

## Implementation of Islamic Religious Education Habituation Pattern for Early Childhood in the Family Environment: A Case Study of Darmawanita Kalianda Kindergarten

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### ABSTRACT

The application of religious moral values is closely related to a child's character, attitude in politeness, willingness to implement religious teachings in everyday life. The pattern of habituation of Islamic religious education for early childhood in a good family has an impact on later being able to maintain their faith to act according to religious teachings and morality. This study uses a qualitative descriptive method with the sample in this study being children of DARMAWANITA Kindergarten, Kalianda, South Lampung. The results of this study are the habituation of Islamic religious education for early childhood through the Pancasila student profile dimension of Faith and piety to God Almighty, and noble character in intracurricular activities implemented through five models, namely habituation, role model, student discipline development, participatory learning, and school activity programs.

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## Introduction

Early childhood characters are characterized by high curiosity, activity, energetic, spontaneous, and tend to be egocentric. They also have a strong imagination, are easily distracted, and enjoy learning through play and direct experience. Children's character at school is inseparable from the influence or parenting style of each family. Character formation begins with the influence of the family, followed by the school and the community of the play environment. Family is the main factor in character formation in early childhood. Before children get education from the school environment, especially children get education from their parents, especially mothers. The way parents treat children is very influential in the formation of children's character and then the character can be seen from the child's behavior (Trimuliana et al., 2019). Children's Education in the Family is a process of educating and guiding children from early childhood, which aims to form character, values and skills needed by children to grow and develop into responsible, noble and useful individuals for society (Pranoto et al., 2021). The importance of Children's Education in the family because it is: Early Foundation, Character Formation, Readiness to face Life, religious and moral foundations, Quality of future generations.

In negative phenomena, we often see them in daily life, such as through print and electronic media, it is found that early childhood cases have begun to imitate hate speech, speak less politely, like to imitate scenes of violence, and even imitate adult behavior that children should not have done (Kurniati et al., 2023). This condition is certainly quite reasonable, considering that in this phase, children aged 0-6 according to experts are in the imitation phase. So, whatever events occur around the child's environment very quickly are absorbed and imitated to be made into a habit. If the phenomena that children see tend to be negative, then the tendency for deviant behavior will be more prominent in children (Kurniati et al., 2023). This condition certainly should not happen in early childhood, considering that the world of children should be a world full of fun for self-development, which most of the time should be filled with learning through various types of games in the surrounding environment. In general, the cause of all this is because parents do not focus on getting used to religion and norms to their children. Parents' busyness in making a living means that there is a lack of parental control in guiding morals and morals in children. In addition, parents who do not pay attention to proper association can affect children's behavior and attitudes which will certainly have a bad effect on the child's future in the future.

For example, at Dharmawanita Kindergarten Kalianda, South Lampung, there are children who have bad attitudes, such as bullying friends, fighting with their friends, and being brave to teachers and parents. Problems like this make researchers find out the cause of these behaviors, because attitudes and actions carried out in the school environment are likely to be carried out in the home environment. Or in the community (playmates). Concerning educational problems and the advancement of education and technology (IPTEK) that have positive and negative impacts on their users (Kurniati et al., 2023). The advancement of science and technology brings benefits to its users, which has provided convenience, comfort, and enjoyment for humans so that they can enjoy it without taking a long time. Not only looking at the positive aspects, science and technology have a negative impact. The negative impact is a crisis in various lives such as children playing cellphones more often than reading the Qur'an (Fu'adi, 2025).

Education in Islamic religious teachings has explained that three practices that will not be rewarded, one of which is the prayer of righteous children who will pray for their parents (Ririn Dwi Wiresti et al., 2025). Religious education from an early age is needed because of the cultivation of aqidah as the basis for walking in daily life. There are many aspects of child development that must make adjustments to the environment that is already technology-based. For example, related to children's toys, children's relationships with parents, and the surrounding environment. In situations like this, the role of parents is quite significant as a bastion of regulation of what is allowed to affect children's development and what is not (Alia & Irwansyah, 2018). The habituation of Islamic religious education for early childhood is an effort to instill religious values from an early age through examples, stories, and daily activities. The goal is to form a noble character and morals in children, as well as provide a strong foundation in religion. Some ways of habituating Islamic religious education for early childhood: introduction to the basics of religion, habituation of worship, habituation of morals.

Based on the above problems, the researcher will examine this study which focuses on the habituation pattern of early childhood Islamic religious education in families in Kalianda District, especially in Dharmawanita Kalianda Kindergarten, South Lampung. So that later they will be able to maintain their faith to act according to their religious teachings and morality. The importance of this research is expected to provide guidance or understanding of early childhood Islamic religious education habituation to students and parents on how to overcome this behavior.

### **The Theory/Literature Habituation Pattern**

Habituation patterns are ways that are carried out in a planned, repeated, consistent, and sustainable manner to shape a behavior into a habit in children. At an early age, habituation is an important approach because children learn through direct experience, repetition, and imitation of the behavior of adults around them. Habituation that is done consistently can help instill religious

behavior and shape children's character from an early age (Trimuliana et al., 2019). In Islamic Religious Education, the habituation pattern is applied through simple activities that are close to children's lives, such as saying greetings, praying before and after doing activities, being grateful, carrying out worship, speaking polite words, respecting parents, sharing, and maintaining cleanliness. This process needs to be supported by example, mentoring, repetition, and reinforcement so that religious values are not only understood as knowledge, but also manifested in daily behavior. Habituation of religious activities that are carried out regularly can increase discipline and shape children's religious character (Asih & Sunarso, 2020).

In this study, the habituation pattern is interpreted as a way that parents apply repeatedly and consistently in instilling the values of Islamic Religious Education to early childhood children attending Dharma Kalianda Kindergarten. This pattern can be seen through the form of habituated religious activities, parental examples, frequency of implementation, giving direction and reinforcement, and consistency of habituation between the family environment and the school. Parental involvement in this habituation is important because family parenting patterns affect the development of social attitudes and early childhood character (Rahimah & Koto, 2022)

### **Islamic Religious Education For Early Childhood**

Islamic Religious Education for early childhood is a process of instilling Islamic values that include faith, worship, and morals from the early stages of child development. This education aims for children to begin to know Allah SWT., understand Islamic teachings simply, and get used to showing behavior in accordance with religious values. The cultivation of religious values from an early age is important because early childhood is a period of basic formation of personality, character, and habits that will affect children's development at the next stage. Children's religious behavior can develop through religious experiences that are carried out regularly and in accordance with their level of development (Trimuliana et al., 2019). Islamic religious education in early childhood is not directed at mastering religious materials that are abstract and complex. The material needs to be delivered in a concrete, simple, fun manner, and related to children's daily lives. Faith education can be done through the recognition of Allah SWT. as the creator, the recognition of His creation, and the habit of expressing gratitude. Worship education can be applied through the habit of reading prayers, saying greetings, getting to know prayer movements, listening to the azan, and reading short surahs. Moral education includes the habit of speaking honestly, being polite, respecting parents and teachers, sharing, helping, maintaining cleanliness, and loving others.

The implementation of Islamic Religious Education for early childhood can be carried out through the methods of example, habituation, advice, stories, play, awarding, and mentoring. Example is an important method because children have a tendency to imitate the behavior of adults around them. Habituation is carried out by repeating religious behavior consistently until it becomes part of the child's life. Meanwhile, stories and play activities can help children understand religious values through experiences that are in accordance with the world of their development. Instilling religious and moral values integrated with daily activities can support the formation of religious behavior and noble morals in children (Kurniawati & Nafisah, 2022). The family is the first and main educational environment for the implementation of Islamic Religious Education in early childhood. Before obtaining education at school, children first receive educational experiences from their parents and family members. The way parents speak, worship, treat others, solve problems, and apply rules will be observed and imitated by children. Therefore, the role of parents not only provides explanations about religious teachings, but also provides real examples in daily life. Parenting patterns and parental involvement have an influence on the development of social attitudes and character in early childhood (Rahimah & Koto, 2022).

The development of technology is also a challenge in the implementation of Islamic Religious Education in the family environment. The use of digital devices without assistance can reduce children's interaction with parents and open up the possibility of children imitating

behaviors that are not in accordance with religious values. Therefore, parents need to manage the time to use digital devices, choose appropriate content, and still provide time for worship activities and family interactions. Parental assistance in the use of technology is needed so that children can benefit from digital media without neglecting their religious, moral, and social development (Alia & Irwansyah, 2018). Islamic religious education in the family environment needs to be strengthened through cooperation with educational institutions. Harmony between habituation at home and at school will provide a consistent educational experience to children. The habits of saying greetings, praying, being polite, sharing, obeying rules, and maintaining cleanliness taught at home need to be continued in learning activities at school. Similarly, the good habits taught by teachers at school need to be supported by parents at home. Such cooperation helps children understand that religious values should be applied in a variety of environments, not just when they are at school.

In this study, Islamic Religious Education for early childhood is interpreted as an effort by parents in introducing, instilling, and habituating the values of faith, worship, and morals to children attending Dharmawanita Kalianda Kindergarten. Its application can be observed through the habit of saying greetings, praying before and after activities, being grateful, carrying out worship, respecting parents and teachers, sharing with friends, maintaining cleanliness, and showing good behavior. This education is expected to form children who are faithful, pious, disciplined, caring, responsible, and have noble character.

### **Family Environment**

The family environment is the first and main educational environment that children encounter from birth. Before getting to know the school environment and society, children first interact with their parents and family members. Through these interactions, children gain affection, protection, attention, rules, habits, and values that are the basis for their personality development. Therefore, the family environment has a strong influence on the development of religion, morals, social, emotional, language, and behavior in early childhood. The parenting patterns applied in the family also have implications for the development of children's social attitudes (Rahimah & Koto, 2022). The family environment does not only refer to physical residence, but also includes social relationships, emotional atmospheres, communication patterns, examples, and habits that take place in the family. A good family environment is characterized by harmonious relationships, open communication, attention to children's needs, clear implementation of rules, and positive examples. A safe and loving family atmosphere can help children grow up with confidence and be able to interact well with others. On the other hand, a family environment that is less harmonious, inconsistent, and less supportive can affect children's emotional and behavioral development.

Parents have a position as the main educators in the family environment. The education provided by parents does not always take place in the form of formal learning activities, but can occur through daily interactions and activities. The way parents speak, worship, work, treat family members, solve problems, and apply rules will be observed and imitated by children. Early childhood has a tendency to learn through imitation so that parental examples are an important element in shaping their behavior. Parental support and control in family interactions are related to the development of children's independence and behavior (Zhang, 2020). In the context of Islamic Religious Education, the family environment serves as the first place to introduce the values of faith, worship, and morals to children. The introduction of the value of faith can be done by inviting children to know Allah Swt. as the creator, paying attention to His creation, and expressing gratitude for the blessings received. The habit of worship can be done through the activity of saying greetings, reading prayers, performing prayers, listening to the azan, and reading short verses of the Qur'an. Meanwhile, moral education can be realized through the habit of speaking honestly, being polite, respecting parents, loving family members, sharing, helping, being patient, and maintaining cleanliness.

The cultivation of religious values in the family environment needs to be done repeatedly, consistently, and in accordance with the stage of child development. It is not enough for children

to be given explanations about good and bad behaviors, but also to see examples, get assistance, and be given the opportunity to practice them. When parents get children used to praying before meals, saying greetings when entering the house, tidying up toys, apologizing, and helping family members, children learn to connect religious values with real life. Children's religious behavior can develop through religious experiences and habits that are carried out regularly in daily life (Trimuliana et al., 2019). The success of religious education in the family environment is greatly influenced by the consistency of parents. Rules and habits that are applied irregularly can cause children to have difficulty understanding the expected behavior. For example, children will experience confusion when asked to speak politely, but in everyday life they often hear their family members use harsh words. Similarly, the command to worship will be less effective if it is not accompanied by example. Therefore, the conformity between parental advice, rules, and behavior is an important part of forming a child's religious habits.

Involvement in children's education is not only the responsibility of the mother, but also requires the role of the father and other family members. Fathers can be involved through worship assistance, play activities, giving advice, enforcing rules, and setting examples of good behavior. Father's involvement can also provide emotional support and enrich children's social experiences. Research (Nafisah et al., 2023) shows that father's involvement is related to early childhood behavior. Thus, cooperation between fathers and mothers is needed so that children obtain harmonious patterns of education, direction, and example. The development of technology is one of the challenges for the family environment in educating early childhood. Digital devices can provide benefits as a medium of entertainment and learning, but their use without supervision has the potential to reduce children's interaction with parents. Children can also imitate language, actions, and behaviors that are not in accordance with religious values from the content they see. Therefore, parents need to set a time limit, choose appropriate content, accompany children when using digital devices, and provide alternative activities that support their religious and social development. Parental assistance is needed so that the use of technology provides benefits and does not hinder children's development (Alia & Irwansyah, 2018).

The family environment is also related to the school environment because both are the main places where early childhood education takes place. The values and habits taught at home need to be strengthened at school. On the other hand, the habituation carried out by teachers at school needs to be continued by parents at home. This harmony can be seen in the habit of praying, saying greetings, respecting others, maintaining cleanliness, sharing, obeying rules, and resolving conflicts peacefully. Cooperation between parents and teachers can help determine children's development as well as determine habits that need to be strengthened.

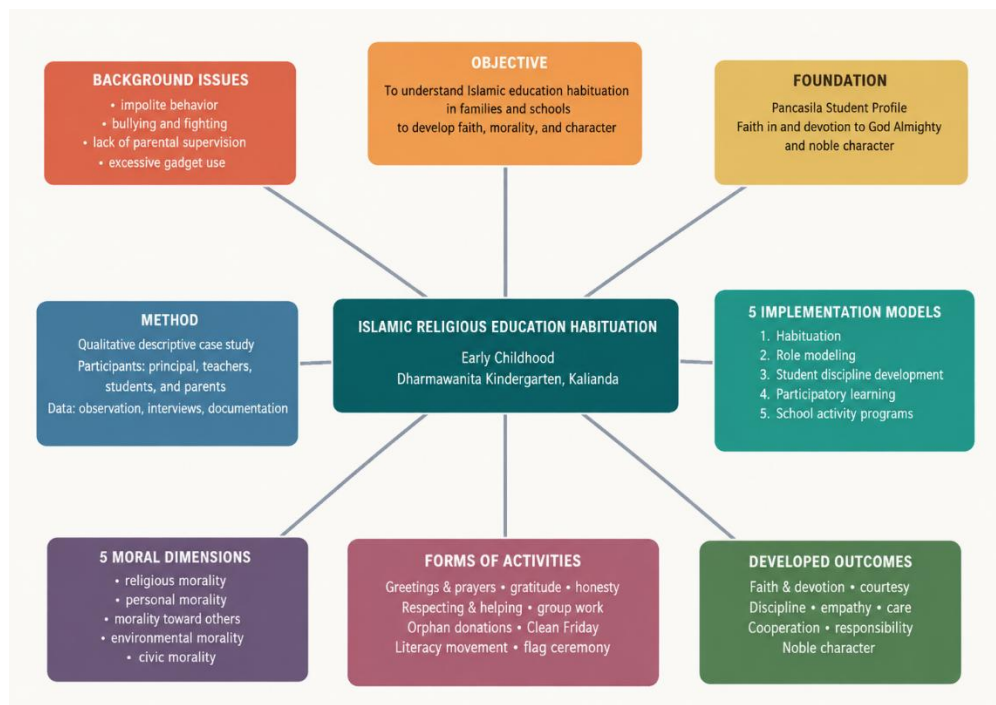
## Method

Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus dan jenis penelitian deskriptif (Moleong, 2010). Melalui studi kasus, peneliti berusaha mengungkap, mempelajari, dan memahami secara mendalam pola pembiasaan pendidikan agama Islam bagi anak usia dini dalam keluarga, khususnya pada peserta didik TK Dharma Wanita Kalianda, Lampung Selatan. Subjek penelitian dipilih secara purposif, meliputi kepala sekolah, guru kelas, peserta didik, dan orang tua peserta didik. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi selama proses penelitian. Analisis data dilakukan secara interaktif melalui tiga tahapan, yaitu reduksi data, penyajian data, dan penarikan kesimpulan atau verifikasi (Miles, M. B., Huberman, A. M., & Saldaña, n.d.). Pada tahap reduksi, peneliti menyeleksi, memusatkan, dan mengelompokkan data berdasarkan tema pola pembiasaan pendidikan agama Islam. Data tersebut kemudian disajikan dalam bentuk uraian deskriptif agar hubungan antartemuan dapat dipahami secara sistematis. Selanjutnya, peneliti menarik kesimpulan berdasarkan pola, persamaan, dan perbedaan yang ditemukan serta melakukan verifikasi secara berulang dengan data lapangan. Keabsahan data diuji melalui triangulasi sumber dan triangulasi teknik. Triangulasi sumber dilakukan dengan membandingkan informasi dari kepala sekolah, guru kelas, peserta didik, dan orang tua, sedangkan

triangulasi teknik dilakukan dengan membandingkan data hasil wawancara, observasi, dan dokumentasi. Peneliti juga melakukan pengecekan kembali kepada informan (*member checking*) untuk memastikan bahwa data dan interpretasi peneliti telah sesuai dengan pengalaman serta informasi yang disampaikan oleh informan.

## Result

Based on the results of the research, the application of Islamic Religious Education habituation in early childhood at Dharmawanita Kalianda Kindergarten is an integrated process that involves families and schools in forming the faith, piety, and noble morals of students. The following concept map illustrates the relationship between the background of the problem, the goals and methods of research, the foundation of the Pancasila Student Profile, five models of habituation, forms of activities, and character results formed in children. Through habituation, example, discipline coaching, participatory learning, and school activity programs, religious values are internalized in daily behavior so that they develop into attitudes of manners, discipline, honesty, caring, responsibility, and noble character. The following is a concept map of the research results:



**Figure 1.1 Research Results of Islamic Religious Education Habituation**

The results of the study show that the habituation of Islamic Religious Education in early childhood is applied through concrete introduction of behaviors that can and cannot be done in daily life. As shown in the picture, students are directed to habituate peaceful behavior, live in harmony, speak softly, share with friends, maintain cleanliness, be patient, care, and love each other. At the same time, children are guided to avoid fighting, fighting, speaking rudely, grabbing friends' property, littering, being irritable, and hating others. These findings show that the cultivation of religious values is not only conveyed as knowledge, but is realized through habituation of behavior that is simple, concrete, and close to children's experiences so that it helps form religious character and noble morals from an early age.



Figure 1.2 Rules in schools

Based on the results of the assessment of 20 students, the level of achievement of Islamic Religious Education habituation showed mixed results. The indicators with the highest percentage were sharing and good character, each of 80%. Furthermore, the ability to appreciate friends and teachers as well as the attitude of obedience and obedience to parents and teachers reached 70% each. The habit of praying before and after studying reached 65%, while the habit of saying greetings reached 60%. The attitude of gratitude obtained the lowest percentage, which was 50%. These results show that habituation in social and moral aspects has developed quite well, while the habit of saying greetings, praying, and especially the attitude of gratitude still needs to be strengthened through example, consistent repetition, and cooperation between teachers and parents.

**Table 1.1 Assessment Indicators for the Implementation of Islamic Religious Education Habits in Dharmawanita Kindergarten**

| Assessment Indicators                              | Number of Students | %   |
|----------------------------------------------------|--------------------|-----|
| Say hello                                          | 20                 | 60% |
| Pray before and after studying                     | 20                 | 65% |
| Attitude of gratitude                              | 20                 | 50% |
| Appreciate friends and teachers                    | 20                 | 70% |
| Nature of sharing                                  | 20                 | 80% |
| Obedient and obedient attitude to ortu and teacher | 20                 | 70% |
| Good Morals                                        | 20                 | 80% |

## Discussion

Based on the results of research on the habituation of early childhood Islamic religious education in the profile of Pancasila students with the dimensions of faith, piety, to God Almighty and Noble Character of students at Dharma Wanita Kalianda Kindergarten, South Lampung. It was concluded that the five elements of the dimension of faith, fear of God Almighty, and noble morals, namely religious morals, personal morals, morals to humans, morals to nature, and state morals have been implemented in intracurricular activities. The habituation that is carried out in implementing the Pancasila Student Profile in group B students of Dharmawanita Kalianda

Kindergarten in South Lampung is through the habit of saying greetings, the habit of praying before and after learning activities, the habit of eating and expressing gratitude, the habit of listening to the adhan and reading prayers after the adhan, the habit of respecting differences and similarities with others, the habit of being honest and brave in conveying the truth, the habit of giving appreciation, the habit of empathizing/caring for others, the habit of eating healthy food from home, and the habit of maintaining and caring for the environment. These findings are in line with the findings of research (Betawi, 2018) and (Narvaez et al., 2019), that children are accustomed to praying before and after doing something and also respecting others.

Implementation of the Pancasila Student Profile of the Dimension of Faith, Fear of God Almighty applies the key elements of religious morality, personal morality, morality to humans, and morality to nature, namely: The habit of saying greetings. The habit of saying greetings is an attitude to maintain good manners. The habit of saying greetings in Islam is also highly recommended. These findings are in line with the findings of research (Coskun & Kara, 2019) and (Amu, 2021), that the habit of greeting can train children to have polite and good behavior. According to (Amu, 2021) one of the ways to get used to Islamic religious education for early childhood is by praying to eat and saying gratitude. The habit of eating prayer and expressing gratitude to food is applied to group B students.

According to (Kotaman & Balci, 2017), one of the ways of accustoming Islamic religious education for early childhood is to respect differences by not discriminating against friends by gender. This habituation accustomed students to accept differences so that the classroom environment is more harmonious. In line with the findings of the study (Bildiren, 2017), the habit of respecting differences makes children not discriminate against friends and can make children think critically. According to research (Mouratidou et al., 2022), giving appreciation aims to make students more enthusiastic in learning activities. In addition, giving appreciation is also so that learning in the classroom is more challenging the same as (Nagy et al., 2022), the habit of giving appreciation can foster confidence in children. According to (Baron et al., 2023) one way to apply the habit of Islamic religious education is to get used to empathizing with friends or other people in intracurricular activities carried out by students by helping and visiting friends when they are sick with the aim of fostering their caring attitude towards others. This is in line with research (Palomino & Brudvig, 2021), the habit of empathy makes children grow into individuals who care and are sensitive to the surrounding environment.

The implementation of Islamic religious education habituation at Dharma Kindergarten, Kalianda, South Lampung is by implementing the Pancasila Student Profile, which is the classroom teacher gives examples/examples to students through the habit of prayer, being honest and brave in conveying the truth, and respecting opinions. The results of this research are in line with the results of the research (Alabdulhadi, 2024), educators provide good examples for their students with the intention of fostering good character. Furthermore, with the implementation of early childhood Islamic religious education habits in the Pancasila Student Profile, namely: Discipline in maintaining good manners (behavior and words). In line with research (Alshahwan, 2018) and (Alenezi & Al-Shara, 2021) the habit of discipline of manners can make children respect others and have good relationships with others. Such as seating arrangements. Coaching student discipline regarding seating arrangements so that the learning environment becomes more effective, fun, and comfortable. Student seating arrangements will facilitate interaction between students and students, as well as teachers with students. This is in line with the findings of research (Ayubi & Widayati, 2020) and (Mardewi et al., 2024), that the implementation of daily picketing in children can train independence, responsibility, and caring.

Furthermore, group learning activities, so that students can interact with other students and work together to solve problems. The findings of this study are similar to the findings of research (Ayubi & Widayati, 2020) and (Mardewi et al., 2024) that group learning develops students' attitudes to respect each other's differences of opinion. Then the Application of Early Childhood

Education Habituation in Dharmawanita Kindergarten, namely with the Orphan Compensation Program is taught to care for fellow human beings. The findings of this study are the same as the findings of research (Yildirim & Cakmak, 2017) and (Yildirim & Cakmak, 2017), the Orphan Compensation Program is intended to teach children to share and empathize with the surrounding environment. Then the activities that are applied at Dharmawanita Kindergarten, namely Clean Friday, are carried out on certain Fridays alternating with healthy Fridays. Clean Friday activities can be in the form of cleaning the classroom such as sweeping, tidying the table, cleaning the glass, cleaning the classroom yard, and watering the plants in front of the class. Similar to research (Abuhassna et al., 2020) that clean Friday activities are carried out by students by cleaning the classroom, starting from sweeping the floor and tidying up the table.

Then there is the Literacy Movement, which is carried out in groups in the morning before carrying out learning activities. The implementation of the literacy movement will accustom students to reading and understanding the stories that will be presented in front of the class. In line with research (Asih & Sunarso, 2020) the literacy movement is a mandatory program that must be implemented in every classroom.

## Conclusion

Based on the results of the research on the habituation of early childhood Islamic religious education in the profile of Pancasila students of the dimension of Fear of God Almighty, and Noble Character of group B students of Darmawanita Kalianda Kindergarten Kalianda South Lampung, it was concluded that the five elements of the dimensions of Faith, Fear of God Almighty, and noble character, namely religious morals, personal morals, morals to humans, morals to nature, and state morals have been implemented in intracurricular activities. There are various models in implementing Pancasila student profiles in intracurricular activities, namely habituation, example, student discipline coaching, participatory learning, and school activity programs. Religious morality can be proven through the habits of saying greetings, praying before and after learning, praying after listening to the adhan, and praying before eating and expressing gratitude. Habit of being honest and courageous in conveying the truth, and discipline in behavior, attitude, and way of dressing. Students who help each other if their friends have difficulties, respect differences of opinion, do not discriminate against friends, cooperate with each other, empathize with others or others, and classroom teachers who give and appreciate appreciation. The habit of collecting dry waste as ecobric, and planting trees. Listening to the teacher's explanation in delivering learning materials and vice versa, the teacher provides good explanations/services to students, students do assignments, and students participate in Flag Ceremony activities.

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