.00
		Sometimes	2.34 - 3.67	18	10.59
		Never	1.00 - 2.33	152	89.41
5	Politics	Often	3.68 - 5.00	0	0.00
		Sometimes	2.34 - 3.67	31	18.24
		Never	1.00 - 2.33	139	81.76

Based on the Table 8, it can be seen that in the racial category, 0% of early childhood participants were categorized as “often,” 8.82% as “sometimes,” and 91.18% as “never” exhibiting suspicion or stereotyping. In the gender category, 0% were categorized as “often,” 12.35% as “sometimes,” and 87.65% as “never.” In the sex-related category, 0% were categorized as “often,” 15.88% as “sometimes,” and 84.12% as “never.” For the religion category, 0% were in the “often” category,

10.59% in the “sometimes” category, and 89.41% in the “never” category. Lastly, in the political category, 0% of children were in the “often” category, 18.24% in the “sometimes” category, and 81.76% in the “never” category. For a clearer representation, Figure 7 is provided to illustrate the areas of suspicion and stereotyping among children in the experimental group.



**Figure 7.** Distribution of Suspicion Areas in Early Childhood (Experimental Class)

The graphical representation further reinforces the findings, showing that none of the children (0%) frequently displayed suspicion behaviors in any of the examined areas. While a small proportion still exhibited occasional suspicion—most notably in the areas of politics (18.24%) and sexuality (15.88%)—these figures suggest that the Prophetic Education program was effective in fostering a more inclusive and harmonious environment for early childhood learners. The reduction of suspicion across all areas reflects the program’s success in promoting social awareness, empathy, and tolerance from an early age. These results suggest that Prophetic Education may serve as a valuable strategy in cultivating openness and acceptance among young learners.

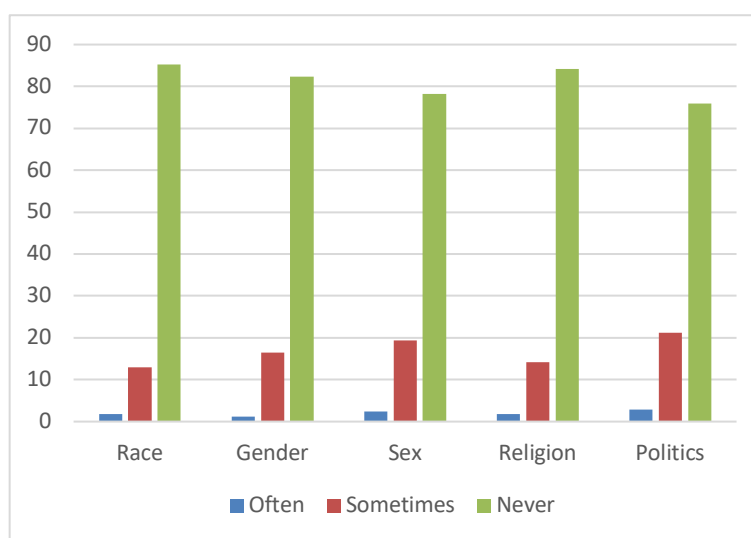
To provide a point of comparison, the data on suspicion areas in the control class—where conventional teaching methods were applied—is presented in Table 9.

**Table 9.** Overview of Suspicion Areas in Early Childhood (Control Class)

No	Area	Criteria	Interval	Frequency	Percentage
1	Racial	Often	3.68 - 5.00	3	1.76
		Sometimes	2.34 - 3.67	22	12.94
		Never	1.00 - 2.33	145	85.29
2	Gender	Often	3.68 - 5.00	2	1.18
		Sometimes	2.34 - 3.67	28	16.47
		Never	1.00 - 2.33	140	82.35
3	Sex	Often	3.68 - 5.00	4	2.35
		Sometimes	2.34 - 3.67	33	19.41
		Never	1.00 - 2.33	133	78.24
4	Religion	Often	3.68 - 5.00	3	1.76
		Sometimes	2.34 - 3.67	24	14.12
		Never	1.00 - 2.33	143	84.12
5	Politics	Often	3.68 - 5.00	5	2.94

Sometimes	2.34 - 3.67	36	21.18
Never	1.00 - 2.33	129	75.88

The control class data presents a contrasting pattern, with suspicion-related behaviors still observed across all five areas. In the racial category, 1.76% of children fell into the “often” category, 12.94% into “sometimes,” and 85.29% into “never.” For gender-related suspicion, 1.18% of children were categorized as “often,” 16.47% as “sometimes,” and 82.35% as “never.” In the sex-related category, 2.35% of children demonstrated suspicion “often,” 19.41% “sometimes,” and 78.24% “never.” In the religious category, 1.76% were in the “often” group, 14.12% in “sometimes,” and 84.12% in “never.” Lastly, political suspicion was the highest in terms of frequency, with 2.94% of children falling into the “often” category, 21.18% in “sometimes,” and 75.88% in “never.” For more clarity, Figure 8 illustrates the area of suspicion of young learner in control class.



**Figure 8.** Distribution of Suspicion Areas in Early Childhood (Control Class)

As illustrated in the graph, the persistence of suspicion behaviors—especially within the “sometimes” and “often” categories—indicates that the conventional teaching model does not sufficiently foster inclusive attitudes or reduce social biases in early childhood learners. The relatively high percentages of occasional suspicion across all areas highlight the need for a more effective pedagogical approach. In contrast to the experimental class, where suspicion was significantly reduced, the control class data suggests that Prophetic Education offers a more impactful strategy for developing social sensitivity and reducing discriminatory tendencies in young children.

### 3.1.4. Statistical Tests

#### a. Assumption Testing

Before examining the differences in stereotype and suspicion behaviors among Early Childhood students following the implementation of Prophetic Education, a statistical assumption test was conducted. These included normality and homogeneity tests of the posttest data for both the experimental and control groups.

The normality of the data was assessed using the Kolmogorov–Smirnov test with the assistance of SPSS version 22. The null hypothesis for the test was as follows:

$H_0$ : The sample comes from a normally distributed population.

$H_1$ : The sample comes from an abnormally distributed population.

The testing criterion: If the significance value (Sig.) of the Z statistic is greater than  $\alpha = 0.05$ , then the null hypothesis is accepted; otherwise, the null hypothesis is rejected. The results of the normality test for posttest scores on stereotype and suspicion behaviors in both groups are presented in Table 10.

**Table 10. Normality Test for Posttest Scores on Stereotype and Suspicion Behaviors among Early Childhood Students in Experimental and Control Groups**

Group	n	Average	KS-Z	Sig, (2-tailed)	$H_0$
Experiment	170	1.8420	0.188	0.102	Accepted
Control	170	2.3880	0.179	0.200	Accepted

As shown in Table 10, the significance values for both groups are above 0.05, indicating that the data are normally distributed. Having met the normality assumption, the next step was to assess the homogeneity of variance between the groups. The hypotheses tested were:

$H_0$ : There is no difference in variance between the posttest scores on stereotype and suspicion behaviors in the experimental and control groups.

$H_1$ : There is a difference in variance between the posttest scores on stereotype and suspicion behaviors in the experimental and control groups.

The testing criterion: If the significance value (Sig.) is greater than  $\alpha = 0.05$ , then  $H_0$  is accepted; otherwise,  $H_0$  is rejected. Levene's Test for Equality of Variances was used to assess this hypothesis. The results of the homogeneity test are presented in Table 11.

**Table 11. Homogeneity of Variance Test for Posttest Scores on Stereotype and Suspicion Behaviors**

Levene Statistic	df1	df2	Sig.
2.369	1	28	0.135

Table 11 indicates that the significance value is 0.135, which exceeds 0.05. Therefore, the assumption of homogeneity is met, and the variance between the groups is considered equal. Based on these findings, further analysis of group differences was conducted using an independent samples t-test under the assumption of equal variances.

### **b. Group Difference Test**

Hypothesis testing was conducted to assess whether Prophetic Education led to a statistically significant reduction in stereotype and suspicion behaviors among Early Childhood students. The hypotheses were stated as follows:

$H_0: \mu_{\text{experimental}} = \mu_{\text{control}}$

There is no difference in stereotype and suspicion behaviors between students who received Prophetic Education and those who received conventional instruction.

H<sub>1</sub>: The sample comes from an abnormally distributed population.

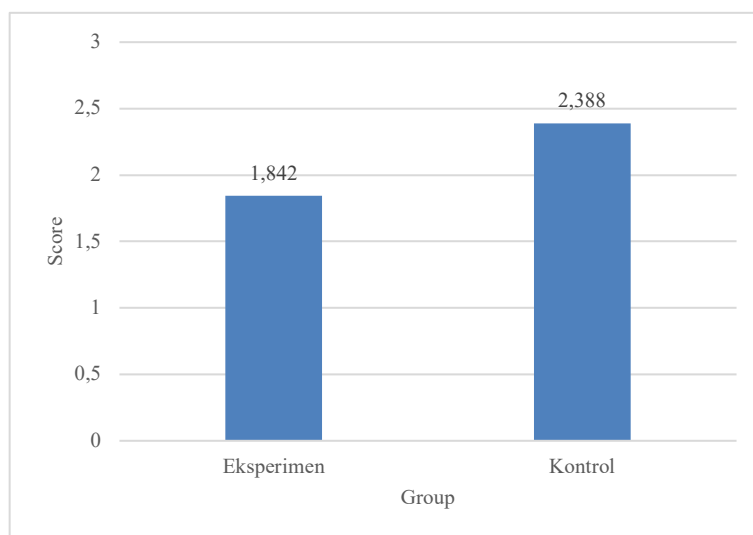
Students who received Prophetic Education exhibit significantly lower levels of stereotype and suspicion behaviors compared to students who received conventional learning.

The testing criterion: If the significance value (Sig.) is greater than  $\alpha = 0.05$ , then H<sub>0</sub> is accepted; otherwise, H<sub>0</sub> is rejected. The results of the significance test for differences in stereotype and suspicion behaviors among early childhood learners in the experimental and control groups, using an independent samples t-test with equal variances assumed, are shown in Table 12.

**Table 12. Group Differences in Stereotype and Suspicion Behaviors Between Experimental and Control Groups**

Group	Mean	Std. Deviation	Mean Difference	t Test	Sig	H <sub>0</sub>
Experiment	1.8420	0.23441	-0.54600	-8.159	0,000	rejected
Control	2.3880	0.11060				

As reflected in Table 12, the significance value is 0.000, which is below 0.05, indicating that the null hypothesis is rejected. This finding confirms a statistically significant difference in stereotype and suspicion behaviors between the two groups. Furthermore, the experimental group's mean posttest score is lower than that of the control group, suggesting that the implementation of Prophetic Education was effective in reducing these behaviors.



**Figure 9. Mean Posttest Scores on Stereotype and Suspicion Behaviors in Experimental and Control Groups**

Building on this result, further analysis was conducted to evaluate the effectiveness of Prophetic Education across specific dimensions of stereotype and suspicion behaviors. The hypotheses tested in this stage were as follows:

$$H_0: \mu_{\text{experimental}} = \mu_{\text{control}}$$

There are no differences in the specific dimensions of stereotype and suspicion behaviors between students receiving Prophetic Education and those receiving conventional education.

$$H_1: \mu_{\text{experimental}} < \mu_{\text{control}}$$

Students who received Prophetic Education scored significantly lower on specific dimensions of stereotype and suspicion behaviors than those in the control group.

Testing criterion: If the significance value (Sig.) is greater than  $\alpha = 0.05$ , then  $H_0$  is accepted; otherwise,  $H_0$  is rejected. The results of the significance test for differences in areas of stereotype and suspicion among early childhood learners in the experimental and control groups, using an independent samples t-test with equal variances assumed, are presented in Table 13.

**Table 13. Group Differences in Specific Areas of Stereotype and Suspicion Behaviors Between Experimental and Control Groups**

Variables	Area	Group	Mean	Std. Deviation	Mean Difference	tTest	Sig	H0
Stereotype Behavior	Social Categories	Experiment	1.7667	0.34675	-0.68333	6.483	0,000	rejected
		Control	2.4500	0.21547				
	Social Identity	Experiment	1.9773	0.31862	-0.39867	4.253	0,000	rejected
		Control	2.3760	0.17402				
Suspicion Behavior	Conformity	Experiment	2.1500	0.22756	-0.30000	4.347	0,000	rejected
		Control	2.4500	0.14015				
	Attribution	Experiment	1.7500	0.28347	-0.60000	7.159	0,000	rejected
		Control	2.3500	0.15811				
Suspicion Behavior	Racial	Experiment	1.8333	0.30861	-0.50000	5.413	0,000	rejected
		Control	2.3333	0.18094				
	Gender	Experiment	1.9120	0.32016	-0.44133	4.811	0,000	rejected
		Control	2.3533	0.15398				
	Sex	Experiment	1.6227	0.45286	-0.73133	5.725	0,000	rejected
		Control	2.3540	0.19928				
	Religion	Experiment	1.7667	0.39491	-0.56667	5.052	0,000	rejected
		Control	2.3333	0.18094				
Politics	Experiment	1.7787	0.36955	-0.71000	5.727	0,000	rejected	
	Control	2.4887	0.30659					

As presented in Table 13, all dimensions of stereotype and suspicion behaviors demonstrate statistically significant differences with p-values are smaller than  $\alpha = 0.05$ , so  $H_0$  is rejected. The experimental group consistently shows lower mean scores than the control group across all categories, indicating the broad effectiveness of Prophetic Education in reducing both stereotype and suspicion behaviors in Early Childhood learners.

### 3.2. Discussion

The data analysis presented above indicates that the Prophetic Education program has a significant effect in reducing stereotypical behavior and suspicion among early childhood learners. This finding provides empirical support for the proposition that the implementation of Prophetic Education contributes meaningfully to the achievement of the Sustainable Development Goals (SDGs), particularly Goal 4, which emphasizes inclusive and quality education. The observed decrease in stereotypical behaviors and suspicion reflects a measurable enhancement of prosocial character development among young learners, as evidenced by the mean score disparity between the experimental group ( $M = 1.84$ ) and the control group ( $M = 2.39$ ).

Central to the effectiveness of Prophetic Education are the values derived from the teachings of the Prophet, including honesty, justice, compassion, and tolerance. These principles appear to operate as active behavioral anchors that support positive character formation from an early age. The experimental group that participated in the Prophetic Education program demonstrated a statistically significant reduction in stereotypical and suspicious behavior when compared to the control group, which received conventional instruction. These results align with the views of (Lickona 2012) and (Banks 2015). Who argue that education grounded in moral and spiritual values can nurture inclusive attitudes and reduce distrust. A key factor behind the effectiveness of this program is the active participation of students in recognizing and practicing behaviors modeled after the Prophet Muhammad's teachings (peace be upon him). This finding is further supported by a systematic review conducted by (Villardón-Gallego et al. 2023). Which concludes that educational interventions fostering student engagement and awareness can meaningfully decrease stereotyping while promoting positive classroom relationships.

Beyond value instillation, Prophetic Education structurally emphasizes the importance of understanding and respecting diversity, both of which are empirically linked to the mitigation of stereotypical thinking. Supporting this interpretation, (Aboud et al. 2012). Found that educational interventions cultivating empathy and cross-cultural understanding significantly reduce stereotype endorsement in early childhood. Similarly, (Abrams et al. 2023). Highlight the need for inclusive classroom environments that allow students from diverse backgrounds to engage without the fear of discrimination, an orientation that aligns with the relational ethos embedded within Prophetic Education.

Creating such an inclusive environment within the framework of Prophetic Education is achieved through four complementary approaches: structural, formal, mechanical, and organic (Sholeh, 2018), all of which were implemented in the experimental early childhood education setting. The structural approach involves school-wide policies, such as the establishment of prayer corners and the Friday Sharing program. The formal approach incorporates prophetic values directly into instructional content, as exemplified in this study by the integration of seven prophetic principles outlined by (Ahmad Tafsir 2004).

The first of these principles is role modeling, where teachers demonstrate positive behavior for children to emulate (Du 2023). Emphasized that modeling is crucial for instilling prosocial behavior and countering stereotype development in children, a mechanism directly observable in the program's implementation. Second, the cultivation of positive habits, such as expressing gratitude and sharing

with peers, serves to normalize prosocial conduct. (Ebrahim and Atteraya 2022). Found that such habitual behaviors foster empathy and social bonds, thereby decreasing distrust among peers.

Third, discipline is upheld using child-friendly methods that instill responsibility without resorting to punitive measures. This compassionate, prophetic model of discipline contrasts with harsh approaches that may provoke suspicion and fear (Ma, Grogan-Kaylor and Lee, 2020). Fourth, encouragement and motivational words are used to boost children's self-confidence. According to (Hughes et al. 2022). Consistent positive reinforcement enhances children's prosocial engagement while reducing suspicious or stereotypical behaviors, as it nurtures their self-esteem and sense of social security.

Fifth, psychological rewards such as praise or recognition are employed to reinforce good behavior. Unlike material rewards, which can create dependency, these forms of encouragement serve as a constructive alternative to punishment. (Choo et al. 2022). Observe that punitive practices often exacerbate aggression in children, leading to cycles of mistrust and negative interactions that can entrench stereotypes. The sixth principle involves positive, educative discipline that helps children understand the consequences of their actions without feeling intimidated. The seventh emphasizes creating a religious environment rich in moral and spiritual values. Such an atmosphere nurtures character development through meaningful activities and daily expressions of kindness (Khazaei et al. 2023). Argue that emotionally supportive environments foster healthier peer interactions and encourage inclusivity rather than division. These seven principles collectively define the formal instructional approach within the Prophetic Education framework.

The mechanical approach is implemented through extracurricular activities that reinforce moral lessons, such as the Si Kecil Dermawan (Little Philanthropist) program and simple role plays that highlight values such as honesty. The organic approach, by contrast, naturally embeds religious and moral values into the daily school environment. Practices such as greeting one another, smiling, saying prayers, and displaying motivational posters around the school serve to internalize these values over time. Through these four interconnected approaches, Prophetic Education transcends theoretical instruction by becoming an integrated dimension of daily school life. This enables children to internalize religious and moral values at a deeper level, ultimately strengthening their character and reducing stereotypes and suspicion (Sholeh, 2018).

Beyond stereotype and suspicion reduction, the results of this study also suggest that the Prophetic Education program advances the broader agenda of sustainable education in Indonesia. In line with SDG Goal 4, sustainable education emphasizes inclusive, equitable, and quality learning that fosters lifelong development (Kobulsky et al., 2021; Macaday-Quioco, 2024). The empirical gains observed in this study indicate that the program's integration of universal values supports both character development and socio-emotional skill building in ways that are consistent with these principles (Malinauskas and Malinauskiene, 2021).

These findings also suggest that Prophetic Education may serve as a foundation for cultivating a more tolerant and inclusive generation, which represents an essential prerequisite for the realization of a sustainable society (Villardón-Gallego et al., 2023). According to (UNESCO 2015). Education that incorporates values of sustainability and social justice can actively promote peace and reduce inequality. Therefore, while deeply rooted in the Indonesian cultural and religious context, the Prophetic Education program holds broader global relevance in supporting the SDG agenda.

It is recommended that the Prophetic Education program be adopted more widely within the Indonesian education system, particularly at the early childhood level. Given Indonesia's status as the world's largest Muslim-majority country, the program resonates with the nation's spiritual and cultural identity. Nevertheless, this study is not without limitations that must be acknowledged critically. The relatively short duration of the intervention, comprising only six sessions over approximately two weeks, may not be sufficient to fully capture the long-term behavioral impacts of the program. Furthermore, the use of teacher-report instruments, while developmentally appropriate for this age group, introduces the risk of observer bias, particularly given that the same teachers who delivered the intervention also rated the children's behavioral outcomes. The posttest-only design, though selected to minimize pretest sensitization effects, precludes direct verification of baseline equivalence between groups. Generalizability of the findings is also constrained, as the study was conducted exclusively within Muslim-majority preschool settings in Bandung Regency. Future research should therefore consider implementing Prophetic Education over a full academic semester, incorporating independent behavioral observations, and extending the design to more diverse educational contexts in order to assess the sustained and broadly applicable effects of the program on character formation and the reduction of stereotype-related behaviors.

#### **4. CONCLUSION**

This study confirms that the Prophetic Education Program, grounded in four implementation approaches consisting of structural, formal, mechanical, and organic, is effective in reducing stereotypical behavior and suspicion among early childhood learners in Indonesia. An independent samples t-test revealed a statistically significant difference between groups ( $p < .001$ ,  $M_{\text{experimental}} = 1.84$ ,  $M_{\text{control}} = 2.39$ ), with 91.18% of children in the experimental group never exhibiting stereotypical behavior and 92.94% never showing suspicion, compared to 77.06% and 82.35% in the control group. These results demonstrate that value-based prophetic interventions produce measurable behavioral outcomes at the foundational stage of education, contributing empirical evidence to a field previously dominated by qualitative and descriptive approaches. By integrating prophetic values with sustainable development principles, this study advances SDG Goal 4 by showing that inclusive, moral character education can be operationalized and empirically tested within Indonesia's early childhood education context.

Nevertheless, several limitations must be acknowledged. The posttest-only design and reliance on teacher-report data limit the strength of causal inference, while the short intervention duration and single cultural context restrict the generalizability of findings. Future research should employ longitudinal designs with independent behavioral observation across more diverse educational settings to assess the sustained effectiveness and broader applicability of the Prophetic Education model.

#### **5. ACKNOWLEDGE**

I would like to express my sincere gratitude to the entire research team, the supervisors, and the early childhood educators who played an essential role in supporting this study. Special thanks are also extended to the young learners in Bandung Regency, whose participation made this research possible and meaningful.

## REFERENCES

- About, F. E., Tredoux, C., Tropp, L. R., Brown, C. S., Niens, U., & Noor, N.M. (2012) 'Interventions to reduce prejudice and enhance inclusion and respect for ethnic differences in early childhood: A systematic review', *Developmental Review*, 32(4), pp. 307–336.
- Abrams, L.S. *et al.* (2023) 'Racism, Colorblindness, and Social Work Education: An Exploratory Study of California MSW Student Beliefs and Experiences', *Journal of the Society for Social Work and Research*, 14(2), pp. 385–410. Available at: <https://doi.org/10.1086/714830>.
- Ahmad Tafsir (2004) *Metodologi Pengajaran Agama Islam*. Bandung: Remaja Rosdakarya.
- Ansori, Y.Z. (2023) 'Peranan Orang Tua Dalam Pembinaan Karakter Bagi Anak Usia Dini', *JSK*, 1(1), pp. 10–14. Available at: <https://doi.org/10.31949/jsk.v1i1.6225>.
- Bardach, L. *et al.* (2022) 'Does Students' Awareness of School Track-Related-Stereotypes Exacerbate Inequalities in Education?' Available at: <https://doi.org/10.31219/osf.io/6aum7>.
- Bian, L., Leslie, S. and Cimpian, A. (2017) 'Gender Stereotypes About Intellectual Ability Emerge Early and Influence Children's Interests', *Science*, 355(6323), pp. 389–391. Available at: <https://doi.org/10.1126/science.aah6524>.
- Chaney, K.E. and Sanchez, D.T. (2021) 'Prejudice Confrontation Styles: A Validated and Reliable Measure of How People Confront Prejudice', *Group Processes & Intergroup Relations*, 25(5), pp. 1333–1352. Available at: <https://doi.org/10.1177/13684302211005841>.
- Chankseliani, M. and McCowan, T. (2020) 'Higher Education and the Sustainable Development Goals', *Higher Education*, 81(1), pp. 1–8. Available at: <https://doi.org/10.1007/s10734-020-00652-w>.
- Choo, C. *et al.* (2022) "'The Pain Is on All of Us": A Qualitative Study of Parents' Experiences Using Physical Punishment on Children'. Available at: <https://doi.org/10.31234/osf.io/txu47>.
- Du, Y. (2023) 'Parental Punishment in Home Education', *Lecture Notes in Education Psychology and Public Media*, 7(1), pp. 393–398. Available at: <https://doi.org/10.54254/2753-7048/7/20221004>.
- Ebrahim, N.B. and Atteraya, M.S. (2022) 'Attitude Towards Wife-Beating and Child Physical Punishment as Correlates of Child Maltreatment Among Somali Women', *Universal Journal of Public Health*, 10(4), pp. 413–418. Available at: <https://doi.org/10.13189/ujph.2022.100414>.
- Fatihah, S.A. (2022) 'Meningkatkan Minat Belajar Anak Usia Dini Melalui Teknik Kolase Dengan Bahan Biji-Bijian Pada Anak Kelompok B Di Paud Gerda', *Edukids Jurnal Pertumbuhan Perkembangan Dan Pendidikan Anak Usia Dini*, 19(1), pp. 51–61. Available at: <https://doi.org/10.17509/edukids.v19i1.43267>.
- Hasanudin, M.A. *et al.* (2021) 'LEARNING PROFETIC VALUES BASED ON CONTEXTUAL TEACHING AND LEARNING APPROACH IN FORMING RELIGIOUS CHARACTERS OF STUDENTS (Multi Site Study at MI Plus

- Sabilul Muhtadin and MI Hidayatul Muhtadi'in Wates Sumbergempol)', *Jmie (Journal of Madrasah Ibtidaiyah Education)*, 5(2), p. 225. Available at: <https://doi.org/10.32934/jmie.v5i2.313>.
- Hughes, K. *et al.* (2022) 'Parental Adverse Childhood Experiences and Perpetration of Child Physical Punishment in Wales', *International Journal of Environmental Research and Public Health*, 19(19), p. 12702. Available at: <https://doi.org/10.3390/ijerph191912702>.
- Khazaei, S., Salehi, A. and Vardanjani, H.M. (2023) 'Prevalence and Correlates of Child Maltreatment Among Mothers in the Kurdistan Province, Western Iran', *The International Journal of Psychiatry in Medicine*, 58(5), pp. 461–475. Available at: <https://doi.org/10.1177/00912174231163740>.
- Kioupi, V. and Voulvoulis, N. (2019) 'Education for Sustainable Development: A Systemic Framework for Connecting the SDGs to Educational Outcomes', *Sustainability*, 11(21), p. 6104. Available at: <https://doi.org/10.3390/su11216104>.
- Kobulsky, J.M. *et al.* (2021) 'Adolescent Neglect and Health Risk', *Child Maltreatment*, 27(2), pp. 174–184. Available at: <https://doi.org/10.1177/10775595211049795>.
- Lasekan, O.A. (2024) 'Enhancing Sustainable Development Goal Integration in Chilean Citizenship Education: A Thematic Analysis of Textbook Content and Instructional Strategies', *Sustainability*, 16(12), p. 5092. Available at: <https://doi.org/10.3390/su16125092>.
- Ma, J., Grogan-Kaylor, A. and Lee, S.J. (2020) 'Does Community Violence Exposure Moderate the Associations Between Maternal Spanking and Early Child Behavior Problems?', *Aggressive Behavior*, 46(3), pp. 210–219. Available at: <https://doi.org/10.1002/ab.21882>.
- Macaday-Quioco, D. (2024) 'The Prevalent Skills and Competencies of Emotional Intelligence for Effective Educational Leadership: A Systematic Review of Literature', *International Journal of Multidisciplinary Research and Analysis*, 07(10). Available at: <https://doi.org/10.47191/ijmra/v7-i10-22>.
- Malinauskas, R. and Malinauskienė, V. (2021) 'Training the Social-Emotional Skills of Youth School Students in Physical Education Classes', *Frontiers in Psychology*, 12. Available at: <https://doi.org/10.3389/fpsyg.2021.741195>.
- Martin, C. L., & Ruble, D. N. (2010). Patterns of gender development. *Annual Review of Psychology*, 61, 353–381. <https://doi.org/10.1146/annurev.psych.093008.100511>
- McGuire, L. *et al.* (2021) 'Science and Math Interest and Gender Stereotypes: The Role of Educator Gender in Informal Science Learning Sites', *Frontiers in Psychology*, 12. Available at: <https://doi.org/10.3389/fpsyg.2021.503237>.
- Navira, A., Normansyah, A.D. and Sukarlina, L. (2023) 'Pencegahan Perundungan di Sekolah Peran Melalui Program Roadmap of Out Standing Educators', *Lucerna: Jurnal Riset Pendidikan dan Pembelajaran*, 3(2), pp. 64–72. Available at: <https://doi.org/10.56393/lucerna.v3i2.1725>.

- Nesdale, D., Maass, A., Durkin, K., & Griffiths, J. (2005). Group norms, threat, and children's racial prejudice. *Child Development*, 76(3), 652–663. <https://doi.org/10.1111/j.1467-8624.2005.00869.x>
- Peren, S. (2022) *Membaca Statistik Tentang Kasus Bullying Di Indonesia*, *depoedu.com*.
- PPA (2023) *Sistem Informasi Online Perlindungan Perempuan dan Anak*.
- Rasmita, D. and Pasaribu, Y. (2024) 'Studi Literatur Faktor-Faktor Terjadinya Perilaku Perundungan Pada Remaja di Indonesia', *INNOVATIVE: Journal Of Social Science Research*, 4(4), pp. 348–362.
- Roqib, M. and Sabiq, A.H.A. (2022) 'The Prophetic Education Paradigm as the Scientific Integration of UIN Saifuddin Zuhri in Merdeka Belajar Policy', *Al-Ta Lim*, 29(1), pp. 1–14. Available at: <https://doi.org/10.15548/jt.v29i1.716>.
- Rutland, A., Killen, M., & Abrams, D. (2010). A new social-cognitive developmental perspective on prejudice: The interplay between morality and group identity. *Perspectives on Psychological Science*, 5(3), 279–291. <https://doi.org/10.1177/1745691610369468>
- Saifullah, A. (2023) 'Policy of Merdeka Belajar Kampus Merdeka (Prophetic Education Perspective)', *Ar-Rosikhun Jurnal Manajemen Pendidikan Islam*, 2(3), pp. 177–191. Available at: <https://doi.org/10.18860/rosikhun.v2i3.22537>.
- Sari, C.P., Zainiyati, H.S. and Hana, R.A. (2020) 'Building Students' Character Through Prophetic Education at Madrasa', *Jurnal Pendidikan Islam*, 6(1), pp. 27–36. Available at: <https://doi.org/10.15575/jpi.v6i1.6380>.
- Shadish, W. R., Cook, T. D., & Campbell, D. T. (2002). *Experimental and quasi-experimental designs for generalized causal inference*. Houghton Mifflin.
- Sholeh, M. (2018) 'Implementation of Prophetic Education in Primary Education Institutions', *Edukasi*, 6(2), pp. 227–246. Available at: [http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484\\_SISTEM\\_PEMBETUNGAN\\_TERPUSAT\\_STRATEGI\\_MELESTARI](http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI).
- Sng, O. (2024) 'Ecology Stereotypes Exist Across Societies and Override Race And Family Structure Stereotypes.', *Journal of Personality and Social Psychology* [Preprint]. Available at: <https://doi.org/10.1037/pspa0000421>.
- Søftestad, S. and Toverud, R. (2011) 'Parenting Conditions in the Midst of Suspicion of Child Sexual Abuse (CSA)', *Child & Family Social Work*, 17(1), pp. 75–84. Available at: <https://doi.org/10.1111/j.1365-2206.2011.00774.x>.
- Solichin, M. *et al.* (2023) 'The Role of Pesantren in Creating Prophetic-Based Child-Friendly Education', *International Journal of Research Publication and Reviews*, 4(3), pp. 4418–4425. Available at: <https://doi.org/10.55248/gengpi.2023.4.33973>.
- Solihah, Z.A. (2024) 'Upaya Guru Dalam Mencapai Kematangan Kemampuan Sosial Emosional Anak Melalui Bermain Peran', *Jurnal Ilmiah Cahaya Paud*, 6(1), pp. 208–213. Available at: <https://doi.org/10.33387/cahayapd.v6i1.7232>.
- Sugiyono (no date) 'Metode penelitian pendidikan'. Edited by P. kuantitatif, R, and

D.. Alfabeta.

- Tambunan, D.K. (2024) 'Pola Asuh Orang Tua Karo: Mempertahankan Identitas Budaya Dan Pembentukan Karakter Anak Usia Dini', *Paud*, 1(3), p. 7. Available at: <https://doi.org/10.47134/paud.v1i3.618>.
- Villardón-Gallego, L. *et al.* (2023) 'Early Educational Interventions to Prevent Gender-Based Violence: A Systematic Review', *Healthcare*, 11(1), p. 142. Available at: <https://doi.org/10.3390/healthcare11010142>.
- Vintere, A. (2020) 'Case Study on Sustainable Environmental Behavior in Engineering Education'. Available at: <https://doi.org/10.22616/erdev.2020.19.tf373>.
- Wahfiah, I.A. (2023) 'Membentuk Karakter Anak Usia Dini: Integrasi Segitiga Cinta Maiyah Dalam Inovasi Kurikulum', *Jurnal Obsesi Jurnal Pendidikan Anak Usia Dini*, 7(6), pp. 7214–7230. Available at: <https://doi.org/10.31004/obsesi.v7i6.5685>.
- Wang, M., Jing, X. and Yang, F. (2015) 'Flexibility of Spontaneous Trait Inferences: The Interactive Effects of Mood and Gender Stereotypes', *Social Cognition*, 33(4), pp. 345–358. Available at: <https://doi.org/10.1521/soco.2015.33.4.1>.
- Wickersham, H. and Vajner, D. (2020) 'The Prevalence of Stereotypes Against the LGBTQ Community and the Effect of Education on Those Stereotypes', *Journal of Student Research*, 9(2). Available at: <https://doi.org/10.47611/jsrhs.v9i2.1049>.
- Yan, X., Wang, M. and Zhang, Q. (2012) 'Effects of Gender Stereotypes on Spontaneous Trait Inferences and the Moderating Role of Gender Schematicity: Evidence From Chinese Undergraduates', *Social Cognition*, 30(2), pp. 220–231. Available at: <https://doi.org/10.1521/soco.2012.30.2.220>.