

Implementation Of Early Childhood Religious Character Values Through Daily Habituation Activities At RA Bani Malik Purwokerto

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Abstract. Religious character education in early childhood is an important foundation in shaping positive attitudes, behaviours and habits in children from an early age, through consistent habit-forming activities. This study aims to describe the implementation of religious character values in early childhood through daily habit forming activities at RA Bani Malik Purwokerto. This study uses a qualitative approach with a descriptive research type. Data collection techniques were carried out through observation, interviews and documentation. The data analysis used in this study was data reduction, data presentation and conclusions, with data validity testing using source triangulation and technique triangulation. The results of this study indicate that the implementation of religious character values at RA Bani Malik is carried out through various activities such as praying before studying, memorising short surahs, reading Asmaul Husna with movements, memorising daily prayers, hadith with movements, reciting the Qur'an using the tilawati method, practising the dhuha prayer, and giving alms.

Keywords: Early Childhood, Religious Character, Dailly Habits.

INTRODUCTION

Early childhood education (PAUD) is an early stage of education that has a fundamental role in shaping the basis of a child's personality, attitude, and character.(Irmalia 2020) At the age of 0-6 years, children are in a period of very rapid development, both from physical, cognitive, social-emotional, as well as moral and spiritual aspects. Therefore, education at the early childhood level is not only oriented towards the development of academic abilities, but also focuses on character formation as a provision for children's lives in the future (Rustini 2020)

According to Agus Wibowo, character education is to instill and develop education in children so that they have good character and can be applied in their lives.(Wibowo 2012). According to Lickona, there are 3 components of good character, namely moral knowing, moral feeling and moral action. According to him, character education is a medium that is able to help students to understand and do something on the basis of ethics.(Johansyah 2011). In character education, there are 18 values that are identified, namely religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curious, national spirit, love for the homeland, respect for achievements, friendly or communicative, love of peace, love of reading, care for the environment, social care and responsibility.(Fatmasari 2020)

One of the main characters that needs to be instilled from an early age is **religious character**. Religious character is an attitude and behavior that reflects obedience to religious teachings, which is manifested through the habits of worship, prayer, being polite, honest, disciplined, and caring for others.(Fatimah 2025) In the context of early childhood, religious character is not taught through abstract concepts, but rather through real experiences that are close to the child's daily life(Nur and Salsabila 2025)

Instilling religious character values from an early age is very important considering that the moral development of children at this age is still in the early stages and is greatly influenced by the environment. Children tend to imitate the behavior of the adults around them and form habits through the consistent repetition of activities that are performed. Therefore, the strategy of religious

character education in early childhood must be adjusted to the characteristics of child development, namely through example, habituation, and positive reinforcement (Lickona, 2013).

Early Childhood Education Institutions, especially Raudhatul Athfal (RA), have a great responsibility in instilling religious values in children. RA as an Islamic-based educational institution not only functions to develop children's basic abilities, but also becomes a vehicle for the formation of Islamic morals and morals. In practice, religious character education in RA needs to be integrated into all learning activities and daily activities of children at school (Mulyasa, 2017).

One of the strategies that is considered effective in instilling the value of religious character in early childhood is through habituation activities. Habituation is an educational process that is carried out by repeating positive behaviors continuously so that these behaviors become inherent habits in children. Through habituation, children learn naturally without feeling forced, so that the values instilled can be accepted and internalized properly (Wiyani, 2018).

Religious habituation activities in PAUD institutions can be carried out in various forms, such as the habit of praying before and after activities, reading Asmaul Husna, memorizing short letters and daily prayers, reciting, carrying out simple worship, and getting used to being polite and respectful to teachers. The habit is not only aimed at introducing religious practices, but also to foster attitudes of discipline, responsibility, obedience, and social concern in children. (Mulyasa 2017)

RA Bani Malik is one of the early childhood education institutions that consistently implements religious habituation activities in children's daily lives. The habituation activities applied include prayer before studying, memorization of short letters, recitation of Asmaul Husna with movements, memorization of daily prayers, hadith with movements, and reciting activities using the Tilawati method which is carried out individually and in groups. In addition, RA Bani Malik also carries out habituation that is carried out once a week, namely worship and social care through Dhuha prayer and infak activities for children that are carried out on a scheduled basis.

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Although religious character education has been widely discussed in various studies, research that specifically examines the implementation of religious character values through daily habituation activities in RA institutions is still relatively limited. Some of the research focuses more on the concept of character education in general, while studies that describe the practice of religious habituation in a contextual manner in early childhood education institutions still need to be developed. Therefore, this research is important to provide an empirical picture of the form of habituation activities, the implementation process, and the value of religious character that develops in early childhood.

Based on this background, this study aims to describe the implementation of early childhood religious character values through daily habituation activities in RA Bani Malik. This research is expected to make a theoretical contribution to the development of the study of early childhood religious character education as well as a practical contribution to PAUD institutions in designing and implementing religious habituation activities effectively.

RESEARCH METHOD

This study uses a qualitative approach of qualitative descriptive research because this study aims to understand and describe in depth the implementation of early childhood religious character values through daily habituation activities carried out at RA Bani Malik. This type of research is used to systematically describe the form of religious habituation activities, the process of their

implementation, and the character values that develop in early childhood.

This research was carried out at RA Bani Malik Ledug Purwokerto which is an Islamic-based educational institution. The selection of this location is based on the consideration of institutions that consistently implement religious habituation activities in learning activities. The number of teachers at RA Bani Malik is 11 teachers and 1 principal, and there are 125 students who are divided into 5 classes. This research was carried out in one of the classes that children in the institution.

The data collection techniques used in this study are 1) observations carried out to directly observe the implementation of religious habituation activities in RA Bani Malik such as prayer before studying, reading Asmaul Husna, reciting the tilawati method, memorizing daily prayers, short letters, hadiths and dhuha and infaq prayer activities. 2) interviews, conducted with school principals and teachers to obtain in-depth information data regarding planning, implementation, objectives and obstacles in implementing these activities. 3) documentation, which is used in this study, namely the schedule of habituation activities, photos of activities and notes of teachers in implementing these activities.(Sugiyono 2010)

Meanwhile, the data analysis techniques used in this study are data reduction, data presentation and conclusion. To ensure the validity of the data, this research uses triangulation techniques, namely triangulation techniques and source triangulation.(Abdussamad 2021).

RESULT AND ANALYSIS

Result

1. Overview of the implementation of religious habituation activities

Based on the results of observations, interviews and documentation, RA Bani Malik consistently implements religious habituation activities as part of children's daily and weekly activities. This habituation activity is designed to instill religious character values through activities that are simple, fun and in accordance with the child's developmental stage. Habituation activities at RA Bani Malik are carried out in accordance with the Learning SOP that has been devised.

2. Forms of Daily Habituation Activities at RA Bani Malik

a. Prayer before studying

Before learning starts at RA Bani Malik, always apply pre-study prayers to children, usually before entering class, when in the morning line in the school yard, and after entering school before learning activities begin. After finishing the line in the yard, the children entered the class for learning activities. The children sit in a circle time and read prayers before studying together guided by the teacher with an orderly and solemn attitude. This pre-study prayer activity aims to instill awareness of the existence of Allah in every activity. The prayers that children recite before the learning begins are usually Surah Al-Fatihah, calimamat shahada, prayer before learning, and prayers for additional knowledge are read every day before learning begins

b. Memorization of short letters

Memorization of short letters is applied to children routinely every day, carried out in stages according to the semester program that has been made,. The teacher guides the children in memorizing and reciting the letter in accordance with the makharijul of the letter of this pronunciation is done repeatedly. Children in one semester memorize 4 short letters in one letter memorized for 3 weeks every one week children memorize one verse but return to the level of the letter when it is easy and can be memorized 2 verses in one week it is also possible. This activity is carried out regularly so that children are able to memorize short letters when they finish their education at the RA.

c. Asmaul husna recitation with movement

The recitation of asmaul husna is carried out after reading the prayer before studying. The reading of Asmaul Husna is not only verbal but Asmaul Husna taught by the institution to children requires the hands to move. Through the activity of asmaul husna with hand movements, it makes it easier for children to memorize asmaul husna and more appeals to children's enthusiasm than inviting children just by memorizing asmaul husna orally. The results of observations show that the children are very excited when memorizing asmaul husna, some stand up when memorizing. Asmaul husna is applied to children not directly 99 names but gradually according to the child's ability. The institution applies that teachers in introducing asmaul husna to children 4-5 names in one week when the child has started to memorize later the next week will be continued to the next name.

d. Memorizing daily prayers

Early childhood is very important to be accustomed to memorizing daily prayers because every activity that children do requires prayer first, such as children want to eat, want to sleep, want to go to class, want to study, want to reflect, will ride a vehicle or other activities must definitely pray first, therefore early childhood must be accustomed to being taught to memorize prayers from an early age, in fact, the foundation of children starts from an early age. Memorization of prayers is done repeatedly so that children can easily remember and be able to practice them in daily life. The daily prayers that are introduced to children in one semester there are 4 of these prayers repeated until the child memorizes them independently.

e. Hadith with movement

RA Bani Malik, in addition to teaching the institution's daily prayers, also applies the memorization of hadith with movements with the aim of making it easy for children to memorize it. The teacher first teaches the child the hafits that will be memorized, then the child follows the hadith taught by the teacher and his movements. Hadiths that are introduced to children are simple hadiths related to children's activities such as hadiths about intentions, hadiths about Muslim brothers, hadiths about the prohibition of anger, and hadiths about eating manners. This activity helps you to get to know the teachings of the Prophet from an early age in a fun way.

f. Reciting with the tilawati method

In addition to the above activities at RA, Bani Malik also implements reciting activities before the learning begins, namely reciting individually and after the reading of the asmaul husna, reciting with props together. This individual recital activity is carried out every morning when the children leave for school and then recite first with their respective recital books this is carried out alternately, while this group recital activity is carried out together in a circle with the tilawati method teaching aids every day the children recite 4 pages together guided by the teacher. This activity aims to get children used to reading the Qur'an from an early age and introduce hijaiyah letters to children as well as makharijul the correct letters.

3. Form of Weekly habituation activities at RA Bani Malik

a. Dhuha Prayer

Dhuha prayer activities at RA Bani Malik are held every Friday in each class. In the implementation of this dhuha prayer for level A classes, the prayer movement is introduced first at the beginning of semester 1, while in level B class children have started to carry out prayers with their readings. This dhuha prayer activity is led by a boy as an imam who is assisted by the teacher in carrying it out. This activity aims to introduce the movements in prayer and familiarize children to carry out sunnah prayers.

b. Infaq/ sedekah

In addition to the dhuha prayer activity which is carried out on Fridays, children also carry out infaq or alms every Friday and Saturday. Children are provided with money by their parents to infaq, each child has their own infaq contacts that they bring from home, this infaq box is made of used materials can be like used bottles that are no longer used. This infaq or alms activity teaches children that every sustenance that some have belongs to others and teaches children about sharing from an early age.

4. The process of implementing religious habituation activities

The implementation of religious habituation activities at RA Bani Malik is carried out through several stages, namely activity planning, routine implementation, and habituation that is carried out repeatedly and consistently. Teachers have a role as role models in every activity carried out both in speech and behavior. The teacher's consistency in guiding and reminding children is an important factor in the successful implementation of this religious habit.

5. The value of a developing religious character

Based on the results of observations, religious habituation activities applied at RA Bani Malik show the development of religious character values in early childhood, namely

- a. Habits of praying before doing activities
- b. Discipline in participating in religious activities
- c. Responsibilities and habits of worship are simple.
- d. Social concern through infaq activities

6. Supporting and inhibiting factors

The supporting factor in the implementation of habituation activities at RA Bani Malik is the commitment of teachers in carrying out activities, structured programs and the school environment that does support this habituation activity. The inhibiting factor in implementing this program is the lack of parental cooperation in implementing habituation activities that have been implemented in schools to always be applied at home.

Analysis

1. Implementation of habituation as a strategy to instill religious character values

The results of the study show that religious habituation activities implemented in RA Bani Malik are carried out regularly, planned, and continuously. This habituation includes daily and weekly activities that are integrated into children's learning activities. This finding is in line with Wiyani's opinion (Fatmasari, 2020) who states that habituation is an effective strategy in early childhood character education because it is carried out through the repetition of positive behaviors that are in accordance with the child's developmental stage.

Through habituation, children not only know religious values cognitively, but children are also able to internalize them in the form of daily behavior. (Siti and Syarif 2024) children will not only participate in activities because of the teacher's direction, but slowly children will understand that these activities are part of obligations and good habits. Consciously, children will get used to starting activities that are carried out with prayer, participating in religious activities in an orderly manner, and showing commendable behavior. Children will learn to recognize, imitate and eventually get used to behaviors that are often done without coercion. This shows that habituation functions as a process of internalizing values that is naturally ongoing and sustainable.

2. The relevance of religious habituation with the characteristics of child development.

The habituation activities implemented at RA Bani Malik are packaged in an interesting and fun way. Children are not required to understand religious concepts in depth but are directed to recognize and habituate religious behavior through activities that are close to the child's world, this will make it easier for children to accept and follow the learning given.

The religious habits applied at RA Bani Malik show conformity with the principles of early childhood education, activities carried out such as prayer before studying, memorization of short letters, recitation of asmaul husna with movements are a form of simple, fun and easy activities for children to follow. The use of movement in learning helps children to remember the learning given well while also developing their motor and emotional aspects.

In Susanto's book, learning in early childhood must involve all aspects of child development so that children's character can be formed directly and optimally. (Ahmad 2014). The findings of this study

show that religious habituation in RA Bani Malik not only develops its spiritual aspect but also supports the development of discipline, concentration and social skills of children through activities carried out together.

3. Implementation of reciting habit with the tilawati method

Reciting activities using the tilawati method carried out by individual sexara and this group is a way of teaching this method. The implementation of the individual tilawati method allows teachers to pay special attention according to the child's abilities, while the implementation in groups can foster a sense of togetherness and the spirit of learning together. This habit of reciting helps children get to know the Qur'an from an early age and builds emotional closeness for children with the activity of reading the Qur'an.

The habit of reciting regularly also shows that religious character education not only focuses on behavioral aspects, but also strengthens spiritual values through children's interaction with religious teachings.(Izzah and Maula 2025) This reinforces the view that religious character education must include aspects of religious knowledge, attitudes, and practices in a balanced manner.

4. Habituation of worship as a means of forming discipline and responsibility

The implementation of the regular dhuha prayer at RA Bani Malik shows that the habit of worship can be a means of forming discipline and responsibility in early childhood. Children are trained from an early age to follow worship procedures according to their child's abilities and learn to follow the rules in their environment. Although the introduction of the dhuha prayer in carrying it out is still simple, this activity can provide an initial experience to children about the importance of carrying out worship in daily life.

The habit of worship is carried out from an early age and is expected to form a strong religious foundation in children. This is in line with Mulyasa's opinion that religious character education must be started early so that the values introduced can be deeply embedded in children.(Mulyasa 2017)

5. The habituation of infaq as an education of social care

Infaq or alms activities carried out by students at RA Bani Malik using personal infaq boxes made of used materials are a form of religious habituation that integrates the values of children's social care to people in need. Children are not only taught to give, but they are also trained to understand the meaning of sharing and caring for their fellow human beings and learn to set aside their sustenance for others. This activity shows that religious character is not only related to the relationship between humans and gods but also the relationship between humans and society between individuals.

These findings are in line with the view that character education must include social and moral dimensions such as empathy, social concern, and social responsibility.(Ayi et al. 2025)Therefore, the habituation of infaq in RA Bani Malik contributes to the formation of children's religious character holistically.

6. Development of religious character values

Based on the results of the research, the values of religious character that develop in children include the habit of praying before and after studying, discipline in worship, responsibility with their obligations at school and social concern for their environment. These values emerged as a result of a habituation process that was carried out consistently and supported by a religious school environment.

These findings are in line with the theory of character education which states that children's character is formed through a long-term process involving habituation, example, and a conducive environment. (Nengah and Armini 2024)Therefore, the implementation of religious habituation in RA Bani Malik can be seen as a good practice in the education of religious character in early childhood.

CONCLUSION

Based on the results of the research that has been presented, it can be concluded that the implementation of the religious character values of early childhood in RA Bani Malik is carried out through daily and weekly habituation activities that are planned and implemented consistently. These habituation activities include habituation of worship, religious learning, and habituation of religious behavior in the daily life of children in their environment.

Religious habits applied at RA Bani Malik have been proven to help children get to know and get used to religious values from an early age, such as children's habits before reading prayers first, discipline, responsibility in worship activities, and children's social care carried out through infaq. This habituation process is carried out repeatedly, accompanied by the example of teachers and the supportive school environment, this is also one of the key factors in the development of early childhood religious character.

Therefore, daily habituation activities can be seen as an effective and relevant strategy in early childhood religious character education, especially in Islamic-based educational institutions.

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