

Implementing Value-Based Habituation to Support Religious Character Formation in Early Childhood

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Abstract: Habituation is a process or activity that is carried out repeatedly to produce certain habits or behaviours. This study aims to determine the planning, implementation, and evaluation of religious and moral values habituation in shaping religious behaviour applied at RA Fathul Ilmi Persis 74 Majalaya in the habituation of religious and moral values in shaping the religious behaviour of students. The basis for habit formation is the behaviour and independence of children, which must be introduced by teachers and parents from an early age. The research method used was qualitative, with data collected through field observations, interviews with relevant parties, and the collection of supporting documentation. This research was conducted based on existing problems in the field related to the habit formation of religious and moral values in children. The results of the study at RA Fathul Ilmi Persis 74 Majalaya were quite good. The habit formation planning at RA Fathul Ilmi was aligned with its vision, mission, and objectives, which are to create RA children who are of good character, faithful, and pious. The implementation of religious and moral values in religious behaviour at this RA is running as expected thanks to the cooperation and support of parents in educating their children. The achievement of children's religious behaviour development is in line with expectations, namely that students are slowly beginning to change into individuals in line with previous expectations. The educational model applied uses storytelling, play-based, experience-based, modelling-based, and family involvement-based approaches in guiding the students.

Keywords: Religious and moral values, religious behaviour, early childhood.

Abstrak: Pembiasaan adalah proses atau kegiatan yang dilakukan berulang kali untuk menghasilkan kebiasaan atau perilaku tertentu. Penelitian ini bertujuan untuk mengetahui perencanaan, pelaksanaan dan evaluasi pembiasaan nilai agama dan moral dalam membentuk perilaku keagamaan yang diterapkan di RA Fathul Ilmi Persis 74 Majalaya dalam pembiasaan nilai agama dan moral dalam membentuk perilaku keagamaan peserta didik. Dasar dilakukannya pembiasaan adalah tingkah laku dan kemandirian anak yang harus di kenalkan oleh guru maupun orang tua sejak anak berusia dini. Metode penelitian kualitatif dengan pengumpulan data melalui observasi lapangan, wawancara dengan pihak-pihak terkait dan pengumpulan dokumentasi-dokumentasi yang mendukung penelitian. Penelitian ini dilaksanakan berdasarkan permasalahan yang ada di lapangan terkait dengan pembiasaan nilai agama dan moral anak. Hasil penelitian di RA Fathul Ilmi Persis 74 Majalaya ternyata cukup baik. Perencanaan pembiasaan di RA Fathul Ilmi disesuaikan dengan visi misi dan tujuannya yakni menciptakan anak RA yang berakhlakul karimah serta beriman dan bertakwa. Pelaksanaan implementasi pembiasaan nilai agama dan moral dalam perilaku keagamaan di RA ini berjalan sesuai dengan yang diharapkan berkat kerjasama dan dukungan orang tua dalam mendidik peserta didiknya. Dalam pencapaian perkembangan perilaku keagamaan anak berjalan sesuai dengan yang diharapkan yakni peserta didik perlahan-lahan mulai berubah menjadi diri pribadi peserta didik sesuai dengan yang diharapkan sebelumnya. Model Pendidikan yang diterapkan menggunakan model bercerita, bermain, berbasis pengalaman, berbasis modelling dan berbasis keterlibatan keluarga peserta didik dalam membimbingnya.

Kata Kunci: Nilai agama dan moral, perilaku keagamaan, anak usia dini.

Introduction

The implementation of religious and moral values in early childhood education involves various methods and approaches. Interactive techniques like storytelling, games, and group activities facilitate children's understanding of these values (Nurjamilah, 2024; Margaretha & Haryono, 2024). Daily routines and habituation play a crucial role in fostering moral and religious values (Margaretha & Haryono, 2024). The storytelling method, particularly using *siroh* stories, has been effective in instilling these values and reflecting them in children's behavior (Wahyuningsih & Ulya, 2024). Exemplary methods, where parents and teachers model desired behaviors, significantly influence children's moral and religious development (Safitri, 2022). Other factors contributing to this development include audio-visual media, role-playing, singing, and traditional games (Safitri, 2022). Collaboration between educators, parents, and the community is essential for supporting children's moral and religious growth (Nurjamilah, 2024). These approaches collectively contribute to building children's character, morals, and social responsibility in early childhood education.

Early childhood education plays a crucial role in children's development, providing a foundation for future learning and growth (Tayler, 2015; Sudarsana, 2018). During this period, children engage in active, experiential learning through play and social interactions, which are essential for their cognitive, emotional, and social development (Tayler, 2015; Zega et al., 2024). Teachers play a vital role in implementing appropriate learning models, such as cooperative learning, to keep children engaged and promote positive learning experiences (Zega et al., 2024). The home environment and early childhood programs both contribute significantly to children's development (Tayler, 2015). In the digital era, early childhood education faces new challenges and opportunities, with technology offering potential benefits for learning but requiring parental guidance and monitoring (Paramitasari, 2021). Overall, high-quality early childhood education is crucial for minimizing developmental risks and supporting long-lasting personal, academic, and social benefits (Tayler, 2015; Sudarsana, 2018).

Instilling religious and moral values in early childhood is crucial for character development and future behavior. This can be achieved through habituation methods in families and educational settings (Nurdini, 2023; Falera, 2023). For children with special needs, such as those with visual impairments, singing and daily activity habituation are effective strategies (Falera, 2023). Parental attention and children's obedience are supporting factors, while negative environmental influences can hinder this process (Nurdini, 2023). Habituation, accompanied by education, strengthens positive behaviors and affects a child's character and personality (Ependi & Rofiah, 2018). Early childhood, particularly ages 0-8, is a critical period for development, and appropriate stimulation during this time significantly impacts future growth (Sapendi, 2015). Internalizing moral and religious values should be done concretely and in language appropriate for children, rather than through routine worship activities alone (Sapendi, 2015).

Research indicates that instilling religious and moral values in early childhood is crucial for character development. Kindergarten teachers often use habituation methods, such as teaching daily prayers before and after activities, to improve children's ability to pray and foster discipline (Nurazizah, 2023). This approach has proven effective in enhancing children's prayer skills and moral behavior (Isnaningsih & Rohman, 2019). Studies show that religious value inculcation

through school activities has been largely successful, with children demonstrating good practices in areas like honesty, politeness, and interfaith tolerance, though some aspects still require improvement (Oktari et al., 2025). Educational institutions play a vital role in this process by incorporating religious values into daily activities and dedicating specific learning time to religious education (Lestari, 2022). Parental involvement, especially mothers' participation in religious activities, also significantly influences children's moral and religious behavior (Isnainingsih & Rohman, 2019).

Early childhood education plays a crucial role in developing disciplined behavior and character formation. Research shows that consistent habituation methods can effectively instill discipline in young children, such as arriving on time, completing tasks promptly, and following established rules (Masita Hasan et al., 2024). Character education in early childhood programs focuses on teaching values like courtesy, honesty, and discipline alongside academic skills (Ronny Gunawan, 2017). Specific disciplinary practices include forming lines before entering classrooms, tidying up toys, storing shoes on racks, and disposing of rubbish properly (Khusni Alhan & S. Supriyani, 2023). The Montessori learning model has been found to be particularly effective in shaping disciplinary character through habituation, role modeling, and consistency. This approach helps children develop self-discipline, independence, and responsibility, as evidenced by their ability to arrange shoes, line up for hand washing, and maintain classroom cleanliness (Sulastya Ningsih et al., 2021).

The development of moral and religious values in education is crucial for shaping students' character and behavior (Ali Muhtadi, 2011; Aisyatul Kamilah et al., 2025). Strategies for integrating these values include incorporating them into relevant subjects, daily school activities, and planned programs (Ali Muhtadi, 2011). Higher education institutions can employ techniques such as modeling, analyzing societal issues, and reinforcing existing moral values (M. Murdiono, 2010). The school environment plays a significant role in character formation, alongside religious cultural values (Aisyatul Kamilah et al., 2025). However, education is a holistic process influenced by three primary environments: family, school, and community (Abdul Azis Muslimin et al., 2025). Parents are crucial in shaping children's attitudes, while teachers focus on cognitive development (Abdul Azis Muslimin et al., 2025). Collaboration between schools and parents is essential for effective moral education (Ali Muhtadi, 2011). Overall, integrating religious and moral values across educational settings contributes to developing students' integrity and character.

Research consistently highlights the crucial role of parents in children's moral development. Parents serve as primary educators, role models, and facilitators in this process, influencing children's understanding of right and wrong (Fatiyah Qailani et al., 2024). The home environment is particularly conducive to moral development, with eleven key moral values identified (Nur Cholimah et al., 2024). Parents' domain-specific feedback and reasoning provide cognitive mechanisms that facilitate moral growth (Smetana, 1999). However, the effectiveness of parenting styles varies based on children's temperament, self-regulation abilities, and cultural background (Yifeng Zuo, 2024). Authoritative parenting, characterized by warmth and appropriate control, generally promotes positive moral outcomes (Yifeng Zuo, 2024). The moral development process involves a complex interplay of personal and social factors, with children acquiring moral knowledge through experiences, teaching, and education (Fatiyah Qailani et al., 2024). Future research should focus on longitudinal and cross-cultural studies to address current gaps in

understanding.

The role of parents and teachers is crucial in developing children's moral character and values in the digital era. Parents serve as the primary influence and role models for children's attitudes and personalities (Ahmad Yasar Ramdan & Pujiyanti Fauziah, 2019; Adi Baharudin & Dicky Maryono, 2024). Teachers complement this by providing moral education and exemplifying positive behaviors (Adi Baharudin & Dicky Maryono, 2024). Both parents and teachers contribute to instilling values such as honesty, tolerance, discipline, and responsibility (Ahmad Yasar Ramdan & Pujiyanti Fauziah, 2019). Their collaboration is essential in addressing the challenges posed by digital technology and its potential negative impacts on children's character development (Lidiawati et al., 2023). Implementing character education requires active involvement from both parties through school programs, monitoring, mentoring, and home-based learning activities (Apri Wardana Ritonga, 2022). This balanced approach to character education, integrating digital exposure with moral values, is vital for nurturing a generation with integrity and maturity (Lidiawati et al., 2023).

During childhood, moral and behavioural issues become problematic because children are going through a developmental phase and begin to question religious principles and rules. If they can submit to or resist these rules, their doubts and uncertainties may be resolved. Children's mental uncertainty causes them to reflect on their behaviour, making them appear different. A child's attitude toward religious issues is greatly influenced by emotional tension, sad events, and unpleasant situations. Therefore, it can be said that other factors, such as a child's emotions and feelings, also influence their behaviour or personality (Arifin, 2008).

Research emphasizes the importance of instilling religious and moral values in early childhood to shape character and behavior. This process should align with children's developmental stages and involve active, enjoyable participation (Ekaningtyas, 2022). Teachers play a crucial role through exemplary behavior, habituation, and creative teaching methods, though challenges like limited school time and parental involvement exist (Majidah, 2024). Effective strategies include daily habituation, adult modeling, storytelling, project-based learning, and educational games (Nisa et al., 2024). The goal is to form good religious and moral attitudes early, as children represent the future generation (Karima et al., 2022). Collaboration between educational institutions and parents is essential for optimal implementation and continuity of religious education at home (Majidah, 2024; Nisa et al., 2024). Continuous evaluation is necessary to monitor children's moral development and strategy effectiveness (Nisa et al., 2024).

In this context, RA Fathul Ilmi Persis 74 Majalaya, as an Islamic-based educational institution, fulfils its duties and functions in developing religious and moral values in accordance with the vision and mission of RA Fathul Ilmi Persis 74 Majalaya, which are to excel, possess noble character, and have high moral values, and being faithful and God-fearing.

Method

Qualitative methods are used to solve a problem being studied. In descriptive qualitative research, the data collected is not in the form of numbers but words or descriptions. The data comes from interviews, field notes, photographs, personal documents, and other sources. This study employs field research, conducted directly at RA Fathul Ilmi Persis 74 Majalaya to obtain the necessary data related to the instillation of religious and moral values in young children.

Results and Discussion

Planning the Habituation of Religious and Moral Values in Shaping the Religious Behaviour of Early Childhood at RA Fathul Ilmi Persis 74 Majalaya

Planning the Implementation of Religious and Moral Values in the Religious Behaviour of Early Childhood at RA Fathul Ilmi Persis 74 Majalaya in accordance with Law No. 20 of 2003 concerning National Education, which upholds human rights, religious values, cultural values and the culture of the Indonesian people. The daily planning at RA Fathul Ilmi Persis 74 Majalaya is based on the lesson plans prepared before the lesson begins, namely the Daily Lesson Plan (RPPH). The RPPH is a learning plan based on the Weekly Lesson Plan (RPPM), which is part of the semester programme (PROSEM), referring to the KTSP curriculum by integrating integrated learning or often referred to as thematic learning.

As explained by the teacher:

"The preparation of lesson plans by teachers and principals in a meeting to prepare for the new school year for the preparation of PROTA, PROSEM, as well as the preparation of RPPM by classroom teachers once a week, and the preparation of RPPH by classroom teachers every day before teaching activities." (Interview, Wednesday, 24 April 2024, at 09:30 WIB).

Therefore, the above documents will assist teachers in implementing religious and moral values in the religious behaviour of early childhood, which will run smoothly and make it easier to monitor the development of students' behaviour.

Related to the planning of religious and moral values in shaping the religious behaviour of early childhood, starting from:

1. The planning process

Planning requires a process through annual meetings prior to teaching and learning activities to plan the instilling of religious and moral values in religious behaviour. This was expressed by one of the teachers.

By holding this annual meeting, the teaching of religious and moral values in the religious behaviour of early childhood is progressing well as expected. More specifically, the learning process at this RA consists of several main parts: 1) Learning Plan, 2) Use of Resources, 3) Interaction and Communication, and 4) Evaluation and Monitoring". (Interview, Wednesday, 24 April 2024. 09:30 WIB).

The habit-forming lesson plans developed at RA Fathul Ilmi consist of RPPM and RPPH, which are designed by the teachers with the aim of helping children become accustomed to doing things as expected, both in terms of behaviour and actions in their personal lives. Learning plans for instilling religious and moral values have also been incorporated into the RPPM and RPPH. These plans were developed and finalised during the annual meeting prior to the commencement of learning activities.

As explained in the interview results above. After analysis, the planning in this RA is in accordance with Usman's (2012) opinion that implementation is an action or execution of a plan that has been carefully planned. This is usually done after the planning is considered perfect and is a planned and carried out activity to achieve the objectives.

2. Strategies for Implementing Religious and Moral Values

The strategies developed for activities carried out in the implementation of religious and moral values in shaping the religious behaviour of early childhood at RA Fathul Ilmi Persis 74 include teaching children to greet others when entering the classroom, greeting teachers, placing shoes in their designated spots, starting to put on shoes with the right foot first when opening them and the left foot first when closing them, eating with the right hand, praying before eating and drinking, and eating and drinking while sitting. These activities are carried out effectively at

the beginning of the learning activities, from lining up until the end of classroom learning, due to the cooperation between teachers and parents in teaching these habits to the children. These strategies were developed with the aim of instilling and shaping the character values of young children and creating a positive environment.

As stated by one of the teachers

"Activities include getting used to saying greetings when meeting and parting with teachers, starting and ending activities with prayers, and getting used to starting with the right hand and right foot." (Interview, Wednesday, 24 April 2024, 09:30 WIB).

The opinion of one of the teachers above regarding the strategy of instilling positive habits to nurture children's character in this school is in line with the opinion of Fadilah & Qorida (2013), namely always saying and responding to greetings, praying before and after meals with good table manners, respecting teachers and loving friends, getting used to queuing with friends, getting used to washing hands before eating, disposing of rubbish in its proper place, returning toys to their proper place, using the restroom for bathroom needs, and memorising short suras or hadiths of the Prophet. Developing good habits can help children become independent and develop a sense of responsibility towards their surroundings.

3. Teaching Methods for Instilling Religious and Moral Values

Teaching methods are approaches used by teachers to convey prepared material to students. One teacher revealed that

"Teaching methods include ways of conveying information, providing space for expressing opinions, and developing the skills and spiritual intelligence of students." (Interview, Wednesday, 24 April 2024, 09:30 WIB)

Regarding this teaching method, what was explained by one of the teachers above is in line with the opinion of Susanti & Yasin (2020), who argue that Habituation can help develop and nurture children's spiritual intelligence by discovering pure values of monotheism, noble spirituality, noble character, and fair ethics. The most effective teaching methods often used by teachers in introducing religious and moral values to young children include modelling or teachers setting an example for students through storytelling and role-playing.

Implementation of Religious and Moral Values in Shaping the Religious Behaviour of Early Childhood

The implementation of learning refers to the process by which learning plans are systematically implemented in a learning environment, such as a classroom. This implementation includes the application of teaching methods, learning strategies, the use of learning resources, and interactions between teachers and students. Effective teaching involves alignment between learning objectives, selected teaching methods, student needs, and continuous evaluation to ensure that students gain a deep understanding and relevant skills in accordance with the established curriculum.

The implementation of religious and moral values in shaping the religious behaviour of early childhood students at RA Fathul Ilmi Persis 74 begins from the moment the students arrive until they leave. This includes greeting each other when meeting and parting, as well as praying before and after activities. Regarding the implementation of religious and moral values in the religious behaviour of young children, according to the teachers at RA Fathul Ilmi, this includes modelling or teachers setting an example for students through storytelling and role-playing. There are several steps or methods that can be taken to implement religious and moral values in religious behaviour, including education and teaching on religious and moral values, educators as role models, and

parental involvement. The following is a quote from the interview.

"Children can learn to appreciate and apply religious and moral principles better and more consistently in their daily lives through a good combination of open discussion and deep reflection." (Interview, Wednesday, 24 April 2024, 09:30 WIB)

"In the process of instilling religious and moral values, the involvement of parents in guiding their children to become useful individuals is also very important, because involving parents and the community in supporting the instillation of religious and moral values ensures consistency between what is taught at school and what is practised in the family and community environment." (Interview, Wednesday, 24 April 2024, 09:30 WIB)

As stated by Ananda (Suryadi, 2013), the religious and moral education programme in early childhood education is intended to enhance the spiritual potential of students through examples observed from educators so that they become daily habits, both inside and outside school, thereby becoming part of the school culture. In this context, when conveying religious and moral values, an educator must serve as a good example for their students.

Resources

The resources used at RA Fathul Ilmi Persis 74 include the participation of institutions and parents in enriching educational materials and technology that can support the instilling of religious and moral values in the religious behaviour of early childhood so that the desired results can be achieved.

"The involvement of institutions with the environment, parents, religious education, and subject matter that supports religious behaviour in early childhood." Daily activities related to religion, as well as the involvement of modern technology that supports children's religious behaviour and adopting an open approach in introducing religious values and moral habits to children." (Interview, Wednesday, 24 April 2024, at 09:30 WIB).

In addition, the way teachers instil religious and moral values in the religious behaviour of early childhood is by setting a good example for their students in applying religious and moral values in their daily lives. This is because young children tend to imitate what they see from the adults around them. Therefore, RA teachers must be good role models for their students. (Interview, Wednesday, 24 April 2024, 09:30 WIB)

In the interview above regarding the resources used, it can be analysed that, in accordance with Nasution (2016), educators can guide and build children's personalities and make them individuals who not only have intelligence but also morality.

Follow-up on the Implementation of Religious and Moral Values

The follow-up after the learning process in implementing religious and moral values in the religious behaviour of early childhood education students at this RA, according to one of the teachers, is as follows:

"With the reinforcement of fixed values, reflecting on and discussing how to apply religious and moral values in daily life, monitoring children's behaviour and rewarding them when they successfully apply religious and moral values in their actions, involving parents in the learning process, and teachers also continuing to be good role models in the application of religious and moral values. (Interview, Wednesday, 24 April 2024, 09:30 WIB)

Regarding the follow-up to the implementation of religious and moral values at RA Fathul Ilmi Persis 74, the interviews presented above can be analysed to show that the statements are in line with Dewi's (2017) opinion that Children are educated at home to follow moral examples they have learned from their parents, school, and environment. The role of school is very important for the development of good habits in children. Therefore, RA Fathul Ilmi Persis 74 implements religious and moral values in a structured learning curriculum, where teachers or counsellors can provide guidance to children through evaluation and feedback, as well as working together with parents in the process of learning and strengthening religious and moral values in children. Strengthening religious and moral values in children's religious behaviour is essential because negative behaviour in the home environment, if not addressed at school, may persist in

adulthood. Therefore, a structured curriculum and learning process greatly assists teachers at RA Fathul Ilmi Persis 74 in teaching religious and moral values in children's religious behaviour, ensuring that the desired outcomes are achieved.

Strengthening children's understanding of religious and moral values in their religious behaviour so that they are reflected in their daily lives, teachers set an example by implementing and accustoming children to behaving well as expected. The implementation of religious and moral values in the religious behaviour of early childhood at RA Fathul Ilmi is carried out through appropriate and consistent interaction. Because young children can gradually understand and apply religious and moral values effectively in their daily lives. With appropriate and consistent approaches, teachers can help lay a strong foundation for the development of positive character and religious behaviour in young children.

Evaluation of Religious and Moral Values in Shaping the Religious Behaviour of Young Children

The evaluation of the implementation of religious and moral values in shaping the religious behaviour of early childhood involves a process of assessing the extent to which children have successfully understood and formed religious and moral values. By conducting a comprehensive evaluation, it can be ensured that the programme for teaching religious and moral values in the religious behaviour of early childhood has a positive and sustainable impact on children's development.

The evaluation at RA Fathul Ilmi was conducted through observation and monitoring, measuring the children, and providing feedback from teachers to parents. This involved establishing good relations and communication as well as cooperation between teachers and parents in guiding the children's behaviour so that they would develop good character.

The obstacles faced by teachers in implementing religious and moral values in the religious behaviour of early childhood students at RA Fathul Ilmi are as follows:

"The existence of very poor behavioural factors at home, which are carried over to school, and a lack of communication between teachers and parents regarding behavioural development, means that this habit must be instilled from an early age. (Interview, Wednesday, 24 April 2024, 09:30 WIB)

"In addition, improvements are needed to improve the implementation of religious and moral values in the religious behaviour of early childhood, in the teaching methods used with students, and in establishing intensive communication between teachers and parents through regular workshops or seminars held in collaboration between parents and teachers. (Interview, Wednesday, 24 April 2024, 9:30 AM WIB)

"In addition to the need for improvements, there are also activities that need to be developed at this RA, such as etiquette or moral behaviour of students towards their parents, teachers, and peers; enhancing regular Islamic education, including practices like wudhu and prayer; learning to give zakat and sadaqah through daily donation boxes; and visiting sick friends. Such discipline is crucial to instil in children, so they can become better individuals for their future. (Interview, Wednesday, 24 April 2024, 09:30 WIB)

Discipline is also the key to success in achieving desired goals. Discipline is the ability to regulate oneself, obey rules, and be consistent in carrying out certain tasks or behaviours in a regular and responsible manner. Discipline is also a very important quality that must be instilled in every individual, especially in children. Children should be trained to be disciplined in developing themselves in all aspects, disciplined in managing their time, managing their skills, and disciplined in carrying out their duties and responsibilities as Muslims. This is as stated by a teacher.

"Improving religious and moral values in children's discipline is achieved by making it a routine to say greetings, maintaining cleanliness and the environment, praying before and after activities, practising regular prayers, reciting short surahs, and reciting kalimah thoyibah in daily life. Additionally, introducing the Beautiful Names of Allah (Asma'ul Husna) and the Pillars of Faith (Rukun Iman) and Pillars of Islam (Rukun Islam) before entering the classroom." He also mentioned that religious and moral discipline in young children is based on the process of education and character development aimed at teaching ethical,

moral, and spiritual values to children from an early age. This includes teaching values such as honesty, kindness, respect for others, responsibility, and other religious values that form the foundation of their spiritual beliefs. (Interview, Wednesday, 24 April 2024, 09:30 WIB)

Due to the fact that many students at RA Fathul Ilmi Persis 74 still lack discipline, especially in daily routines such as disposing of trash in the proper place, drinking while standing when it should be done while sitting, always putting on shoes with the left foot first when it should be the right foot first, and greeting when entering the classroom. These rules must always be reminded of and demonstrated properly in front of the students.

This habit is instilled by teachers from the beginning to the end of the learning process. This aligns with the objectives of RA Fathul Ilmi Persis 74, which state that the cultivation of religious and moral values in religious behaviour aims to assist children in understanding and applying positive principles in their interactions with others and in their surroundings, as well as guiding them to behave appropriately in accordance with these religious and moral values. Thus, this discipline in religious and moral values enables children to engage in activities that help them develop good habits in accordance with the teachings of Islam.

In this case, according to Susanti & Yasin (2020), habit formation can help develop and nurture children's spiritual intelligence by discovering pure monotheistic values, noble spirituality, noble character, and fair ethics.

As in evaluating behavioural changes that occur in children as mentioned above, because of this religious and moral values habit-forming programme, RA Fathul Ilmi Persis 74 has a learning evaluation through observation (observation and assessment) as well as anecdotal notes and performance demonstrations. With the use of observation and anecdotal records, the evaluation of the implementation of religious and moral values in the religious behaviour of young children at RA Fathul Ilmi Persis 74 Majalaya has been greatly assisted in helping teachers observe the behavioural development of their students. Therefore, the teachers at this RA are greatly assisted by the activities aimed at instilling religious and moral values, which begin from the start of the learning process until the end of the learning activities.

Conclusion

The implementation plan for instilling religious and moral values in shaping the religious behaviour of young children at RA Fathul Ilmi Persis 74 was developed based on the established curriculum. It is aligned with the vision, mission, and objectives of RA Fathul Ilmi Persis 74, which are to foster faith and piety, instil polite behaviour that reflects noble character, and cultivate children with virtuous character for their future. These principles are incorporated into planning documents in the form of Weekly Lesson Plans (RPPM) and Daily Lesson Plans (RPPH), which have been developed by each teacher.

The implementation of religious and moral values in shaping the religious behaviour of early childhood at RA Fathul Ilmi Persis 74 has been successful, This achievement is not without the support and active involvement of parents in teaching and guiding students to internalise religious and moral values in their religious behaviour, such as children now being accustomed to greeting others when entering or leaving the classroom, starting their activities with the right side first, and so on. This achievement is also the result of the teachers' hard work in teaching and setting a good example for the children about proper behaviour in accordance with the teachings of the Quran and Sunnah in their daily activities.

The next stage is the evaluation stage, in which the children's progress is recorded in documents in the form of formative and summative notes (observation notes) and anecdotal notes made by each teacher at RA Fathul Ilmi. These records are very helpful for teachers to

monitor the progress of students who were previously influenced by a very poor home environment. Gradually, the children are leaving behind these bad habits, and their daily behaviour is changing to align with the personal characteristics of the students as expected.

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