LEARNING MODEL IMPLEMENTATION HABIT FORMING IN DEVELOPING THE RELIGIOUS CHARACTER OF EARLY CHILDREN

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Abstract. The learning model is a very important component in learning. Because a learning model will lead to the learning implementation mechanism including the learning objectives to be achieved. The purpose of writing this article is to describe an implementation of the learning model habit forming as an effort to develop the religious character of early childhood found in the Bina Anak Sholeh (BIAS) Purwokerto Institution. This study uses a descriptive qualitative method with a phenomenological approach. Observations, interviews, and documentation were carried out by the authors in order to obtain comprehensive research data. Meanwhile, the data analysis technique used is triangulation of techniques, sources, and research time which is carried out on an ongoing basis in order to produce research data that is valid and scientifically justifiable. The result of this study is that the implementation of the learning model habit forming at the BIAS Purwokerto Institute it has been carried out in several ways, namely, (1) the habit of praying, (2) the habit of praying in congregation, and (3) the habit of commendable morals.

Keywords: learning model, habit forming, religious character.

INTRODUCTION

The learning model is an important component in determining the success of the implementation of the relevant learning. A learning model contains various frameworks, strategies or procedures for educators in carrying out a learning based on certain theories or views that become the belief of the institution or institution. In this case, each institution will have a different learning model depending on their respective interests. The purpose of this learning model is to achieve optimal learning objectives as expected. Meanwhile, the goals to be achieved by each institution also vary. Various variations of learning models that are practiced in the world of education in fact have a variety of impacts, especially in the educational institutions concerned.

Ideally, various learning models are practiced with the aim of producing effective learning, but it seems that this concept does not apply when there is a discrepancy in it. In fact, many learning models that are applied in education are rigid and inflexible. The learning model is indeed good technically or methodically, but in practice or implementation various problems are still often found. Similar to the learning model that is applied to early childhood, sometimes this learning model is actually not able to form the child's personality as a whole. In fact, as described above that in the implementation of early childhood education the most important thing is the cultivation of morals or character.

A learning model should put forward the principles of wisdom and humanism to children (Setyawan, 2013). Not only in terms of material which is actually just a supporting component, but also in terms of conscience. A child's heart needs to be raised from an early age and taught the

commendable principles of life. Children who are entrusted by God Almighty must be looked after as well as possible. Therefore, the learning model that is applied should prioritize humanist values, be flexible, and be able to have a good influence on the child's personality without coercion.

One of the humanist learning models implemented in the world of education is habit forming. This learning model emphasizes the need for habituation in each student, in this case early childhood in the learning process. In the case of early childhood education in the Islamic context, it can be interpreted as a way that can be done to familiarize students with thinking, behaving and acting in accordance with the demands of Islamic religious teachings (Fahmi & Susanto, 2018). This habituation method runs concurrently when children carry out the learning process without formal scheduling, this makes habituation activities seem more flexible and not rigid, and fully supports the theoretical practice that children already get in the classroom environment. The habituation method is also more humane because it treats children wisely according to their respective abilities. In the habituation method it is not too important about the naturalist intelligence that the child has, what is important is the process that the child goes through and his willingness to carry out various habits that shape his personality slowly in a better direction.

Based on the search results, there are several studies that discuss learning models habit forming. *First,* research conducted by Mutiara Sari Dewi (2017), explains the habituation process carried out by parents as the closest actors to children in order to instill religious and moral values in early childhood. This research focuses on discussing the role of parents in instilling good habits in children or in other words limited to the informal or family sphere. *Second,* research conducted by Risa Alfiyah Ulfa (2017) which describes the actualization of al-Qur'an values in the learning process through habit forming in the case of early childhood in a Kindergarten (TK) institution. The research focused on the study of the al-Qur'an so that the aspect emphasized was regarding children's skills in understanding the al-Qur'an itself. It was mentioned in the research that there are three values in interpreting the actualization of al-Qur'an values that are practiced, namely the values *tahqiq, tadabbur,* and *tahfiz. Third*, similar research was also carried out by Fahrrurozi (2022), who examined implementation habit forming specifically given to fifth-grade elementary school (SD) children with special situations, namely during online learning. The purpose of the research conducted was to strengthen the character of the child's discipline which is controlled by a habituation program while the child is at home.

Basically, the three studies as described above have fundamental similarities with the research in this article. The equation is about the study of learning models habit forming as the object of research material. While the differences in the three studies are actually found in the formal object studied. In the first study, it focused more on discussing the informal educational environment or the family as the main actor in the application of the learning model habit forming early childhood. In the second study, the formal object habit forming devoted to the actualization of the values of the Koran in a formal early childhood institution. Whereas in the last study, the formal object was very different because it was not early childhood as the author and the two previous researchers did. The third formal research object is fifth-grade elementary school age children, especially with online learning conditions. The existence of these differences does not become an obstacle for the author, instead it adds insight and expands the author's concept in presenting an explanation of habit forming in order to instil religious character, especially in early childhood.

The Sholeh Children Development Institute (BIAS) Purwokerto is one of the institutions that promotes a learning model habit forming. Habituation in these institutions is carried out with the aim of instilling religious character in each child. Forms of habituation that have been carried out routinely in the institution are the habituation of prayer, congregational prayers, and also the habituation of commendable morals. All of these habituation practices are carried out continuously and continuously with the subject matter provided by the teacher in the classroom. In addition, this institution is actually able to produce graduates with religious character in accordance with the principles of religious teachings, namely Islam. For this reason, this institution deserves to be used as an example in the implementation of learning models habit forming in order to develop the religious character of early childhood.

RESEARCH METHOD

The method used in this research is a qualitative research method. The qualitative research method is research conducted in an effort to present a social reality in life and will give birth to a whole and complex new interpretation or perspective (Sugiyono, 2019). n this study, the authors used a phenomenological qualitative research design. Phenomenology is a study that looks at certain behaviours or activities with the aim of finding the nature of a phenomenon that occurs in society and will give birth to a new knowledge about human life (Azmi et al., 2018). In other words, phenomenology begins with a phenomenon or admiration for the uniqueness of a thing.

The object of research discussed in this study is the learning model habit forming implemented by the PAUD Bina Anak Sholeh (BIAS) Purwokerto Institute which is unique and rarely found in other institutions. Learning model habit forming emphasizes the need for habituation in early childhood with the aim of forming the religious character that exists in early childhood. The religious character of early childhood is very important for each individual to form a good personality in the future. Application of learning models habit forming carried out by the BIAS Purwokerto PAUD institution is reflected in the habituation of prayer, the habit of praying in congregation, and the habituation of commendable morals. The forms of these habits are implemented continuously and are interrelated with each other in an effort to develop the child's religious character.

Data collection techniques used in this study are observation, interviews, and documentation. The interview activities carried out involved the school management, teachers, students, and parents through structured and unstructured interview techniques which were then used according to the situation and conditions. Observation activities carried out in the form of observation non-participating where the author does not involve himself directly in the activities of the institution under study. While documentation activities are carried out by viewing and collecting various archives of written records and photos of the activities of the institution concerned (Sugiyono, 2019).

The data analysis technique was carried out by means of triangulation. This process seeks to explore the validity of certain information by comparing it with various other data obtained to enrich views and support ideas or ideas (Moleong, 2016). Basically, triangulation tries to collect as much information or field data as possible on the object under study in several ways that are tailored to the needs. In this study the authors used triangulation techniques, sources, and research time. All three are carried out on a certain scale in order to achieve research results that can be accounted for scientifically valid.

RESULT AND ANALYSIS

1.1. Habit Forming Learning Model
1.1.1   Definition of the Habit Forming Learning Model

Habit forming originating from English *habit* which means custom and *form* which means the form then gets affixes *ing* which means forming (Ulfa & Arifi, 2017). In other words, a process of forming a new habit from one that did not exist at first or maintaining existing habits. At first, the child is given a stimulus by the teacher so that the child gets used to doing something that becomes his daily life (Saparia, 2022). When a child does something, this will simultaneously become a student's experience which will foster his good personality. The more experience a student gains, the better the quality of the student's personality will be. Because the essence of habituation is the experiences that students get either directly or indirectly related (Cahyaningrum et al., 2017).

There are many benefits gained through learning habit forming or habituation, one of which is that it can facilitate the child's learning process, especially in understanding theories that prioritize practice in its implementation (Widat et al., 2022). These practices, for example, are how to speak words, how to worship, how to organize or lead something,

and so on. If these theories are only taught when the child is in a classroom environment then this will be burdensome for the child, and actually make the child even more bored. Especially when the child is drunk because there are too many lessons and it is added with other subject matter which is not small in intensity. In addition to learning that emphasizes these practices, habituation is also very suitable to be applied to form good inner habits for children and children's understanding in choosing attitudes. For example, getting children to be honest, optimistic, and confident on their own will. Because basically this habituation method not only repeats good things but also teaches something good and bad to children so that children understand what behaviour they should do (Dewi, 2017).

The importance of habituation, especially those carried out outside the classroom environment, will facilitate the process of understanding children not only in theory but in practice in everyday life. Every time the habituation activity is carried out and repeated, the child's understanding will be stronger. If the theory has been presented in class but there is no follow-up in habituation in life then this is in vain. There is no consistent application that makes the theory conveyed seem to just evaporate (Dewi, 2017). Therefore, the urgency of habituation is very high, especially in shaping the personality of the child concerned.

1.1.2 Steps of the Habit Forming Learning Model

In implementing the learning method habit forming, there are several steps that must be taken by the teacher as the main educator in inculcating habits carried out in the school environment. According to Muhibbin Syah in his book as quoted by Khalifatul Ulya (2020), states that there are several steps in implementing the learning method habit forming. *First*, the teacher trains and provides instruction to children in stages until the child really understands and there are no difficulties in understanding the initial material. This initial step focuses more on the importance of understanding the theory of the material being studied as a provision for understanding the next process, namely practice in real life. If the child does not really understand the theory or material being taught, it is likely that in practice or application in life it will be hampered.

Second, is the process of implementation or habituation of the theory that has been obtained. This is the core activity or step of the learning model habit forming. In implementing this learning model, extra effort and patience are needed from each teacher. Especially when what is taught is children who incidentally still think egocentric and need more teaching and direction than adults. Of course, this is a challenge for early childhood teachers. However, on the other hand this habituation model in early childhood is also easy to do because of the nature of early childhood which tends to easily obey and believe whatever they see or hear, especially from the teacher who teaches. When the child believes, the teacher's next task is to continue to consistently direct habituation activities to form good children's personality traits.

There are several attitudes that the teacher or educator must pay special attention to when the implementation or habituation process is carried out. Namely, always reminding children who have forgotten these habits, appreciating the achievements of habituation in children, so as to stay away from criticizing children who have not done these habits (Ulya, 2020). Such attitudes should be paid full attention to by the teacher as the main educator when the child is in the school environment, namely the place of habituation carried out. A child must always be reminded to continue to carry out this habit, because the child's focus is still easily distracted if not reminded. When a child succeeds in carrying out this habituation on an ongoing basis according to predetermined targets, then a teacher should also provide it reward to the child concerned, so that the child is motivated to continue doing the habit as best he can. Finally, a teacher should avoid the bad habit of criticizing a child when in fact the child has not been able to carry out the habit as instructed. Because basically children go through various processes that will be different for each child. Instead of criticizing, a teacher is better off giving constructive advice and inviting children to do habits together.

1.2 Early Childhood Religious Character

Character is a psychological trait possessed by a person, which in this case can be in the form of morals and manners that characterize a particular person or group of people (Fahmi & Susanto, 2018). According to KBBI, character is defined as character, psychological characteristics, morals or manners that distinguish one person from another, and character. So based on this understanding it can be concluded that the essence of character is about the character or habits or psychological symptoms of a person which can be in the form of morals or character that he has in order to be used as a differentiator between each individual and the others. Character needs to be directed in a good direction as early as possible in order to produce individuals with good character in the future. If this is not done, it is feared that the child will be contaminated with an unfavourable environment and will affect the development of his character in the future. This statement is in accordance with what was stated by Montessori, that children are the determinants of adults (Montessori, 2018). So, character education for children is very important, it must be introduced early on.

Basically, the purpose of implementing children's character education emphasizes the importance of instilling noble values in these children. There are many types of noble values, including social character, emotional character, spiritual or religious character, and various other characters. According to Zubaidi, as quoted by Eka Sapti Cahyaningrum (Cahyaningrum et al., 2017), argues that the purpose of character education includes five things, namely (1) developing the potential conscience or heart of the student concerned as a human being as well as a citizen, (2) developing the behaviour and attitudes of students that are commendable and relevant to the values universal noble values, (3) instil leadership in students in order to prepare themselves as the next generation of young people, (4) develop creative, independent, and national-minded individuals, (5) develop a school environment that is conducive, comfortable, safe , and full of creativity and friendship.

The five objectives of character education above indirectly point to the importance of developing religious character in students, especially early childhood. Religious character as described by Suparlan cited by Muhammad Nahdi Fahmi (Fahmi & Susanto, 2018) is an attitude and behaviour that obeys in carrying out the teachings of one's religion, is tolerant of other religious practices, and lives in harmony with adherents of other religions. In the case of early childhood, religious values are reflected in the child's attitude which is always based on religious values. So that whatever the child does not contradict and upholds the practice of these religious values. In general, there are three main values in cultivating a child's religious character, namely (1) the value of faith or monotheism, (2) the value of worship, and (3) the value of morality. The value of a child's faith or monotheism can be reflected in the attitude of the child who always believes in the existence of God Almighty, as the only creator on this earth. Furthermore, the value of worship is reflected in the child's ability to carry out worship in accordance with the provisions and procedures determined in religious teachings. The last one is about moral values; this is the most important value for every child. Moral values are reflected in the child's ability to act and behave commendably as taught in religious teachings. These moral values will later lead children to become adults who have good and religious personalities.
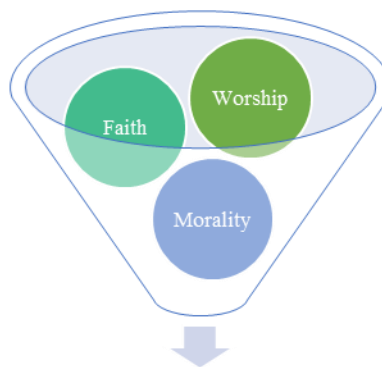

Fig. 1. Religious Character Values

1.3 Implementation of the Habit Forming Learning Model in Developing Religious Character in Early Childhood

1.3.1 Habituation of Prayer

Prayer is a means of remembrance or reminder of humans to God Almighty. Through prayer, humans will remember whatever God has given and indirectly, humans will correlate it with abundant expressions of gratitude. As with early childhood, children need to be instilled with the principle of gratitude from an early age, one of which is by always reading prayers in their daily activities. The practice of reading this prayer is carried out routinely in children's daily activities, especially when children are in the school environment. Even so, the role of parents and the environment in controlling the habituation of the practice of prayer is also very influential.

The prayer habit that is carried out at the BIAS Purwokerto PAUD is reflected in the prayer practice that is carried out every day. The prayers that are practiced include prayers starting and ending lessons, prayers entering and leaving the restroom, prayers starting and ending lunch, and other prayers in daily life. First of all, children are taught various types of prayers delivered in class. Children record the prayers taught by the teacher, while the teacher demonstrates the prayers taught by reciting them slowly. The children were led slowly to imitate what the teacher said. Furthermore, the knowledge that has been obtained is practiced in the daily learning process. Of course, this is also carried out under the supervision of the teacher, so that it will be seen progress ability to pray in each child.

1.3.2 Habit of Congregational Prayers

Worship activities, especially prayers, are very important to get used to from an early age in children. This is done so that children have the awareness to worship as early as possible and regard worship as a necessity, not a compulsion. The phenomenon that is happening right now is that so many children are lazy to worship on the grounds that they do not know what the essence of worship really is. Children do not know the reasons why they should worship. In addition, there is no support for good habituation from the environment where the child develops, which also greatly influences children's awareness of worship. Responding to this phenomenon, there is a need for prayer habituation activities that are based on the nature of worship itself. The habituation of praying in congregation must begin with the learning process of what prayer is, the reasons why one should pray, as well as the procedures and readings of prayers that must be recited. This is very important given in order to minimize the problem of children's ignorance about prayer or other forms of worship. This kind of learning is carried out at the BIAS Purwokerto PAUD institution.

After knowing the procedures for praying, the practice of habituating congregational prayers which is carried out at the BIAS Purwokerto PAUD is carried out routinely during the day after the formal learning process has been completed, namely the midday prayer in congregation. Children are directed to enter a hall-like room designed as a multipurpose building for children's needs, including congregational prayers. Previously the child had been directed to do ablution first. During the congregational prayer process, the child is still led by a teacher who becomes an imam to lead the congregational prayer. Then, the children imitate the prayer movements led by the priest and practice them together. In carrying out this congregational prayer, children will learn about the procedures for praying, including the movements and readings of the prayer.

Instilling the habit of praying in each early childhood is one of the manifestations of the practice of the value of worship as one of the religious values in Islamic education. The value of worship is very important to be instilled from an early age so that children will know the procedures for worshiping their God from an early age. Children will carry out worship as a whole, not just simply carrying out their obligations, but because of their self-awareness of the need to establish this worship. Because worship is a way for children to thank God, ask for help, and get closer to being a faithful servant.

1.3.3   Habituation of Commendable Morals

Just like the vision of the Messenger of God who was sent to perfect human morals and become a human example, the practice of commendable morals is one of the ways in realizing the vision of the Prophet. Commendable morals are a series of human behaviours that are in accordance with the norms that prevail in society. In addition, commendable morals must also be guided by the sources of religious teachings, namely the Qur'an and *sunnah*. With the existence of these commendable morals, it will form a human personality that has morals holistically in accordance with the order of society. Habituation of commendable morals generally must be carried out starting from the smallest line first, namely early childhood.

The habit of cultivating commendable morals in early childhood can be implemented by habituating social activities based on religion. This is the same as what was done by the BIAS Purwokerto PAUD institution. The habituation carried out in these institutions is reflected in several social practices which always use religious teachings as their main source. For example, the habit of helping in kindness, the habit of saying thank you, the habit of being responsible for something, and various other activities that shape the religious personality of early childhood. After early childhood has a good personality, it is hoped that the child will grow up carrying that identity which will be more mature as the child grows older.

Fig. 2. Implementation of Learning Models Habit Forming

CONCLUSION

The learning model is an important thing to note in an educational institution. The practice of learning models can be adapted to the interests of each institution. One of the learning models practiced in the world of education is habit forming. Learning model habit forming emphasizes the importance of instilling good habits, especially in early childhood in order to form a good personality when the child grows up. In this study the objectives to be achieved with the learning model habit forming is about inculcating the religious character that exists in each child including the values of faith, monotheism, and morals. While the form of implementation of the learning model habit forming carried out by the BIAS Purwokerto PAUD institution which is used as a place of research in this article, describes that the institution has practiced the learning model habit forming in several ways, namely the habituation of prayer, the habit of praying in congregation, and the habituation of commendable morals. The three ways of habituation are mutually integrated in developing the religious character of early childhood.

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