

The Psychological Impact of Social Media Use on Early Childhood in an Islamic Perspective

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Abstract: *Social media plays an important role in almost every level of society. Almost all people in Indonesia have and use social media, both individuals, groups and ages, as a means of obtaining and disseminating information. There are various types of social media, the most popular and frequently used social media by most people are TikTok, Facebook, WhatsApp, Instagram, YouTube and so on. As a learning and teaching resource, social media has a huge impact. which will affect the child's development and psychology. Optimizing child development includes physical, cognitive, social and emotional development. Physical development in early childhood includes body growth, physical development of gross and fine motor skills, and development of the senses. At this age, children will experience rapid growth, both in body size and muscles. They also begin to develop gross motor skills, such as walking, running and jumping. This is supported by appropriate stimulus through social media with parents as quality control in facilitating this because in Islamic teachings and stated in the hadith that giving is more important from parents. to their children is a good education.*

Keywords: *Early childhood, Islam, Social Media, Psychology*

Abstrak: Media sosial memainkan peran penting di hampir setiap lapisan masyarakat. Hampir seluruh masyarakat di Indonesia memiliki dan menggunakan media sosial baik individu, kelompok dan umur sebagai sarana memperoleh dan menyebarkan informasi. Ada berbagai jenis media sosial, media sosial yang paling populer dan sering digunakan kebanyakan orang adalah tiktok, facebook, whatsapp, instagram, youtube dan lain sebagainya. Sebagai sumber belajar dan mengajar media sosial memiliki dampak yang sangat besar sekali. yang akan berpengaruh terhadap perkembangan dan psikologis anak. Optimalisasi perkembangan anak meliputi perkembangan fisik, kognitif, sosial, dan emosional. Perkembangan fisik pada anak usia dini meliputi pertumbuhan tubuh, perkembangan fisik motorik kasar dan halus, serta perkembangan indra. Pada usia ini, anak akan mengalami pertumbuhan yang pesat, baik dalam ukuran tubuh maupun otot-ototnya. Mereka juga mulai mengembangkan kemampuan motorik kasar, seperti berjalan, berlari, dan melompat, hal ini didukung dengan stimulus melalui media sosial yang tepat dengan orang tua sebagai quality control dalam memfasilitasinya karena dalam ajaran islam dan tertuang dalam hadits bahwa pemberian yang lebih utama dari orang tua kepada anaknya adalah pendidikan yang baik.

Keywords: Anak-anak, Islam, Sosial Media, Psikologi

Introduction

The development of information technology has significantly changed people's communication and learning patterns. Social media has now become an integral part of daily life and is used by almost all levels of society as a means of obtaining, sharing, and disseminating information. Various platforms such as TikTok, Facebook, WhatsApp, Instagram, and YouTube are the most widely used media because they are able to provide information, entertainment, communication, as well as learning resources quickly and easily ¹.

In addition to providing various benefits, the use of social media also has consequences for the psychological development of users, especially early childhood². At this time, children are in a very rapid growth and development phase so they are very sensitive to various stimuli from the environment. Children's physical, cognitive, social, and emotional development can be influenced by the quality of the experiences they receive, including through digital media. Therefore, the use of social media can be a means that supports children's development if used appropriately, but also has the potential to have negative impacts if used unsupervised³.

In the context of education, social media has various benefits as a source of learning. Parents and educators can use digital platforms to obtain learning references, provide educational media, and provide stimuli for children's motor development, creativity, and learning abilities. For example, educational content on YouTube can be used as a medium of movement and songs that support gross motor development, while various creative content on social media can be a source of inspiration for children if chosen selectively.

On the contrary, uncontrolled use of social media has the potential to cause various psychological and social impacts. Excessive intensity of use can reduce face-to-face interactions, cause privacy concerns, increase potential conflicts, and increase the likelihood of children being exposed to content that is not appropriate for their developmental stage. In addition, children are also at risk of experiencing digital exploitation, exposure to violence, and cyberbullying which can affect their emotional and behavioral development.

In an Islamic perspective, the use of social media must be directed as a means of acquiring knowledge and forming good morals. This value is in line with the content of Surah

¹ Dyah Susilowati et al., "Effect of Collaborative Problem Solving Assisted by Advance Organisers and Cognitive Style on Learning Outcomes in Computer Programming," n.d., 7.

² Reza Gharibi and Mohammad Malekzadeh, "Gamified Incentives: A Badge Recommendation Model to Improve User Engagement in Social Networking Websites," *International Journal of Advanced Computer Science and Applications* 8, no. 5 (2017): 272–78, <https://doi.org/10.14569/ijacsa.2017.080533>.

³ Syamsul Gultom et al., "Traditional Games in Cultural Literacy to Build the Character of Elementary School Students during the COVID-19 Pandemic," *NeuroQuantology* 20, no. 5 (2022): 704–12, <https://doi.org/10.14704/nq.2022.20.5.nq22226>.

Al-'Alaq verses 1-5 which emphasizes the importance of reading and learning as the basis for acquiring knowledge⁴. In addition, Islam places parents as the first educator who is responsible for providing the best education to children, including in accompanying the use of social media to remain in accordance with religious, ethical, and moral values. The assistance is a form of implementation of parental responsibility as emphasized in the hadith of the Prophet that the best gift for children is good education.

Based on this description, a study of the psychological impact of social media use on early childhood needs to be conducted to provide a more comprehensive understanding of its benefits and risks. This article aims to analyze the psychological impact of social media use on early childhood and examine how the principles of Islamic education can be the foundation in accompanying and directing the use of social media wisely so that it can support children's growth and development optimally.

Method

This study uses the Systematic Literature Review (SLR) method to identify, evaluate, and synthesize various research results regarding the psychological impact of social media use on early childhood in an Islamic perspective. The SLR method was chosen because it is able to provide a comprehensive, transparent, and systematic synthesis of published scientific evidence.

The study process is carried out through several stages. The first stage is literature identification, namely searching for scientific articles using Google Scholar, Scopus, Garuda, DOAJ, and Crossref databases with the keywords social media, early childhood, psychological impact, Islamic perspective, early childhood, social media, and child psychology. Searches are limited to articles published in the 2021–2025 range to obtain references relevant to current social media developments.

The second stage is the selection of literature based on inclusion and exclusion criteria. Inclusion criteria include: (1) research articles or scientific review articles that discuss the use of social media in early childhood; (2) discuss the psychological impact, child development, Islamic education, or parenting in an Islamic perspective; (3) published in a scientific journal or proceedings that have an ISBN/ISSN; and (4) available in full text. The exclusion criteria

⁴ Arnis Rachmadani Agus Iswanto, SEtyo Boedi Oetomo, Nur laili Noviani, Samidi, Nugroho Eko Atmanto, "Literasi Al Quran Siswa SMP Di Jawa Timur Capaian Serta Partisipasi Orang Tua Dan Masyarakat," *Suhuf* 11, no. 1 (2018): 1–28.

include articles that are not relevant to the focus of the research, opinion documents without scientific studies, and publications that do not provide access to complete manuscripts.

The third stage is a quality assessment of articles that pass the selection. Each article is evaluated based on the suitability of the topic, the clarity of the research methodology, the validity of the results, and its contribution to the discussion of the psychological impact of social media use on early childhood.

The last stage is data analysis and synthesis using thematic analysis techniques. The information from each article is categorized into several main themes, namely: (1) characteristics of social media use in early childhood; (2) the positive impact of social media use on children's development; (3) negative impacts on psychological, social, and emotional aspects; and (4) the concept of mentoring the use of social media based on Islamic educational values. The results of the synthesis are then used to comprehensively compile a discussion so that an overview of the benefits, risks, and strategies for assisting the use of social media for early childhood is obtained according to an Islamic perspective.

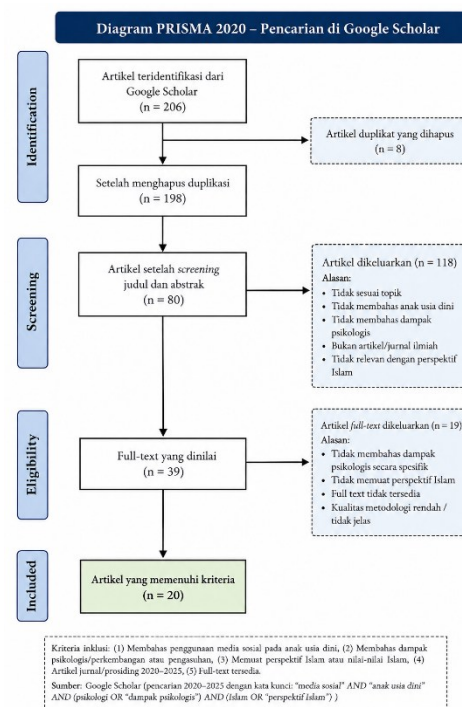


Figure 1. Prisma SLR

Discussion

Definition and Concept of *Problem-Based Learning* (PBL)

Definition and Concept of *Problem-Based Learning* (PBL) is a learning method that puts students in an active role to solve real-world problems⁵. The learning process begins by presenting a challenging problem, which is then solved through collaboration, research, and reflection. In the context of PAI, PBL can be directed to explore ethical, moral, and social issues relevant to students' daily lives. *Problem-Based Learning* (PBL) is a learning approach that puts students in situations where they are faced with real-world problems that require solutions. In several implementations of *Problem-Based Learning* (PBL)⁶, an additional stage known as practical application is incorporated to provide students with opportunities to implement the solutions they have developed in authentic real-world contexts. This stage enables students to bridge the gap between theoretical understanding and practical experience by applying their knowledge to address actual problems within their communities or school environments. Consequently, students not only acquire conceptual knowledge but also develop the ability to translate that knowledge into meaningful actions. Such experiential learning strengthens students' understanding of the subject matter while fostering a sense of social responsibility and active citizenship⁷.

The effectiveness of PBL is further supported by a comprehensive assessment system consisting of both formative and summative assessments. Formative assessment is conducted continuously throughout the learning process to monitor students' progress, identify learning difficulties, and provide constructive feedback that facilitates improvement. In contrast, summative assessment is administered at the end of the instructional process to evaluate the overall achievement of the intended learning outcomes⁸. Assessment in PBL extends beyond the measurement of conceptual understanding and encompasses students' problem-solving abilities, critical thinking skills, collaborative performance, communication skills, and the quality of the final product or proposed solution. Such a comprehensive evaluation framework ensures that both the learning process and learning outcomes are assessed holistically.

Conceptually, PBL creates a challenging and engaging learning environment that encourages students to become active participants in constructing knowledge. By confronting authentic and contextual problems, students are motivated to investigate issues critically,

⁵ Robyn M Tamblyn and B N Se, "Problem-Based Learning An Approach to Medical Education," n.d.

⁶ John R Savery et al., "Problem Based Learning: An Instructional Model and Its Constructivist Framework," 1996.

⁷ Andrew Wells Garner, *Educational Technology, Spaces for the Future*, 2018, <https://doi.org/10.4324/9780203735657-8>.

⁸ Charles M Reigeluth and Yunjo An, *Merging the Instructional Design Process with Learner-Centered Theory* (Routledge, n.d.).

collaborate with peers, and develop innovative solutions based on evidence and logical reasoning⁹. Consequently, PBL promotes the development of higher-order thinking skills, lifelong learning competencies, and practical skills that are transferable to everyday life. Therefore, PBL serves not merely as an instructional strategy for delivering content but also as a pedagogical approach that promotes meaningful, contextual, and student-centered learning experiences.

Steps for Implementing *Problem-Based Learning* in Islamic Education (PAI)

The implementation of *Problem-Based Learning* in Islamic Education can be systematically organized into several interconnected stages. The first stage involves identifying authentic Islamic-related problems that are relevant to students' daily experiences¹⁰. PAI teachers are encouraged to select contemporary issues that reflect Islamic values and social realities, such as poverty, social justice, environmental responsibility, ethical behavior, or moral challenges encountered within schools and society. Presenting contextual problems enables students to recognize the relevance of Islamic teachings in addressing real-life situations¹¹.

Following problem identification, students are divided into small collaborative learning groups. Working in heterogeneous groups encourages active interaction, mutual respect, shared responsibility, and *collaborative problem-solving*¹². This stage also develops students' interpersonal and communication skills while fostering teamwork, leadership, and collective decision-making abilities.

The next stage is in-depth investigation, during which each group explores the selected problem through systematic inquiry. Students collect information from various credible sources, including academic literature, empirical evidence, and Islamic references such as the Qur'an, Hadith, and scholarly interpretations. The integration of Islamic sources distinguishes

⁹ Reza Rachmadtullah et al., "Elementary School Teachers' Perspectives on Utilizing Artificial Intelligence for Developing Learning Media," *Journal of Integrated Elementary Education* 4, no. 1 (July 7, 2024): 71–82, <https://doi.org/10.21580/jieed.v4i1.21994>.

¹⁰ Anielson Barbosa Da Silva et al., "Problem-Based Learning: A Proposal for Structuring PBL and Its Implications for Learning among Students in an Undergraduate Management Degree Program," *REGE Revista de Gestão* 25, no. 2 (2018): 160–77, <https://doi.org/10.1108/REGE-03-2018-030>.

¹¹ N Khaledian, M., Morovat, Q., & Moradi, "Effects of Spirituality Therapy with Emphasis on Islamic Teachings on the Depression Symptoms and Adaptability of the Students with Abnormal Grief. 220-227 2," *World Scientific News*, 2016, 57.

¹² Amany Annaggar and Rüdiger Tiemann, "Collaborative Problem Solving in Chemistry Education The Gamification Effect on Individual and Collaborative Modelling of Problem Solving Skills," no. September 2015 (2016), <https://doi.org/10.13140/RG.2.2.10212.60806>.

PBL in Islamic Education by ensuring that students' analyses and proposed solutions are grounded in Islamic principles and values.

After gathering relevant information, students engage in analysis and critical thinking. At this stage, they examine the causes and implications of the identified problem, evaluate alternative solutions, and critically assess each option from both academic and Islamic perspectives. This analytical process encourages students to move beyond rote memorization toward reflective thinking, evidence-based reasoning, and the practical application of Islamic ethical values in contemporary contexts¹³.

Based on their analysis, each group collaboratively develops practical and feasible solutions that align with Islamic teachings. The proposed solutions are expected to address the identified issues while reflecting the principles of justice, compassion, responsibility, and social welfare emphasized in Islam. Through this process, students learn to formulate realistic recommendations that can be implemented within their communities or educational settings¹⁴.

The final stage consists of group presentations and classroom discussions. Each group presents its findings and proposed solutions before the class, providing opportunities for peer evaluation, constructive feedback, and academic dialogue. These presentations enable students to strengthen their communication skills, defend their arguments using evidence and Islamic references, and reflect upon alternative perspectives offered by their classmates. Classroom discussions also facilitate collaborative knowledge construction and reinforce students' understanding of both the problem and its potential solutions.

Overall, the implementation of *Problem-Based Learning* in Islamic Education extends beyond improving students' mastery of religious concepts. It cultivates critical thinking, collaboration, communication, creativity, and problem-solving skills while simultaneously fostering the internalization of Islamic values. By connecting religious teachings with authentic societal issues, PBL transforms Islamic Education into a more contextual, meaningful, and relevant learning experience that prepares students to address the complex challenges of the twenty-first century while maintaining a strong foundation in Islamic ethics and principles.

¹³ Jane McCartney and Shirley Anne Boschmans, "Evaluation of an Intervention to Support the Development of Clinical Problem Solving Skills during a Hospital-Based Experiential Learning Program for South African Pharmacy Students," *Currents in Pharmacy Teaching and Learning* 12, no. 5 (2020): 590–601, <https://doi.org/10.1016/j.cptl.2020.01.016>.

¹⁴ Howard Middleton, "Problem-Solving in Technology Education as an Approach to Education for Sustainable Development," *International Journal of Technology and Design Education* 19, no. 2 (2009): 187–97, <https://doi.org/10.1007/s10798-008-9075-3>.

Benefits of Problem-Based Learning in Islamic Education

The implementation of *Problem-Based Learning* (PBL) in Islamic Education (PAI) offers numerous pedagogical advantages that extend beyond the acquisition of religious knowledge. As a student-centered instructional approach, PBL promotes meaningful learning by engaging students in authentic problem-solving activities that require the integration of Islamic teachings with real-life experiences. This approach enables students to construct knowledge actively while simultaneously developing cognitive, social, ethical, and practical competencies required in the twenty-first century¹⁵.

One of the primary benefits of PBL is its ability to foster a deeper understanding of Islamic values. Rather than merely memorizing religious concepts, students are encouraged to investigate authentic issues related to Islamic teachings, examine them from multiple perspectives, and apply Qur'anic principles and Prophetic traditions to contemporary situations. This process facilitates meaningful learning by enabling students to internalize Islamic values and recognize their relevance in everyday life.

PBL also contributes significantly to the development of analytical and critical thinking skills. Throughout the learning process, students are required to identify problems, analyze available information, evaluate evidence, and formulate well-reasoned conclusions. These activities encourage learners to think critically about moral, ethical, and social issues while considering solutions that are consistent with Islamic principles. Consequently, students develop higher-order thinking skills that enable them to address complex challenges with logical reasoning and ethical awareness¹⁶.

Another important advantage of PBL is the enhancement of problem-solving skills. Students are actively involved in designing practical and innovative solutions to authentic problems by integrating Islamic values with empirical knowledge. This process strengthens their ability to evaluate alternative solutions, make informed decisions, and implement strategies that are both feasible and ethically responsible. As a result, learners acquire problem-solving competencies that are applicable not only in academic settings but also in their personal and social lives¹⁷.

¹⁵ Berti Dyah Permatasari, Gunarhadi, and Riyadi, "The Influence of Problem Based Learning towards Social Science Learning Outcomes Viewed from Learning Interest," *International Journal of Evaluation and Research in Education* 8, no. 1 (2019): 39–46, <https://doi.org/10.11591/ijere.v8i1.15594>.

¹⁶ Hera Heru Sri Suryanti and Siti Supeni, "A Problem Based Learning (PBL) Model in Developing Students' Soft Skills Aspect," *International Journal of Higher Education* 8, no. 8 (2019): 62–69, <https://doi.org/10.5430/ijhe.v8n8p62>.

¹⁷ Johan Irmansyah et al., "Children's Social Skills through Traditional Sport Games in Primary Schools," *Cakrawala Pendidikan* 39, no. 1 (2020): 39–53, <https://doi.org/10.21831/cp.v39i1.28210>.

Furthermore, PBL facilitates the integration of Islamic values into practical contexts. By engaging with real-world problems, students bridge the gap between theoretical knowledge and practical application. Instead of viewing Islamic teachings as abstract concepts, learners experience how values such as justice ('adl), compassion (rahmah), honesty (amanah), and social responsibility can guide decision-making and behavior in everyday situations. This contextual learning approach enhances students' ability to apply religious principles in diverse social environments¹⁸.

The collaborative nature of PBL also strengthens students' communication and teamwork skills. Working in small groups encourages learners to exchange ideas, negotiate differing viewpoints, and collaborate in developing shared solutions. These interactions cultivate interpersonal competencies, including active listening, constructive dialogue, leadership, and collective decision-making. Such skills are increasingly recognized as essential competencies for lifelong learning and professional success¹⁹.

Another significant benefit of PBL is its capacity to enhance intrinsic learning motivation. Because learning activities revolve around authentic and personally relevant problems, students become more engaged and take greater ownership of their learning. The opportunity to investigate meaningful issues and propose realistic solutions increases curiosity, promotes active participation, and fosters sustained interest in Islamic Education²⁰.

In addition to cognitive development, PBL contributes to the strengthening of social and ethical competencies. Through collaborative inquiry and reflective discussion, students learn to appreciate diverse perspectives, respect differing opinions, and consider the ethical consequences of their decisions. The incorporation of Islamic ethical principles throughout the learning process supports the development of responsible, empathetic, and socially conscious individuals²¹.

Where opportunities permit, PBL also incorporates the implementation of real-world actions based on students' proposed solutions. This experiential component enables learners to translate classroom discussions into concrete actions within their schools or communities. Such

¹⁸ Iryna Babik et al., "Means-End Problem Solving in Infancy: Development, Emergence of Intentionality, and Transfer of Knowledge," *Developmental Psychobiology* 61, no. 2 (2019): 191–202, <https://doi.org/10.1002/dev.21798>.

¹⁹ Azizul Ghofar Candra Wicaksono, "Perbandingan Kemampuan Kognitif dan Metakognitif Mahasiswa Dengan Gaya Belajar Yang Berbeda," *Media Penelitian Indonesia* 10, no. 2 (2016): 142–53.

²⁰ Abdul Hakim bin Abdullah, "Pendidikan Islam Dalam Era Revolusi Industri 4.0," *Tamaddun* 21, no. 1 (2020): 127, <https://doi.org/10.30587/tamaddun.v21i1.1384>.

²¹ Abdullah Hamid et al., "The Implementation of Mobile Seamless Learning Strategy in Mastering Students' Concepts for Elementary School," *Journal for the Education of Gifted Young Scientists*, December 2019, 967–82, <https://doi.org/10.17478/jegys.622416>.

authentic experiences reinforce conceptual understanding while cultivating a sense of civic responsibility and commitment to Islamic moral values²².

Moreover, PBL promotes contextual learning by ensuring that instructional activities are grounded in authentic situations encountered by students. Contextualized learning experiences enable learners to understand the practical significance of Islamic teachings and appreciate their relevance in addressing contemporary social issues. This approach makes learning more meaningful and increases the likelihood of long-term knowledge retention.

PBL further encourages learner autonomy and independent learning. Students assume greater responsibility for identifying learning needs, locating relevant information, evaluating evidence, and constructing knowledge independently. This self-directed learning process strengthens students' confidence, initiative, and lifelong learning skills, which are essential for adapting to rapidly changing educational and societal contexts²³.

An equally important advantage of PBL is the opportunity for continuous formative assessment. Throughout the instructional process, teachers observe students' participation, collaboration, critical thinking, and problem-solving performance while providing timely and constructive feedback. Continuous assessment enables educators to monitor learning progress, identify areas requiring improvement, and support students in achieving the intended learning outcomes more effectively²⁴.

Overall, the implementation of *Problem-Based Learning* in Islamic Education provides comprehensive educational benefits that encompass cognitive, affective, social, and behavioral domains. Beyond enhancing students' understanding of Islamic teachings, PBL cultivates critical thinking, collaboration, communication, creativity, ethical reasoning, and problem-solving abilities. By integrating Islamic values into authentic learning experiences, PBL prepares students to become reflective, responsible, and morally grounded individuals who are capable of addressing contemporary societal challenges while remaining committed to the principles of Islam.

²² Saeiful Anam et al., "The Moral Education and Internalization of Humanitarian Values in Pesantren: A Case Study from Indonesia," *Journal for the Education of Gifted Young Scientists*, December 2019, 815–34, <https://doi.org/10.17478/jegys.629726>.

²³ Kevin Dunbar, "Problem Solving Problem Solving," *A Companion to Cognitive Science*, no. May (1998): 289–98.

²⁴ Herbert A Simon and Allen Newell, "Human Problem Solving: {The} State of the Theory in 1970.," *American Psychologist* 26, no. 2 (1971): 145–59, <https://doi.org/10.1037/h0030806>.

Conclusion

In the face of increasingly dynamic educational demands, the *Problem-Based Learning* (PBL) method opens new doors to increase the effectiveness of Islamic Religious Education (PAI) learning. Through PBL, students not only learn about Islamic teachings theoretically, but also engage in the process of challenging problem-solving, relating them to the realities of everyday life.

The implementation of PBL in PAI subjects follows detailed steps, starting from the identification of relevant Islamic issues, the establishment of collaborative working groups, to the presentation of solutions and the implementation of concrete actions. In this process, students not only hone their analytical skills and creativity, but also deepen their understanding of Islamic values. The benefits of PBL in PAI learning include a deep understanding of Islamic values, the development of analytical skills, critical thinking, and problem-solving. Involvement in work groups also improves students' social and communication skills. In addition, PBL stimulates students' intrinsic motivation because it brings learning into the context of their own lives.

In conclusion, PBL is not just a learning method, but an educational philosophy that accommodates a holistic understanding and application of Islamic values in students' daily lives. The implementation of PBL in PAI learning can be an innovative step to produce a generation that not only understands Islamic theory, but is also able to apply it in real actions in society.

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