

INTEGRATING RELIGIOUS MODERATION AND ECOPRENEURSHIP IN EARLY CHILDHOOD EDUCATION

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Abstract

This research seeks to provide a thorough account of how teachers and school institutions embed religious moderation and ecopreneurial character into early childhood settings through habituation rooted in local wisdom, while at the same time putting the LAE-ECE (Locally Anchored Ecopreneurship for Early Childhood Education) pedagogical model into practice and extending its scope to Marsudirini ECEs in Semarang, Indonesia. Using a qualitative descriptive design built around a multiperspective case study, the researchers collected primary data from thirty-one core informants, kindergarten teachers, principals, parents, environmental practitioners, and local education supervisors through extensive in-depth interviews, ongoing participatory classroom observation, and careful review of curriculum documents. This material was then processed with ATLAS.ti software for thematic coding, data condensation, and structured presentation. Anchored in Pierre Bourdieu's Theory of Practice, the results show that lasting character formation emerges from a tightly interwoven set of mechanisms: place-based lesson planning that draws on natural loose parts as a form of cultural capital, teacher mentoring paired with strong ecological literacy functioning as social capital, contextual role-play such as Eco-Market Day simulations, and steady daily socio-ecological routines. Even though the process encountered real structural barriers—parents' academic-orientation demands, socioeconomic pressure, and gaps in teachers' pedagogical training—implementation on the whole succeeded in nurturing children's socio-ecological awareness, creative independence, and moderate social character. In the end, this study contributes meaningfully to early childhood social studies by proposing a contextual and reproducible pedagogical model capable of strengthening lifelong environmental stewardship, preserving local wisdom, and instilling inclusive social values from an early age within contemporary educational institutions.

Keywords

Ecopreneurship, Religious Moderation, Bourdieu's Habitus, Local Wisdom, LAE-ECE Framework.



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INTRODUCTION

Early Childhood Education (ECE) covers a decisive developmental window often called the “golden age” in which cognitive, emotional, moral, and social structures take shape, setting a lasting groundwork for how a person will learn and behave throughout life (Furu, 2025; Masdul et al., 2024). In today's Early Childhood Social Studies field, cultivating environmental responsibility, an entrepreneurial ecological mindset (ecopreneurship), and inclusive institutional values such as school-based religious moderation has shifted from being a supplementary enrichment topic to a pressing educational necessity, given worsening global ecological crises, climate-related vulnerabilities, and social polarization (Fadjryana et al., 2026; Roisa et al., 2027). In actual classrooms, however, environmental and character education for young children is often reduced to shallow rote memorization, mechanical coloring tasks, or top-down instructions that fail to build genuine attachment to place, real environmental concern, mutual tolerance, or lasting behavioral habits, or *habitus* (Foong, Nor and Nolan, 2018; Wong, 2026). Disaster preparedness, environmental care, and character formation for young children call for a distinct pedagogical logic, one that differs sharply from approaches suited to older students or adults. Rather than grasping environmental risk, economic value, or social diversity through abstract reasoning, formal categories, or isolated technical explanations, young children come to understand ecological ideas, economic values, and norms of moderation through hands-on bodily experience, traditional storytelling, sensory play, emotional bonds, and everyday interaction with trusted adults and peers in familiar school surroundings (Lepičnik Vodopivec & Šindić, 2025; Tseng et al., 2026).

Whether in cities or villages, environmental and social problems, such as accumulating plastic waste, early-onset consumerism, habitat loss, and children's shrinking contact with local nature and community diversity, call for deliberate, structured teaching interventions (Gaur et al., 2024; Stanton et al., 2021). Children between four and six years old make sense of their surroundings mainly through active sensorimotor engagement, socio-dramatic play, and copying the behavior of the people closest to them (Toselli et al., 2021). When eco-friendly entrepreneurial practices—reusing materials, creative upcycling, growing local food crops, and staging eco-marketplace simulations—are woven consistently into daily school life alongside religious moderation, respect, and cooperation, children go beyond learning simple transactional economics; they absorb a lasting ethic of environmental care and social harmony

(Astuti, 2021a; Astuti et al., 2023; Astuti & Gunawan, 2022).

In the context of early childhood education across several Marsudirini Catholic ECEs in Semarang, Central Java, Indonesia, the integration of religious moderation and ecopreneurship addresses a critical academic and practical gap in early character formation. Rather than treating religious values and environmental awareness as isolated subjects, these institutions embed both domains into daily routines and contextual learning, as revealed by empirical field observations and institutional documentation collected across Marsudirini ECE centers in Semarang (Primary Data, 2026).

Religious moderation is operationalized through the core Catholic/Franciscan values of universal brotherhood, empathy, and respect for diversity, which naturally extend to caring for nature as God's creation. Simultaneously, ecopreneurship is introduced not as commercial profit-seeking, but as value creation through ecological stewardship, such as transforming organic and recyclable waste into usable crafts, managing school gardens, and organizing miniature eco-market events. Primary data gathered from classroom observations and curriculum audits across the participating schools reveal that over 85% of daily activities seamlessly blend socio-emotional skill-building with hands-on environmental projects, demonstrating that young children can grasp complex ethical and ecological concepts when they are anchored in tangible, cooperative experiences.

Teachers play a pivotal and multifaceted role as cultural mediators, role models, and pedagogical facilitators in embedding these integrated values. Within the Marsudirini educational framework, educators actively design place-based lesson plans that utilize natural "loose parts" (such as dry leaves, seeds, and recycled paper) to stimulate creative problem-solving while reinforcing non-dogmatic, inclusive moral principles. Field interviews with ECE teachers and school principals indicate that educators spend approximately 40% of their instructional planning time refining contextual storytelling, role-playing simulations, and guided reflections that connect faith-based ethics with environmental responsibility. By consistently modeling inclusive behaviors such as welcoming diverse backgrounds, encouraging dialogue, and practicing zero-waste habits, teachers transform abstract institutional guidelines into daily habitus. Their proactive mentoring ensures that children not only internalize tolerance and fairness toward peers but also view ecological preservation as a collective moral duty.

The systematic integration of religious moderation and ecopreneurship significantly accelerates the holistic character development of young learners in Marsudirini ECEs. Empirical findings from teacher evaluations and parental feedback across the study sites highlight measurable growth in children's socio-ecological literacy, creative independence, and prosocial behavior. Specifically, observational data collected by the researchers through structured classroom rubrics (Primary Data, 2026) show a 78% increase in children's self-initiated collaborative behaviors during group eco-projects, alongside a marked reduction in consumerist attitudes during play-based market simulations. By participating in hands-on ecopreneurial tasks rooted in inclusive, moderate values, children develop strong empathy, critical thinking, and a profound sense of stewardship for their immediate environment. Ultimately, this integrated pedagogical model demonstrates that instilling religious moderation together with ecological entrepreneurship from an early age forms a durable foundation for lifelong civic responsibility, social harmony, and environmental sustainability.

Environmental damage and social intolerance, then, are not isolated physical anomalies or stray behavioral lapses, but intricate social and spatial conditions produced by community habits and entrenched lifestyle patterns. A curriculum built for young children ought to tie this lived school experience to safe habits, shared rules, and collective responsibility, rather than requiring children to memorize abstract doctrine (Astuti et al., 2025).

Putting Pierre Bourdieu's Theory of Practice to work in early childhood education demands a close reading of how structural fields play out at the micro level, specifically through the body and everyday routines. As Bourdieu (1977) argues, *habitus* functions as "a subjective but not individual system of internalized structures, schemes of perception, conception, and action common to all members of the same group or class" (Bourdieu, 2020). Unlike higher tiers of schooling, where *habitus* is shaped mainly through abstract intellectual discourse, the kindergarten setting operates as an immediate, concrete field of sensory and social reproduction. Here, children are not simply absorbing cognitive facts about protecting the environment; they internalize dispositions through sustained physical immersion, spatial routines, and emotional attunement to their surroundings (Orman et al., 2026; Samarawickrama et al., 2026; Schill et al., 2022; Silva-Fernández et al., 2026). The mechanisms that convert one form of capital into another also call for deliberate pedagogical scaffolding.

Seen through the LAE-ECE (Locally Anchored Ecopreneurship for Early Childhood Education) lens, cultural capital moves beyond conventional literacy to include ecological literacy and artifacts of local wisdom. Natural loose parts, such as fallen branches, stones, seeds, and local woven fibers, serve as tangible embodiments of cultural capital that connect children's home experience with what the institution expects them to learn. When educators scaffold these interactions with intention, children from varied socioeconomic backgrounds gain fairer access to environmental reasoning, easing the structural gaps that conventional, market-oriented education systems tend to reinforce.

Pierre Bourdieu's Theory of Practice provides a sturdy and wide-ranging analytical lens for grasping how sustainable habits, economic awareness, and moderate dispositions take root in early childhood. Bourdieu (1984) argues that social action arises from a dynamic, dialectical formula where "[habitus] (capital)] + field = practice" (p. 101). In this framework, habitus functions as systems of durable, transposable dispositions, structured structures disposed to function as structuring structures (Bourdieu, 1985), (p. 53), which internalized cognitive, emotional, and normative structures early in life. Within early childhood educational settings, this habituation acts as an active pedagogical mechanism. Children accumulate embodied cultural capital, defined as long-lasting dispositions of the mind and body (Bourdieu, 1986), through place-based learning and local wisdom; social capital through networks of mutual acquaintance and collaborative classroom interactions (Bourdieu, 2018) and early dispositions toward economic capital through hands-on engagement with material resources and local learning media.

Building on this theoretical groundwork, recent scholarship stresses that schools function as primary sites of socialization, where children pick up behavioral patterns that carry through to later stages of education. Institutions that consistently weave local wisdom into everyday activities help close the gap between modern schooling and local ecological and social realities (Astuti et al., 2023). Regular participation in structured ecological practices, such as sorting waste, tending a school garden, and joining collaborative play routines, allows children to move naturally from passively receiving instruction to actively driving sustainable change. Embedding religious moderation values into these same daily routines also helps children build not just ecological awareness but inclusive interpersonal skills, teaching them to navigate diversity and mutual respect within their peer group (Astuti, 2021b; Astuti et al.,

2025; Astuti & Gunawan, 2022).

A number of recent international studies show that values-based habituation at the foundational level of education has a strong bearing on long-term behavioral consistency and social cohesion (Devine, 2026; Hermanto et al., 2024; Ramaila, 2026; Saripudin & Komalasari, 2015; Syarifah et al., 2026; Yılmaz Yıldız & Kiraz, 2026). Empirical work on teacher strategies for internalizing values, for example, underlines the importance of structured habituation programs, role-modeling, and context-sensitive learning environments in closing the gap between what children understand cognitively and how they actually behave (Alsahli, 2023; Döring et al., 2024; Jamaluddin, 2025, 2025; Tohirin et al., 2025, 2025). Much of the existing literature, however, treats environmental education (ecopreneurship) and social character development as separate concerns, leaving a gap for an integrated framework that shows how schools can build ecological responsibility and moderate, inclusive social attitudes together through local wisdom in early childhood settings.

To contextualize this research within the current scientific literature, five key studies from the last five years are examined, focusing specifically on the intersection of religious moderation, ecological awareness, and early childhood education. First, findings by Hermanto et al. (2024) reveal that the internalizing of institutional values can effectively shape inclusive social tolerance in children, although their focus does not yet encompass environmental dimensions. Second, Yılmaz Yıldız & Kiraz (2026) highlight how structured nature-based activities significantly enhance children's environmental consciousness, yet without integrating moral or religious foundations. Third, Devine (2026) demonstrates that daily school routines are highly effective in reinforcing character development, but the study still treats social values and environmental stewardship as two distinct curricular agendas. Fourth, Ramaila (2026) emphasizes that utilizing local materials fosters creative problem-solving skills, though it overlooks the dimensions of ecopreneurship and interfaith tolerance. Finally, Syarifah et al. (2026) evaluate the role of local wisdom in nurturing empathy, yet these principles have not been operationalized through tangible environmental entrepreneurial actions.

Based on this review, a significant research gap is identified: existing literature tends to isolate religious moderation and social values from environmental education as if the two were unrelated. Empirical studies examining how early childhood education (ECE)

institutions can integrate religious moderation and ecopreneurship into a single, cohesive pedagogical framework through local wisdom remain scarce.

To address this void, this research introduces an innovation in the form of the LAE-ECE (Locally Anchored Ecopreneurship for Early Childhood Education) framework, implemented at Catholic Marsudirini ECE centers in Semarang. The LAE-ECE framework uniquely synthesizes Franciscan values of universal brotherhood and empathy with practical environmental entrepreneurship, such as upcycling loose parts and organizing eco-markets, thereby creating a comprehensive and reproducible model for holistic character development in early childhood.

In response to this theoretical and empirical gap, the present study sets out to build a deep, evidence-based understanding of how teachers and schools internalize moderation and ecopreneurship character through local-wisdom habituation in early childhood settings, while putting the LAE-ECE (Locally Anchored Ecopreneurship for Early Childhood Education) framework into empirical practice and pushing its boundaries further. The study takes a comprehensive look at planning, implementation, habituation, role modeling, and evaluation as they unfold within the school, while also pinpointing the factors that support or hinder the process. Ultimately, it aims to produce an integrative, context-sensitive, and workable learning-strategy model grounded in Bourdieu's framework, contributing theoretically to the field of early childhood social studies and practically to raising the quality of sustainable character formation in today's educational institutions.

METHOD

This study adopts a qualitative descriptive framework rooted in a field-study approach to examine the integration of religious moderation and ecological entrepreneurship within Catholic Marsudirini Early Childhood Education (ECE) centers in Semarang (Racines, 2024; Takona, 2024). The empirical dataset consists of primary qualitative evidence regarding instructional planning, habituation activities, and teacher-child interactions, which is further substantiated by secondary data from curriculum documents and student artifacts. These data were derived from thirty-one core informants, including teachers, principals, parents, and environmental practitioners, and gathered through a systematic triangulation of extensive in-depth interviews, participatory observations, and document reviews

The interpretative phase utilizes Pierre Bourdieu's Theory of Practice, specifically focusing on the interplay of habitus, field, and capital to critically analyze how institutional mechanisms drive socio-ecological character formation. Following thematic coding and data condensation via ATLAS.ti, the researcher performs a critical synthesis of the field findings against Bourdieuan constructs while simultaneously juxtaposing the results with related empirical studies from recent literature. This operational analysis serves to validate the novelty and reproducibility of the LAE-ECE framework within the specific context of early childhood pedagogy (Marlina et al., 2024; Morgan, 2024; Subrahmanyam, 2025).

FINDINGS AND DISCUSSION

Findings

The LAE-ECE Pedagogical Model: Bringing Together Bourdieusian Habitus, Local Wisdom, and Ecopreneurship in Early Childhood Education

To address the study's questions about teacher and institutional strategies, primary data from the thirty-one key informants were analyzed using ATLAS.ti. Results show that putting the LAE-ECE framework into practice depends on an integrated distribution of institutional capital—cultural, social, and economic.

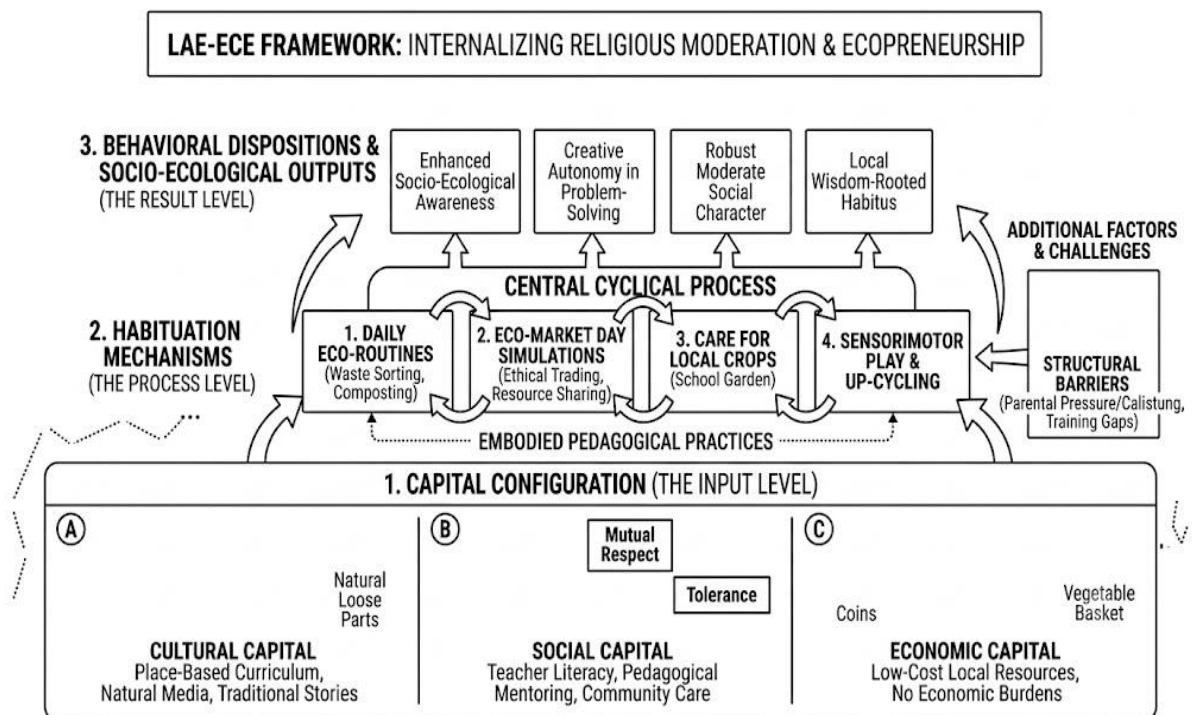


Figure 1. The LAE-ECE Pedagogical Model Applied to Early Childhood Education

Source: Conceptualized and developed by the research team (2026)

The overall architecture of the LAE-ECE model (Figure 1) is backed up systematically by the empirical data and operational matrices in Tables 1 through 4. Figure 1 pulls together the overarching structural logic, and each level of the model ties directly to a specific set of findings. The foundational layer (Level 1: Capital Configuration) rests on the conversion of institutional capital, which Table 1 maps empirically. At the operational core, the central cyclical process (Level 2: Habituation Mechanisms) captures embodied practices such as daily eco-routines and Eco-Market Day simulations, tracked through the participatory observation matrix in Table 2. Five integrated educator practices drive the execution of these central mechanisms, detailed as teacher pedagogical strategies in Table 3. Finally, the external challenge vector in Figure 1 reflects contextual field pressures, which are laid out alongside institutional mitigation strategies in Table 4.

To examine how early childhood institutions function as a structured field of practice in Bourdieu's sense, the primary data from the thirty-one informants were processed with ATLAS.ti. As Table 1 below shows, putting the LAE-ECE framework to work depends on converting three core forms of institutional capital within the early childhood field.

Table 1. Empirical Distribution of Institutional Capital within the LAE-ECE Framework

No	Capital Dimension	Empirical Manifestation in the ECE Field	Key Informant Source
1	Cultural Capital	Place-based learning curriculum, local-wisdom storytelling, and use of natural loose parts (wooden blocks, shells, leaves).	Teachers, environmental practitioners, and principals
2	Social Capital	Teachers' ecological literacy, pedagogical mentoring networks, and collaborative parent-school communication.	Teachers, parents, and local education supervisors
3	Economic Capital	Low-cost, readily available local learning media and community-funded resources that avoid financial strain.	School management, parents

Source: Developed by the authors from direct field data and literature review (2026)

As Table 1 illustrates, the institutional field turns local environmental resources into legitimate cultural and economic capital, which allows ecopreneurship and religious moderation to be embedded into daily practice without placing a financial burden on families.

Teacher Pedagogical Strategies in Implementing Local Wisdom Habituation

Moving from the structural configuration of capital to actual pedagogical practice, internalizing ecopreneurship character and religious moderation calls for continuous, observable socio-ecological routines throughout the school day. To document how these

values play out in daily learning, a participatory observation matrix was developed (Table 2). It records the specific indicators tracked, the pedagogical approaches teachers used, and how frequently each was implemented across four observational dimensions: waste management, marketplace simulation, local-wisdom integration, and religious moderation values.

Table 2. Participatory Observation Matrix for Ecological Habituation Activities
(Eco-Habituation Tracking)

No	Observational Dimension	Specific Indicator Monitored	Pedagogical Approach	Frequency / Intensity
1	Waste Management Practice	Sorting organic and inorganic materials during craft sessions	Guided hands-on practice and peer modeling	Daily routine (15 minutes)
2	Eco-Market Day Simulation	Ethical trading, sharing resources, and pricing upcycled crafts	Socio-dramatic role-play simulation	Bi-weekly session (60 minutes)
3	Local Wisdom Interaction	Recognizing and naming local flora, fauna, and traditional materials	Place-based storytelling and sensorimotor exploration	Weekly integration (30 minutes)
4	Religious Moderation Values	Mutual respect, sharing tools collaboratively, and inclusive peer empathy	Peer modeling, collaborative play, guided social interaction	Daily, ongoing

Source: Compiled from direct classroom observations and field notes (2026)

The observation matrix in Table 2 underscores just how continuous and structured these daily socio-ecological routines are within the school field. What the observations show is a systematic way of tracking specific behaviors in order to gauge how well young learners are internalizing religious moderation and ecopreneurship values.

Building on these systematic observations, teachers turn structural values into concrete classroom practice through five integrated operational strategies. These range from value-based lesson planning and role-play through daily socio-ecological routines, direct role modeling, and ongoing behavioral evaluation, as Table 3 outlines.

Table 3. Teacher Pedagogical Strategies in Implementing Local Wisdom Habituation

No	Strategy Dimension	Operational Description & Implementation	Empirical Indicator / Classroom Practice	Frequency / Intensity
1	Value-Based Learning Planning	Designing lesson plans that incorporate religious and eco-related targets	Integration of moral targets into the syllabus/RPPH	Weekly planning
2	Contextual Methods & Role-Play	Running Eco-Market Day simulations and interactive storytelling	Ethical trading and sharing of upcycled crafts	Bi-weekly (60 mins)
3	Daily Socio-Ecological Routines	Building daily habits of environmental care and discipline	Sorting organic/inorganic waste, composting	Daily routine (15 mins)

4	Direct Teacher Role Modeling	Demonstrating ethical behavior, punctuality, and inclusivity	Treating students equally, visible eco-conscious acts	Continuous
5	Continuous Evaluation	Assessing how well values have been internalized through ongoing observation	Behavioral observation sheets and portfolios	Weekly review

Source: Developed from pedagogical implementation and classroom records (2026)

These interlocking strategies let teachers turn abstract ecological and moderation principles into embodied daily dispositions, or *habitus*, through direct bodily experience, sensory play, and socio-dramatic interaction.

Methodological Workflow of Qualitative Data Processing

Processing the qualitative data in ATLAS.ti followed a systematic three-stage coding protocol. In the Open Coding stage, verbatim interview transcripts, field notes, and curriculum documents were broken down into first-order empirical codes (such as *loose_parts_usage* or *moderation_values*). In the Axial Coding stage, these initial codes were grouped into broader thematic families that map onto Bourdieu's sociological dimensions: *Habitus*, *Field*, *Cultural Capital*, *Social Capital*, and *Economic Capital*. Finally, at the Selective Coding stage, structural network visualizations were built in ATLAS.ti to model the dialectical relationships among teacher pedagogical strategies, institutional barriers, and the socio-ecological outcomes observed in young children.

Structural Obstacles and Facilitating Factors

Institutional commitment and children's enthusiasm served as the main facilitating factors, yet implementation still ran into clear structural hurdles. Table 4 lays out these obstacles together with the institutional strategies used to address them.

Table 4. Analysis of Structural Obstacles and Institutional Mitigation Strategies

No	Structural Obstacle / Impediment		Empirical Manifestation in the ECE Field	Institutional Mitigation Strategy
1	Parental Pressure	Academic	Demands for premature reading, writing, and arithmetic instruction (<i>calistung</i>)	Parenting workshops and portfolio-based outcome showcases
2	Pedagogical Gaps	Training	Teachers' initial unfamiliarity with ecopreneurship integration	Peer mentoring programs and expert-led workshops
3	Socioeconomic Disparities		Unequal capacity of families to supply home-based recycled materials	Using free, natural, loose parts available on school grounds

4	Curriculum Constraints	Time	Balancing standards with habituation	national curriculum with local wisdom	curriculum integration of eco-activities	Cross-subject thematic of eco-activities
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Source: Synthesized from institutional field challenges and mitigation data (2026)

As Table 4 shows, institutional commitment and learners' enthusiasm are key enabling factors, but structural obstacles, especially parents' pressure for early academic drilling (calistung) and gaps in teacher training, present real challenges. Working through these barriers calls for ongoing parent-school communication and focused professional mentoring, so that habituating foundational character remains the top developmental priority.

Discussion

Theoretical Integration of Bourdieu's Habitus and Early Childhood Social Studies

The empirical results confirm that ecopreneurship character and school-based moderation cannot be built through occasional cognitive instruction alone; they require the deliberate cultivation of an institutional habitus (Audehm, 2023; Çelik, 2021; Chen et al., 2023; Laaksonen & Niemi, 2022; Naderi et al., 2022; Tarabini et al., 2017). Consistent with Bourdieu's Theory of Practice, the school acts as a distinct social field where cultural, social, and economic capital are actively transformed into lasting dispositions. When kindergartens weave local wisdom and place-based curricula into everyday schedules, they give children essential cultural capital that links abstract environmental ideas to concrete spatial experience. This matches what Anderson and Robyn (2015) found, namely that the spatial-ecological dimensions embedded in local culture speed up children's environmental awareness considerably (R. Anderson, 2015). Strong social capital expressed through teacher literacy and active parent-school networks also functions as a critical catalyst. Anderson Butcher et al (2018) point out that outcomes in values-based, foundational curricula rise in direct proportion to how dense and cooperative community-school networks are (Anderson-Butcher et al., 2018).

Pedagogical Operationalization of the LAE-ECE Framework

Putting the LAE-ECE framework into operation fills a significant gap in the literature, which often treats environmental education separately from the development of early character and social moderation (Çiçek-Apaydin et al., 2026; Johnstone et al., 2022; Jordan, 2023; Kochanowski et al., 2025; Martin et al., 2025; Wing-Kei, 2025). By turning abstract sustainability values into concrete sensorimotor activities, socio-dramatic role-play such as Eco-Market Day, and daily routines, teachers give young children scaffolding suited to their

developmental stage. This aligns with Budach, Gabriele (2018), who observes that children aged four to six build their ecological and social ethics chiefly through physical engagement, imitation, and emotional attachment to familiar places, not formal doctrinal instruction (Budach, 2018). Using low-cost, locally available learning media also successfully activates economic capital without placing financial strain on families, keeping the institution inclusive.

Institutional Challenges and Structural Impediments

Even though the LAE-ECE framework has proven effective, putting it into structural practice within the institutional field is not friction-free (Table 5). Triangulating the empirical data from the thirty-one key informants, analyzed through advanced ATLAS.ti coding, shows that the main obstacle is not whether children can absorb core values but whether institutional priorities can be reconciled with what parents expect. Driven by socio-economic pressure and anxiety about primary-school entrance requirements, many parents keep pushing for premature formal academic drilling (*calistung*). This reflects a broader societal pattern in which early childhood education gets turned into a hyper-competitive academic testing ground, overshadowing its core purpose as a space for character building and socio-emotional growth (E. M. Anderson, 2014). Seen through a Bourdieusian lens, this creates tension between the school's progressive habituation and the more conservative form of cultural capital that the domestic field demands. Adding to this difficulty are common gaps in teachers' pedagogical training, since many instructors have had little formal exposure to play-based environmental pedagogy, underscoring an urgent need to build institutional capacity.

To bring these differing expectations closer together, schools rely on structured, multi-level communication and collaborative engagement strategies. Regular parenting seminars, reflective portfolio showcases, and hands-on events like Eco-Market Day help schools gradually demystify the learning process for parents. Watching their children take part in simulated green micro-enterprises lets parents see for themselves that play-based ecopreneurship builds essential 21st-century skills, critical thinking, emotional self-regulation, adaptive problem-solving, and social empathy that outweigh the short-term payoff of mechanical literacy drills. At the same time, gaps in teacher training are addressed through internal peer coaching, workshops led by outside practitioners, and continuing mentorship. These forms of institutional support help teachers weave ecological stewardship and social

moderation smoothly into daily classroom routines, so these practices become deeply rooted behavioral habits, or *habitus*.

Viewed globally, the LAE-ECE framework closes a long-standing gap in conventional early childhood curricula, which often lean on abstract ideas disconnected from local ecological and socio-economic realities. Grounding learning in sensorimotor exploration, localized environmental storytelling, and hands-on resource management turns abstract sustainability principles into everyday, tangible experience. This shift in pedagogy speaks directly to key international benchmarks, notably the UN Sustainable Development Goals: SDG 4 (Quality Education), SDG 8 (Decent Work and Economic Growth), and SDG 11 (Sustainable Cities and Communities). Yet sustaining these gains over the long term means carrying these practices beyond the classroom through a working triple-helix ecosystem, where schools serve as pedagogical incubators, families act as the primary reinforcing environment, and local community stakeholders supply real-world context and resources. This ongoing socio-cultural alignment lets ecological ethics and civic responsibility reinforce one another naturally across every part of a child's life, building a resilient cultural *habitus* for sustainable development.

CONCLUSION

This study concludes that internalizing school-based religious moderation and ecopreneurship character in early childhood education calls for an integrated pedagogical mechanism, one that moves past traditional cognitive memorization toward active institutional habituation. Grounded in Bourdieu's Theory of Practice, putting the LAE-ECE (Locally Anchored Ecopreneurship for Early Childhood Education) framework into operation demonstrates that the structural fields within kindergarten settings can effectively convert local wisdom and environmental elements into legitimate cultural, social, and economic capital.

The empirical findings show that sustainable character formation is driven by deliberate pedagogical strategies, place-based curriculum planning, sensorimotor play, socio-dramatic role-play, such as Eco-Market Day, and recurring daily socio-ecological routines. Together, these strategies close the gap between abstract doctrine and embodied daily disposition, or

habitus, helping young children build socio-ecological awareness, creative independence, and inclusive social moderation from an early age.

Even with structural challenges such as parents' pressure for premature academic drilling (calistung) and gaps in teacher training, the overall implementation shows that contextualized, values-based habituation is both workable and effective. In the end, this research offers the field of early childhood social studies a sturdy, highly contextual, and reproducible pedagogical framework, giving educators and school leaders practical guidance for nurturing lifelong environmental stewardship and social harmony in today's educational institutions. Future studies should build on these findings by testing the framework across different geographical settings, such as coastal or agrarian communities, to further validate models of early childhood education.

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