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# THE HABITUATION METHOD IN SHAPING THE ISLAMIC CHARACTER OF EARLY CHILDHOOD CHILDREN: A HOLISTIC APPROACH AT RA AR-RAHMAAN

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**Kata Kunci:**
Anak Usia Dini, Karakter Islami, Metode Pembiasaan, Penanaman Nilai.

**ABSTRAK**

Pembentukan karakter dan moral anak usia dini tidak terjadi secara instan, melainkan membutuhkan proses panjang melalui pembiasaan yang sistematis agar anak mampu berperilaku sesuai dengan nilai-nilai yang diharapkan. Penelitian ini bertujuan untuk menganalisis tujuan, program, proses, faktor pendukung dan penghambat, serta hasil penanaman nilai-nilai Islam melalui metode pembiasaan secara holistik. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan deskriptif analitik yang dilaksanakan di RA Ar-Rahmaan, Kabupaten Tasikmalaya. Pengumpulan data dilakukan melalui wawancara mendalam, observasi, dan dokumentasi terhadap kepala sekolah, guru, orang tua, dan peserta didik, yang kemudian dianalisis melalui tahap reduksi, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa: (1) Tujuan penanaman nilai selaras dengan visi misi kelembagaan dan standar pendidikan nasional; (2) Program direalisasikan melalui empat tahapan yakni kegiatan rutin, spontan, keteladanan, dan kegiatan terprogram; (3) Prosesnya mencakup penerapan kedisiplinan, pengucapan kalimat thayyibah, dan ibadah sehari-hari yang dilakukan secara berkesinambungan; (4) Pelaksanaannya didukung oleh kompetensi pendidik dan fasilitas yang memadai, namun terhambat oleh kurangnya dorongan dari orang tua di lingkungan rumah; (5) Metode pembiasaan ini terbukti berhasil mengoptimalkan tiga pencapaian perkembangan esensial anak, yakni perkembangan aqidah, akhlak, dan ibadah.

**Keywords:**
Early Childhood, Habituation Method, Instilling Values, Islamic Character.

**ABSTRACTS**
The formation of moral character in early childhood is not instantaneous; rather, it requires a systematic habituation process to ensure children internalize expected moral values. This study aims to comprehensively analyze the objectives, program designs, implementation processes, supporting and inhibiting factors, and the developmental outcomes of instilling Islamic values through a holistic habituation method. Employing a qualitative descriptive-analytical approach (case study) at RA Ar-Rahmaan, Tasikmalaya Regency, data were collected through in-depth interviews, participant observation, and document analysis involving the principal, teachers, parents, and students. Data were analyzed using interactive model analysis, encompassing data reduction, display, and conclusion drawing, validated through source and methodological triangulation. The results indicate that: (1) The value-instillation objectives align with institutional visions and national early childhood education standards; (2) The habituation program is operationalized through a four-pillar framework: routine activities, spontaneous actions, exemplary modeling (uswah hasanah), and programmed activities; (3) The process entails the continuous application of discipline and daily worship; (4) Implementation is bolstered by educator competence and adequate facilities but hindered by permissive parenting styles at home; (5) The method effectively optimizes three essential developmental milestones: aqidah (faith), moral integrity, and worship proficiency. This study provides a replicable operational blueprint for early childhood institutions to bridge the gap between abstract religious concepts and concrete daily behaviors.

## A. INTRODUCTION

National education fundamentally aims to develop capabilities and shape the character and civilization of a dignified nation, ultimately creating human beings who are faithful, devoted to God Almighty, and possess noble character (National Education System Law No. 20 of 2003, 2005). Psychologically, the early childhood phase (0-6 years) represents a golden age and a crucial period (Roharjo, 2008) where a child's innate religious disposition (*fitrah*) (Rakhmat, 2004) is highly responsive to external environmental stimulation (Hartati et al., 2005). However, empirical phenomena indicate a significant discrepancy between educational idealism and the reality of children's behavior (A-Amir, 2002). Preliminary observations at RA Ar-Rahmaan Margasari Ciawi revealed low levels of daily moral behavior and independence among early childhood learners. This was evidenced by expressions of boredom, drawing on walls during teacher explanations, running around the classroom, fighting over toys, crying, bedwetting, and a high level of dependency on parents within the classroom. In navigating the modern era, which is heavily saturated with instant lifestyles and gadget exposure, addressing this moral decadence requires more than mere cognitive transfer; it demands the structured and practical inculcation of Islamic values from an early age.

Previous research on this topic has been conducted by Eti Nurhayati (2015), titled "The Inculcation of Islamic Values for Early Childhood (A Case Study at RA Al-Ishlah Bobos-Cirebon)," published in *Jurnal Istiqomah* volume 7. The study aimed to examine the internalization of Islamic values in early childhood using a qualitative case study method. The findings indicated that the inculcation of faith (*aqidah*) values at the school remained suboptimal due to unengaging teaching methods, the difficulty of delivering

abstract faith concepts (e.g., the existence of God) to children, and the teachers' lack of understanding of children's basic potentials (motivation, attention, memory, and cognition) that should be developed through engaging physical and mental learning activities (Nurhayati, 2015).

Another relevant study was conducted by Wuri Wuryandani through an article titled "Building National Character Through the Inculcation of Nationalism Values for Early Childhood," published in *Jurnal Hasanah* volume 3. This study aimed to describe the methods of instilling nationalism moral values in kindergarten students along with the constraints faced by educators, utilizing a qualitative descriptive method through interviews, observation, and documentation analyzed inductively. The results revealed that the methods employed included storytelling, field trips, singing, and habituation through role modeling; however, implementation was hindered by the children's limited vocabulary, inadequate facilities, and the need to improve teachers' vocal expression skills (Wuryandani, 2015).

Furthermore, Dwi Hastuti (2015) conducted a study titled "The Inculcation of Religious Values in Early Childhood at RA Tahfidz Al-Qur'an Jamilurrahman Banguntapan Bantul," published as a Master's Thesis by the Postgraduate Program of UIN Sunan Kalijaga. The research aimed to analyze the types of religious values instilled, the teaching methods applied, and their effectiveness using a qualitative descriptive method. The study proved that the inculcation of *aqidah*, worship (*ibadah*), and moral (*akhlak*) values implemented through a combination of exemplary modeling, habituation, advice, punishment, storytelling, field trips, and eclectic methods (excluding singing) was highly effective in forming good children's personalities. This effectiveness was indicated by the emergence of psychological awareness in children to consistently apply Islamic behaviors and perform worship both at home and at school (Hastuti, 2015)

Based on the aforementioned prior studies, it is evident that although research on value inculcation in early childhood has been widely conducted, there is a distinct lack of studies specifically and exclusively focusing on a single, dedicated approach: the habituation method (Tighe & Leaton, 1976). Therefore, this study establishes its novelty and distinguishes itself from previous research by holistically dissecting the objectives, program design, process dynamics, analysis of supporting and inhibiting factors, and the mapping of the final outcomes of instilling Islamic values through the habituation method at RA Ar-Rahmaan Ciawi Tasikmalaya.

Theoretically, this research is grounded in Aristotle's view, as elaborated by Aan Hasanah, which posits that moral virtue is acquired through *habitus*—the practical effort of repeatedly performing good deeds until they become permanent character traits (Hasanah, 2012). In the realm of educational psychology (Seefeldt et al., 2006), this habituation is synonymous with the process of operant conditioning, which trains children to act in accordance with religious norms until such actions are internalized and difficult to abandon (Syah, 2000; Marimba, 1999). The conceptual framework of this study postulates that basic Islamic values, which position humans upon the *fitrah* of monotheism (*tauhid*)—as derived from primary theological sources (Shihab, 2005)—when internalized through a gradual habituation method, will guide children towards the formation of noble character. This transformation can be measured through daily behavioral indicators, such as the habit of invoking the name of Allah, demonstrating

spontaneous politeness, a willingness to help others, and the ability to perform daily worship without coercion (Tafsir, 1992).

Consequently, the theoretical significance of this research is expected to provide substantial scientific contributions regarding the habituation patterns of early childhood character education, serving as a preventive measure against future moral crises (Peeke & Petrinovich, 1984). Practically, the findings of this study are designed to serve as a comprehensive guideline for educators, parents, and educational institution managers in formulating curriculum policies and daily learning interventions that culminate in a measurable increase in students' faith and piety.

## B. METHOD

This study is classified as field research employing a qualitative design with a descriptive-analytical approach (Meleong, 1989). The qualitative approach was selected to holistically investigate the phenomena experienced by the research subjects—such as behaviors, perceptions, motivations, and actions—and describe them narratively within a specific, naturalistic context (Creswell & Poth, 2018; Yin, 2018). To ensure a comprehensive understanding of the empirical reality, this study integrated rational and phenomenological perspectives. The research was conducted at RA Ar-Rahmaan in Margasari Village, Ciawi, Tasikmalaya Regency, a location selected due to its adequate infrastructure and the existence of a specific curriculum unit accommodating student potential development and intensive habituation activities.

Purposive sampling was utilized to determine the research subjects, ensuring the acquisition of valid and credible information from key stakeholders (Sugiyono, 2008). The informants consisted of one Principal, one Vice Principal for curriculum affairs, one administrative staff member, one public relations staff member, two classroom teachers, two parents, five students, and one School Committee representative (Lapan et al., 2012). Data collection was conducted using three primary techniques: observation, in-depth interviews, and documentation (Miles et al., 2014). Direct and systematic participant observations were carried out to monitor the practical execution of Islamic value habituation and to cross-verify the actual conditions with interview claims (Cohen et al., 2007; Salim, 2001). In-depth, semi-structured interviews were conducted face-to-face to extract detailed perspectives regarding the program's execution (Patoni, 2004; Thoha, 1996). The interview process began with the Principal as the key informant, subsequently snowballing to other informants to corroborate the acquired data, aided by instruments such as notebooks, voice recorders, and digital cameras. Furthermore, documentation studies were utilized to collect supplementary records, including the school profile, staff data, infrastructure details, and the Daily Activity Plan (RKH) outlining the habituation agenda.

Considering the descriptive nature of this qualitative research, the data analysis process was conducted interactively and continuously, referring to the interactive analysis model (Miles et al., 2014). The analysis commenced with data reduction, which involved selecting, simplifying, abstracting, and transforming the raw data sourced from field notes and transcripts (Sugiyono, 2008). Relevant data were categorized into the five research foci, while non-crucial data were discarded. The subsequent step was data display, wherein the reduced information was systematically organized into a narrative text format to facilitate thematic understanding (Salim, 2001). The final stage involved conclusion drawing and verification through inductive interpretation (Miles et al.,

2014). To guarantee the trustworthiness and empirical rigor of the study and to mitigate potential biases, data validity was strictly tested using methodological and source triangulation (Meleong, 1989). This rigorous validation process involved comparing observational data with interview transcripts and official documents, followed by member-checking with the respective respondents to ensure the absolute validity and reliability of the findings (Bungin, 2001).

## C. RESULT AND DISCUSSION

### Findings

Based on the data collected through observations, in-depth interviews, and documentation studies at RA Ar-Rahmaan, Margasari Ciawi, Tasikmalaya Regency, the research findings are categorized into five main foci that address the research questions: the objectives, programs, processes, supporting and inhibiting factors, and the outcomes of instilling Islamic values (Purwanto, 1995) through the habituation method (Peeke & Petrinovich, 1984).

### Objectives of Instilling Islamic Values Through Habituation

Documentary and interview data indicate that the educational objectives at RA Ar-Rahmaan emphasize the continuous application and practice of religious teachings in daily life, rather than solely focusing on cognitive mastery. The institution implements a framework it refers to as a "Life Curriculum," which is designed to extend learning beyond the school environment. These objectives are structurally aligned with the Standard of Early Childhood Development Achievement Level (STTPA), as regulated in the Minister of National Education Regulation No. 58 of 2009. The targeted competencies follow the Core Competencies (KI) of Early Childhood Education (PAUD), encompassing spiritual awareness of the Islamic faith (KI-1), social-emotional intelligence (KI-2), cognitive and linguistic capabilities (KI-3), and practical motor skills (KI-4). The Principal of RA Ar-Rahmaan stated that the value inculcation process adheres to the STTPA, and official diplomas verified by classroom teachers confirm that the teaching staff fulfill the academic qualifications mandated for PAUD educators.

### Programs for Instilling Islamic Values Through Habituation

Observation and document analysis revealed four foundational habituation programs designed to operationalize the institution's character-building vision (Saptono, 2011). First, routine activities are scheduled daily, commencing at 07:30 AM. These consist of a 30-minute line-up session featuring motivational clapping and the singing of patriotic and religious children's songs. Recitations of prayers before and after studying are led by the class captain. Additionally, practical health routines, such as a 7-step handwashing procedure and tooth-brushing, are conducted in collaboration with the local public health center. Children are also directed to shake hands with the duty teacher at the school gate (referred to as the "3S" culture: Smile, Greet, Acknowledge) and are instructed to return toys to their respective racks after use. Second, spontaneous activities involve educators' incidental responses to children's behavior. Observed examples include teachers guiding students to politely ask for help, offer assistance, congratulate peers, and visit sick classmates. In one instance, the principal was observed tying a student's loose hair while advising her to keep it neat. Third, the program of exemplary modeling (*uswah hasanah*) involves

teachers demonstrating expected behaviors. Teachers were observed picking up trash, dressing neatly, arriving punctually, and speaking politely. The physical environment reinforces this through educational taglines promoting honesty, good manners, and a culture of cleanliness. Fourth, structured activities are implemented through the Daily Activity Plan (RKH) from 07:15 AM to 02:00 PM. These include toilet training, communal sitting lunches, congregational midday prayers, Quranic memorization (*Dawamul Qur'an*), hadith memorization, and Arabic alphabet recognition. Interviewed parents reported that these programs assist in cultivating children's respect at home, while students confirmed the enforcement of the *Dhuha* prayer and memorization tasks for tardiness.

**The Process of Instilling Islamic Values**

The implementation of the internalization process follows a sequential structure. Classroom teachers reported that fundamental habits—such as offering greetings, apologizing, expressing gratitude, and maintaining cleanliness—are the primary focus in Group A. As students advance to Group B, the emphasis shifts to character consolidation, with specific attention directed toward integrating transfer students into the school culture. Disciplinary practices are executed through daily tasks, including sorting organic and non-organic waste, washing hands, and participating in Friday charity (*Infaq*). Etiquettes such as eating and drinking while seated are repeatedly practiced. Interview data indicated that this process extends into the family environment. Parents reported applying early habituation at home to shape religious responsiveness. Examples provided by parents include utilizing religious audio-visual materials, establishing schedules for congregational evening prayers, encouraging prayers during rain, and habituating modest clothing from a young age.

**Supporting and Inhibiting Factors**

Data analysis identified several interrelated factors influencing the implementation of the habituation method. Supporting factors include the use of learning materials tailored to early childhood, such as short prayers and hadiths delivered through play-based methods. The school provides educational media including illustrated storybooks, Islamic magazines, and Educational Teaching Aids (APE) like prayer props and Arabic alphabet stamps. Regarding educator qualifications, school policy requires teaching certificates, observation tests, and practical assessments for recruitment. Teachers are also required to engage in daily Quranic reading and maintain ritual purity (*wudhu*) while teaching. Physically, the school is located adjacent to the local mosque, features classrooms with religious posters, and provides representative outdoor play areas. The learning schedule (07:15 AM to 02:00 PM) incorporates breaks and motor activities to accommodate children's concentration spans. Conversely, informants identified specific inhibiting factors. Teachers noted low student independence, which they attributed to permissive parenting styles. Additionally, some parents in the rural community expressed the belief that formal school education is sufficient, showing reluctance to provide supplementary religious guidance at home. To address these challenges, the school organizes Parenting Classes to align educational objectives and mandates home visits by teachers to assess the family's sociological environment. The school also applies an administrative policy of delaying the issuance of report cards for parents whose attendance at monthly meetings falls below fifty percent.

**Outcomes of Instilling Islamic Values Through Habituation**

The habituation process is evaluated by the institution using early childhood assessment methods, including observational checklists, anecdotal records, conversations, project assignments, performance tasks, and product portfolios. According to these instruments, the school recorded a program completion and success rate of 80% for routine activities, 75% for spontaneous activities, 80% for exemplary modeling, and 70% for programmed activities. Qualitative assessments indicated student capabilities across three areas of child development:

1. *Development of Faith (Aqidah):* Students demonstrated recognition of God by singing religious songs (e.g., "Assalamu'alaikum", "Bismillah") and differentiating between natural elements (e.g., sky, earth, water) and human-made objects (e.g., houses, cars). Students also demonstrated the ability to recite the sequence of the first eleven Divine Names (*Asmaul Husna*).
2. *Moral Development (Akhlak):* Students were observed reciting daily prayers and demonstrating prosocial behaviors, such as feeding animals and disposing of trash in designated bins. In guided conversations, they showed the ability to verbally classify behaviors such as honesty and diligence as good, and lying and laziness as bad.
3. *Development of Worship (Ibadah):* Children demonstrated the physical procedures of purification (*thaharah*) and obligatory worship (*ibadah mahdhah*). During ablution (*wudhu*), children were observed rolling up their sleeves, reciting *Basmalah*, and following the prescribed sequence of washing. In the practice of prayer, students articulated intentions, recited obligatory verses such as Al-Fatihah, and executed the corresponding physical movements.

**Discussion**

This study holistically uncovers the objectives, programs, processes, field dynamics, and outcomes of instilling Islamic values through the habituation method at RA Ar-Rahmaan. The research findings demonstrate that the implementation of a tiered habituation design—encompassing routine activities, spontaneous actions, exemplary modeling, and programmed activities—effectively fulfills the primary objective of national education: to cultivate individuals who are faithful, devoted, and possess noble character from an early age (National Education System Law No. 20 of 2003, 2005). The curriculum integration, which targets spiritual, emotional, cognitive, and psychomotor intelligences based on the Standard of Early Childhood Development Achievement Level, has been successfully translated into practical daily actions (Poerwanti & Widodo, 2005). This affirms that the habituation method is not merely a supplementary curriculum component, but rather the primary instrument bridging abstract religious value concepts with the reality of children's daily behavior.

The success of RA Ar-Rahmaan in shaping children's faith (*aqidah*), moral (*akhlak*), and worship (*ibadah*) characters can be scientifically interpreted through the lenses of educational psychology (Roharjo, 2008) and moral philosophy (Marjuni, 2021). During early childhood (Tarazi, 2003), or the golden age, children's cognitive and affective structures are highly receptive to repetitive external stimuli (Morrison, 2012). The success of this habituation aligns perfectly with the principles of operant conditioning, wherein children learn through repetition, practice, and environmental conditioning (Syah, 2000). When educators provide positive reinforcement for good behavior, these actions become permanent and are internalized as *habitus* or inner

character (Hasanah, 2012; Marimba, 1999). Philosophically, this approach corroborates the notion that moral virtue cannot be transformed solely through reasoning or cognitive theories in the classroom; rather, it must be formed through direct, repetitive practice until children perform it automatically (Amaliati, 2020; Tafsir, 1992). Furthermore, findings indicating obstacles due to a lack of family encouragement confirm the validity of the convergence theory in education (Ahmadi, 2000). This theory postulates that a child's pure innate potential will not optimally develop into a noble character without a synergistic intersection with external environmental influences, particularly the school and home ecosystems (Daradjat, 1996; Nata, 1997).

Within the academic context, these research findings exhibit strong consistency as well as divergences that enrich the studies of previous researchers. These findings are highly consistent with the research of Dwi Hastuti (2015), who reported that the inculcation of religious values through a combination of exemplary modeling and habituation yields a positive psychological impact, leading to children's independent worship awareness. The current study strengthens this argument by adding empirical evidence that the success of habituation depends heavily on the disciplined execution of daily programs and the holistic (inward and outward) quality of the educators' exemplary modeling. Conversely, this study discovered a crucial difference in response to Eti Nurhayati's findings, which stated that teaching faith (*aqidah*) to early childhood learners often fails because the material, such as the existence of God, is deemed too abstract. RA Ar-Rahmaan successfully resolved this theoretical impasse by concretizing *aqidah* values through observational habituation, such as directly distinguishing God's creations from human-made objects during play, and chanting the Divine Names (*Asmaul Husna*) through fun learning methods. This proves that the complexity of religious materials can be reduced and absorbed by children if transmitted through sensory experiences and habituation routines.

The implications of this research are extensive for the landscape of early childhood education in Indonesia. Theoretically, this study repositions the role of the habituation method from being frequently perceived as a traditional method to a primary strategy that is highly relevant to children's psychological workings. Practically, the multi-layered habituation model implemented at RA Ar-Rahmaan can be adopted as an operational blueprint for other educational institutions. Furthermore, the findings regarding inhibiting factors—namely, children's lack of independence due to permissive parenting at home—imply the necessity of reorienting school managerial policies. The school's strict policy of evaluating parental attendance in parenting programs or routine meetings sets a precedent that character education is a collective responsibility. Although this research has holistically dissected the anatomy of habituation, there are limitations regarding the observation timeframe, which was focused solely on the period children spent at the educational institution. Therefore, future research directions are suggested to conduct longitudinal studies to track the resilience of the Islamic character formed in early childhood as children enter more complex educational levels. Subsequent research also needs to specifically explore how digital technology interventions and gadget usage at home interact with the habituation process of moral values that have been systematically established at school.

## CONCLUSION

The holistic inculcation of Islamic values in early childhood through the habituation method at RA Ar-Rahmaan has proven effective in forging an Islamic character that aligns with both the institutional vision and national education standards. The comprehensively implemented program design—encompassing routine activities, spontaneous actions, exemplary modeling by educators, and programmed activities—successfully converts abstract religious values into sustainable, concrete daily practices. The execution of this method is strongly supported by the integration of appropriate learning materials, educational media, teacher competence, and adequate school facilities, despite encountering challenges related to the lack of parental encouragement for educational continuity in the home environment. Ultimately, this disciplined and continuous habituation intervention successfully guides students toward achieving the three principal dimensions of early childhood spiritual development: the consolidation of faith (*aqidah*), the formation of noble morality (*akhlak*), and proficiency in worship practices (*ibadah*).

To optimize and sustain the resilience of these character achievements, synergistic collaboration between the school and the family must be continuously fortified. School principals are expected to consistently enhance the quality of facilities and infrastructure supporting religious habituation activities, while educators are advised to maintain high dedication and continually innovate in providing exemplary modeling that resonates with the children's world. Moreover, it is imperative for parents to proactively provide motivation and extend the application of similar habituation methods within the home environment without coercion, ensuring that the children's moral and spiritual character is permanently and comprehensively internalized as a foundational asset for their future lives.

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