

# **Implementation of Habituation Methods in Instilling Religious and Moral Values in Early Childhood at RA Al Fauzan Padang Sidempuan**

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## **Abstract**

This study aims to describe the implementation of habituation methods in instilling religious and moral values in early childhood at RA Al-Fauzan Padangsidimpuan. The research method used is a qualitative approach with data collection techniques through observation, interviews, and documentation. The results of the study showed that the habituation method was applied consistently through routine activities such as joint prayer, dhuha prayers, greetings, sharing, and maintaining cleanliness. This habituation is carried out in a fun and exemplary atmosphere from the teacher, so that children are able to internalize religious and moral values naturally. Children show positive development in terms of religious attitudes, manners, responsibility, and social concern. This study concludes that the habituation method is an effective approach in early childhood character education, and needs to be continuously developed through synergy between teachers, institutions, and parents.

**Keywords:** *Habituation Methods, Religious Values, Moral Values, Early Childhood*

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International Conference Global Islamic Education: Cultivating Tolerance and Interfaith Cooperation in A Multicultural (GIE), Theme: Strengthening Tolerance and Peace.  
<https://proceeding.pancabudi.ac.id/index.php/GIE>

## Introduction

Early Childhood Education is an important foundation in shaping children's character and personality as a whole. In the golden age (0–6 years old), children are in a very rapid stage of development, both physically, intellectually, social-emotionally, and spiritually. Therefore, education at an early age must be directed to instill basic life values, including religious and moral values as an important part of character formation.

In the context of Islamic education, religious and moral values are the main axis in the development of children's personalities. The cultivation of these values is not only aimed at creating ritually obedient individuals, but also forms noble morals that are reflected in daily behavior. Islam views that moral education must begin from an early age, as stated in the hadith of the Prophet Muhammad PBUH which encourages parents to educate their children in religious values from an early age. One of the effective methods in instilling religious and moral values in early childhood is the habituation method. This method emphasizes the continuous repetition of positive behaviors in daily life in order to become part of the child's habits. Through habituation, values such as honesty, responsibility, patience, good manners, and worship such as prayer, prayer, and reading the Qur'an can be instilled naturally and integrated with children's behavior.

RA (Raudhatul Athfal) as an Islamic-based formal early childhood education institution, has a strategic role in this process. Teachers at RA not only function as teachers, but also as guides, role models, and facilitators in the formation of children's character. At RA Al Fauzan Padang Sidimpuan, the formation of religious and moral values through habituation methods is one of the main approaches in daily learning activities. Various activities such as prayer before studying, the practice of congregational prayers, the habit of saying greetings, and mutual cooperation are carried out regularly to form the Islamic character of children.

Based on this phenomenon, it is important to conduct an in-depth study of how habituation methods are implemented concretely in early childhood education institutions, especially at RA Al Fauzan Padangsidimpuan. This study aims to describe and analyze the implementation of habituation methods in instilling religious and moral values in early childhood, including the strategies used, supporting and inhibiting factors, and the impact it has on children's character development.

With this research, it is hoped that it can make a theoretical and practical contribution to the development of value education strategies at the PAUD level, especially in the realm of Islamic education. The results of the research are also expected to be material for evaluation and reflection for teachers, institutional managers, and parents in optimizing habituation as the main method in shaping children's character from an early age.

## Theoretical Studies

Religious and moral values are fundamental aspects of early childhood education, because they form the basis of a child's personality and character. In an Islamic perspective, value education is not only interpreted as teaching about good and bad, but also as a process of cultivating noble morals that is integrated with aspects of spirituality and religion.

According to Al-Ghazali, morality is a habit of the soul that leads to good deeds without the need for long rational consideration. Religious values in Islamic education include faith in Allah SWT, true worship, and behavior in accordance with Islamic teachings such as honesty, patience, responsibility, compassion, and help.

In the context of early childhood education, these values need to be conveyed through an approach that is appropriate to the child's developmental stage, namely concrete, repetitive, and imitative. Therefore, the cultivation of religious and moral values requires methods that are not only informative, but also applicable in daily life.

The habituation method is one of the methods used in education to instill positive behaviors and attitudes through the continuous and consistent repetition of good activities. Habituation is done so that children get used to doing good things until they become part of their habits and personal character.

According to Hasbullah (2005), the habituation method is an educational process that directs students to undergo and repeat a positive action so that it becomes a habit in their lives. In early childhood learning, this method is particularly relevant because children are in an age phase that is very sensitive to character formation.

Examples of habituation in early childhood education include: reading prayers before and after activities, saying greetings when meeting, maintaining the cleanliness of the environment, helping friends and speaking politely.

With habituation, children not only know that a behavior is good, but also become accustomed to doing it reflexively. Good habits formed from an early age will shape children's morals and morals in a sustainable manner.

Habituation is one of the effective strategies in the process of internalizing values, which is the process of making external values part of an individual's personality. According to Kohlberg, moral development occurs in several stages and habituation can strengthen the transition process from values that are simply known (knowing), approved (agreeing), to lived (living).

According to Ki Hadjar Dewantara, character education (including religious and moral values) will only succeed if it is done through example, habituation, and a conducive atmosphere. So in the context of RA, teachers need to be a real model of the behavior they want to teach, and habituation activities must be carried out in a planned, consistent, and adjusted manner to the child's world.

Teachers have a central role in the implementation of habituation methods in PAUD institutions. The teacher not only acts as a director and reminder, but also as a primary role model for children to imitate. Children will find it easier to imitate the behavior exemplified by their teachers than just listen to advice.

In its implementation, teachers need to create a religious learning atmosphere, provide positive reinforcement whenever children show good behavior, and conduct periodic evaluations of the development of children's attitudes. Teachers must also establish good communication with parents so that habituation at school can be continued at home, so that the values instilled become stronger and more sustainable.

The habituation method is very relevant to the educational approach in Islam. The Prophet PBUH himself educated the companions through example and habituation, such as getting used to congregational prayers, reading prayers in various activities, and maintaining cleanliness. In the hadith it is mentioned: "Teach your children to pray when they are seven years old, and beat them if they do not do it when they are ten years old, and separate their beds." (HR. Abu Dawud)

This hadith shows that habituation is the main key in instilling religious values gradually and according to the child's developmental age. Islamic education views morality not only as taught, but as having to be lived in daily habits, both in the home and school environment. From the description above, it can be concluded that the habituation method is a strategic and effective approach in instilling religious and moral values in early childhood. Complex Islamic values can be understood and lived by children through repetitive activities that are fun, real, and age-appropriate. Consistent habituation, supported by the example of teachers and a conducive environment, will form a religious and moral character from the very beginning Early Age.

## Research Methods

The research used in this study is qualitative research that provides descriptive information in written or oral narratives about the people and behaviors observed. In this study, the author examines the phenomenon that occurs in RA Al Fauzan Padangsidempuan to obtain the truth of information based on the theoretical framework of the questions asked scientifically. The research approach used is a field-based descriptive approach in natural conditions taken from written or oral narratives and the behavior of the people observed consisting of school principals, teachers and students.

## Research Results and Suggestions

Research Ini Aims to describe how habituation methods are applied in instilling religious and moral values to early childhood at RA Al-Fauzan Padangsidempuan. This study uses a qualitative approach with a descriptive method. Data collection techniques were carried out through participatory observation, in-depth interviews with principals and teachers, and documentation of learning activities and daily habituation. Based on the results of observations, it is known that RA Al-Fauzan applies the habituation method consistently in various aspects of children's lives at school. Habituation is carried out in a structured and repetitive manner through daily, weekly activities, and certain religious moments. The goals Forming the character and behavior of children in accordance with Islamic values.

The forms of implementation of the habituation method at RA Al-Fauzan include:

1. Daily Habituation
  - a. Pray before and after activities: Children are accustomed to reciting prayers when entering and leaving class, before eating, and before returning from school.
  - b. Congregational dhuha prayer: Every morning, children are invited to perform the dhuha prayer in congregation guided by the teacher.
  - c. Saying hello and shaking hands: Every time they come and go home, children are accustomed to greeting and kissing the hands of teachers and parents.
  - d. Dispose of garbage in its place: Children are trained in discipline and responsibility for environmental cleanliness.
2. Weekly Habituation
  - a. Sharing activity on Friday: Children are invited to bring snacks or alms to give to friends or local residents.
  - b. Listening to the Prophet's story and moral story: The teacher reads Islamic stories that contain moral and religious messages, then invites the children to reflect on their contents.
3. Thematic and Incidental Habituation
  - a. Commemoration of Islamic holidays: Children are involved in the activities of the Prophet's Birthday, Isra Mi'raj, and sunnah fasting with an explanation of relevant values.
  - b. Social activities: Such as visiting a sick friend, or visiting a orphanage, to foster empathy and social concern.

From the results of interviews with teachers, it is known that this habituation method is carried out with a compassionate, exemplary, and positive reinforcement approach. Teachers become models who set direct examples, not just instruct or give advice. When the child shows good behavior, the teacher gives him a compliment, a hug, or a rating star.

In general, teachers observe that children who engage in this habituation routine show an increase in religious awareness, good manners, and responsible and caring behaviors towards others. For example, children begin to remember to say hello without being reminded, know when to pray, and get used to sharing with friends voluntarily.

The results of this study reinforce the view that the habituation method is one of the

most effective approaches in instilling religious and moral values in early childhood. Children in the golden age are in the period of basic character formation that will be carried to adulthood. Therefore, an educational pattern that emphasizes consistency, exemplarity, and hands-on experience is needed.

In the social learning theory put forward by Albert Bandura, children learn by imitating and imitating the behavior of adults they see every day. When teachers show patience, speak well, and perform worship earnestly, children will naturally imitate these behaviors. This is where the power of habituation methods lies—values are not only conveyed verbally, but are instilled through routine and repetition of positive actions.

Habituation also provides a deep emotional and spiritual experience for the child. Activities such as prayer, congregational prayer, and sharing not only introduce religious concepts, but also invite children to feel the benefits and happiness of good deeds. When children feel peaceful after prayer or happy after sharing, these values will be easier to embed permanently.

In addition, the success of the habituation method at RA Al-Fauzan is also inseparable from the active role of teachers. Teachers are not only supervisors, but also role models, facilitators, and spiritual guides. The example of teachers is the main instrument in shaping children's character. Teachers who are patient and consistent in applying habituation will foster children's confidence and create a religious and fun classroom climate.

In the context of Islamic education, the habituation method is a reflection of the tarbiyah method of the Prophet Muhammad SAW. This has proven successful in forming the early generation of Islam who have noble character and have a strong personality.

Thus, habituation that is carried out consciously and in a structured manner, as applied in RA Al-Fauzan, is not only an empty routine, but a very strong means of Islamic character education. Values such as honesty, responsibility, empathy, discipline, and love of God are instilled through repeated experiences that are integrated into the child's daily life.

## **Conclusion and Suggestions**

### **Conclusion**

Based on the results of research conducted at RA Al-Fauzan Padangsidempuan, it can be concluded that habituation methods have a very significant role in the process of instilling religious and moral values in early childhood. Habituation that is carried out consistently through daily activities such as joint prayer, dhuha prayer, greetings, sharing, and maintaining cleanliness, has become part of the school culture that supports the formation of children's character.

This habit not only provides the repetition of good behavior, but also forms the child's awareness to spontaneously take positive actions. Children begin to get used to showing religious behavior such as praying, speaking politely, being honest, and caring for others. Teachers play an important role in directing, guiding, and setting real examples that children imitate.

In addition, a supportive school atmosphere and good cooperation between teachers and parents are also supporting factors for the success of habituating religious and moral values. A gentle, non-coercive, but consistent and fun approach makes the habituation method very effective in instilling Islamic values in early childhood.

### **Suggestion**

Based on the findings in this study, the authors suggest that the Habituation continues to be used as the main approach in instilling religious and moral values in early childhood. Teachers as a central figure in the process of children's education should always increase consistency and creativity in guiding positive habits, both in spiritual aspects such as prayer

and worship, as well as in social attitudes such as honesty, caring, and responsibility. In addition to being facilitators, teachers are also expected to be able to appear as real moral examples in front of children.

The RA Al-Fauzan institution is also advised to continue to create a school environment that supports the effective implementation of habituation. This can be done through strengthening structured religious and moral programs, as well as by involving parents in the process of children's character education. Close collaboration between school and home will further strengthen the habituation that children make in their daily lives, so that religious values are not only embedded in school, but also become part of children's lives at home.

In addition, the government and early childhood education policy makers are also expected to pay more attention to curriculum development and teacher training that focuses on habituating moral and religious values, because this method has been proven to be able to grow children's character more naturally and deeply.

With the right habits, consistency, and exemplary habits, children will grow up to be not only intellectually intelligent, but also spiritually and morally mature—an important foundation for shaping future generations of noble character.

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