

Efforts to Form Early Childhood Character through Habituation Religious and Moral Values

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Abstract. Early Childhood Character (AUD) must be formed from the start. Because, character will make AUD's intellect and affection develop properly. Therefore, this study aims to discuss how the pattern of AUD character formation is through the habituation of religious and moral values. This research is a qualitative type. The qualitative method allows the writer to identify and explain efforts to build the AUD character in a comprehensive manner. This research uses literature study. The literature used is in the form of journals and books to gather information and data regarding research objects and subjects. The result of this research is the formation of AUD's character through religious values by introducing the basics of faith, worship, attitudes and commendable behavior. Meanwhile, moral values depart from the environment in which AUD grows, starting from the family, school and community environment.

Keywords: Early Childhood, Moral Values, Duha Prayer

1 Introduction

Excellent human resources are the most valuable asset for every country. Indonesia, which has the 3rd largest population in the world, has enormous human resource potential. If empowered as well as possible, it can improve the welfare of the Indonesian people. One of the Government's efforts in empowering human resources is managing the education sector to be more professional. The most basic education sector in the formation of personal human resources (HR) in Indonesia, is through the Early Childhood Education (PAUD) program. PAUD is very necessary as a means of fulfilling children's rights as stated in Law Number 20 of 2003 concerning the National Education System article 1, point 14: "PAUD is a coaching effort aimed at children from birth to the age of six, which is carried out through the provision of educational stimuli. to assist physical and spiritual growth and development so that children are ready to enter further education [1].

PAUD as education that is held before the level of basic education, has a target group of children aged 0-6 years which is often referred to as the golden period in its development. In addition, at this age children are still very vulnerable which, if handled improperly, will actually harm the child himself. Therefore, PAUD implementation must pay attention to and be in accordance with the stages of child development. The PAUD program does not intend to start with what should be obtained at the basic education level, but rather to provide appropriate

educational facilities for children, so that at the time when the child is ready, both physically, mentally and socially/emotionally in order to enter further education carry on [2].

Several studies regarding the development of AUD have been carried out, including: first, Mulianah Khairani's research. He said that AUD has a spontaneous attitude, both in carrying out activities and when interacting with other people. Children cannot distinguish whether the behavior shown is acceptable to others or unacceptable, if adults (such as: parents, teachers) do not convey or tell children directly about the behaviors expected of society, set an example for children about good attitudes, and accustom children to be kind in everyday life wherever the child is. However, what is taken into consideration in forming a child's attitude so that he becomes a good individual is that early childhood does not know many things about how to behave that is acceptable to society. Therefore, the role of education is needed to help instill character in children from an early age through character education [3].

Second, research by Eka Septi, et al. The results of their research show that character education for AUD is intended to instill good values so that they can become habits when they become adults or at the next level of education. According to psychologists, early childhood is the right time to do education. Because, at this time the child is in a process of extraordinary growth and development. Children do not yet have many negative influences from the outside or their environment so that parents and educators will find it much easier to direct and guide their children, especially in instilling character education values [4]. The aspect that needs to be considered in the development of AUD is character. Character is very important, because it will determine the attitude and behavior of the AUD when they grow up. In Amini's research, character building must be done in children from an early age. Character development in children takes a long time. It takes the right strategy and patience from early childhood educators. Educators as models for children must also be able to set a good example for children [5].

Education is the most important investment parents make for their child's future. Since birth into the world, children have a lot of potential and hope to succeed in the future. Education is the bridge that connects children with their future. The importance of early education in children has become an international concern. At the 2000 World Education Forum meeting in Dakar, Senegal, six agreements were produced as a framework for action on education for all, one of which stated "expanding and improving the overall care and education of AUD, especially for children who are very vulnerable and disadvantaged [6]. One way that can be done in developing the character of early childhood AUD is by providing reinforcement. Strengthening is done by habituation, namely the planting of morals and religion. According to Piaget, instilling moral and religious values, children are able to think with two very different processes about morality depending on the maturity of their development. Piaget also said that a human being in life will experience a range of moral development, namely: a) the heteronomous stage, namely the child's way of thinking where objective justice rules mean that humans cannot change and cannot be eliminated, b) the autonomous stage, namely the child begins to realize that freedom not to fully accept the rules as coming from outside himself [7].

According to Ahmad Nawawi (via Mulianah), moral values education is a conscious effort carried out by humans (adults) that is planned to provide opportunities for students (children, future generations) to instill divinity, aesthetic and ethical values, good values and bad, right and wrong, regarding actions, attitudes and obligations; noble character, noble character in order to reach maturity and be responsible [8]. Kirschenbaum (via Kusumastuti) explains that instilling morals in children can be done through target values, literature or true stories, stories, audio-visually, hopes, explanations of advice and morals, quotes, praise and appreciation, negative influences, gifts, rules, conditions, results or consequences, promises,

ceremonies, monthly primary, library selection and important matters, accountability assignments, school service plans, assistance and guidance, community services, history, symbols, mottos, posters, clarifying children's questions, teaching empathy, teach ethics, participate in extracurricular activities, and maintain self-esteem [9].

The inculcation of religious values is also important for AUD. According to Syaodih stated that the development of moral and religious values in early childhood includes: the child is imitation, that is, starting to imitate the attitudes, perspectives and behavior of other people, the child is internalizing, that is, the child has started to get along with his social environment and begins to be influenced with the circumstances in that environment, children are introverted and extroverted, namely the reactions shown by children based on experience. Improving children's spiritual potential through experience so that it becomes a habit, both inside and outside of school. As for the inculcation of moral and religious values given by the teacher in the classroom, namely by telling stories, demonstrations, giving assignments, field trips, habituation and conversations. Moral and religious values play an important role in shaping the behavior of AUD, so that children are able to interact and behave according to their growth and development [10].

2 Theory and Method

This study applies a qualitative approach using descriptive methods. According to Sugiyono, descriptive research is research conducted to examine independent variables, and does not compare with other variables. The descriptive method is used to clearly describe efforts to build character through moral and religious values for AUD. Meanwhile, data collection was carried out through literature studies and literature searches related to the history, development and design of learning models. This research literature study serves to determine the author's research position among previous relevant studies.

3 Result and Discussion

3.1 Religious Values

In today's rapidly changing society, value education for early childhood is very important. This is due to the fact that in this era of globalization children will be faced with many choices about values that they might consider good. Because this value is relative, every society has a different perspective on the values it adheres to, there is no standard standard that patents a truth, beauty, and so on about a value or attitude. The values adopted by each nation will be different from other nations. As in Indonesia, it is Eastern culture that he adheres to. Of course the perception of a value will be different from Western culture. Exchange and erosion of the values of a society today will likely occur openly. Values that are considered good by a community group are not impossible to be replaced by new values that are not necessarily compatible with the culture of society. Values for a person are not static but always change, everyone will always think something is good according to their views on at that time. Therefore, one's value system can be fostered and directed.

If someone considers religious values to be above all else, then other values will depend on those religious values. Thus a person's attitude is very dependent on the value system that is considered the most correct, and then that attitude will control the person's behavior. Religion

instilled in children since childhood will be part of the elements of their personality [11]. Religion will be the controller in dealing with all desires and impulses that arise.

Religious beliefs that are part of the personality will automatically regulate a person's attitude and behavior from within [12]. He does not want to take or misuse something, not because he is afraid of the possibility of being found out and punished by society, but he is afraid of anger and losing the pleasure of Allah. "Religion" comes from Sanskrit, "gam" means to go; then after getting the prefix and the ending "a" it becomes "religion", meaning it becomes a road. Gam in Sanskrit has the same meaning as to go (English), gehen (Germany), and gaan (Dutch) which also means "to go". According to Bahrun Ranguti, religion comes from the word "a-gama" [13]. The meaning of the long "a" is the way or the way; while "gama" comes from the Indo-German word "gam" which means the same as the English word to go, which is to walk or go. So religion means ways of walking or ways to reach God's pleasure [14].

Thus, religion is formulated as a path that must be followed so that people reach a holy and noble goal. Another opinion also says that religion comes from Sanskrit, namely "a" which means not, and "gam" means to go, change, or move. Therefore it can be interpreted that religion (meaning its teachings) is something that does not change, or something that is eternal. Still related to the notion of religion, there is also an opinion that religion comes from the word "a" which means not, and "gama" which means chaos.

So religion means something that is not chaotic.¹⁵ Based on some of the opinions above, it can be concluded that religion is [16]:

- a. The path that must be followed so that people get to their destination.
- b. Ways of walking or ways to get to a destination that is pleasing to God.
- c. Something that doesn't mess up (a guide that doesn't mess up humans or something that keeps life in order).

In general, the purpose of developing religious values in children is to lay the foundations of faith with a pattern of piety to Him and the beauty of morals, competence, self-confidence, and readiness to live in the midst of and together with society to live a better life. which pleases him [17]. The specific objectives of developing religious values in preschool age children are:

- a. Develop a sense of faith and love for God.
- b. Familiarize children to worship God.
- c. Get used to children's behavior and attitudes based on religious values.
- d. Helping children to grow and develop into individuals who believe and fear God

3.2 Morality

The definition of morality, according to Suseno, is a measure of the merits of a person, both as an individual and as a member of society and a citizen. Meanwhile, moral education is education to make human children moral and humane. Meanwhile, according to Ouska and Whellan, morals are the good and bad principles that exist and are inherent in an individual/a person [18]. Even though morals are within the individual, morals are in a system in the form of rules. Moral and morality have little difference, because morality is the principle of good and bad while morality is the quality of good and bad judgment. Thus, the nature and meaning of morality can be seen from the way individuals who have morals obey and carry out the rules. Moral comes from the Latin word mores which means procedures, habits and customs. The term Moral is always related to the habits, rules, or procedures of a particular society, including in morals are the rules or religious values held by the local community [19]. Thus moral behavior is human behavior that is in accordance with the expectations, rules, and habits of a particular group of people. Life will be able to run peacefully, peacefully, and full of calm if it

is carried out in accordance with the procedures and rules or values of life that apply in that place.

It is so important that every individual is able to carry out the morals that exist in the environment where he lives so that this must be habituated, instilled, and fostered in children from an early age. In Islam, morality is known as *akhlaq al karimah*, namely high politeness which is the embodiment (manifestation) of the belief in good and bad, appropriate and inappropriate which is reflected in human birth actions [20]. Human attitudes and actions are expected to be in accordance with religious values and the norms of society in general. Religious and moral values are very important for the life of a nation.

In the world of education, moral development is one of the functions to improve the life of the nation, besides that it is also necessary to develop knowledge. The Indonesian people believe that the two functions are closely intertwined. If the moral or moral function is neglected, there will be excessive worship of science and humans will tend to be individualistic and egotistical, which will eventually lead to fights among themselves [21]. On the other hand, if education is only concerned with morals, there will be creative bottlenecks which will lead to a static life without progress, then the morals that must be upheld are Islamic morals, namely morals that are emanated from Islamic impulses that value humans as caliphs whose job is to prosper life on earth.

Education on Moral/Religious Values is very important for the next generation of the nation, so that the nation's dignity is lifted, the quality of life increases, life becomes better, safe and comfortable and prosperous. Education on moral/religious values is very important for the upholding of one nation. Without education on moral values (religion, manners, morality) it is very likely that a nation will be destroyed, chaotic. Pam Schiller & Tamera Bryant (in Ahmad Nawawi, 2010: 3-4) reveal that: "if we leave lessons about moral values that have mostly changed, we, as a country, risk losing a piece of peace from our culture [22]. This is the time to determine whether moral values are important to the future of our children and our families, and then to support and encourage them to practice those moral values in our daily lives. Who is responsible for teaching these moral values to our children? All of us bear this responsibility. Whether we realize it or not, we are always teaching moral values, but we should put more effort into teaching them [23]. The moral values that we instill now, consciously or unconsciously, will have a very big influence on society in the future." Early childhood moral education can be carried out starting from the family environment, school environment, to the community environment. Farida Agus Setiawati according to Kohlberg's stage of moral development, including children. Collaboration between science and morality is essential in order to create a generation that is religious, moral, civilized and dignified. Science is developed on a strong moral basis in order to bring benefit and goodness. One of the goals of education is to form moral or noble human beings in accordance with the teachings of Islam. Education plays a role in efforts to develop morals and religious values in order to create a generation that is religious, civilized, moral and dignified. The purpose of this education is the joint task of all elements of the nation.

Moral education is education that must be obtained by children from an early age. Moral education from an early age will equip children's morals throughout the span of life that is passed in interacting with others. Therefore, given the importance of moral education, moral education is very important to be given to early childhood. The implementation of education starts from the family environment since the child is born even since the child is in the womb. Education since the child is in the womb is given through various parental behaviors, one of which is by listening to the baby's good words. After a child is born into the world, the first education will be passed in the family environment. Parents act as the first teacher for children.

Behavior, speech, and appearance of parents will be imitated by children. Along with increasing age, children will then undergo education outside the home. Outside the home, children interact with a wider environment and diverse individuals. Implementation of education, both within the family environment and outside the family environment is expected to be able to develop children's behavior and knowledge in a positive direction. Abdul Mujib and Jusuf Mudzakkir explained that educational efforts are based on noble and noble moral values.

Based on this it is known that the implementation of education is not only to educate children from an intellectual or cognitive point of view, but also to educate children emotionally so that they have good behavior and speech according to society's expectations [24]. This is as stated in the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System Article 1 Point 1, namely: education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, as well as the skills needed by himself, society, nation and state. Early Childhood Education is one of the important educations to be passed in the lives of individuals at an early age, because this opportunity only comes once in the span of human life. Early Childhood Education can be implemented through three channels, namely: informal pathways implemented in the family, formal pathways implemented through kindergarten and raudatul atfal education, and non-formal pathways implemented through Posyandu, day care centers, and similar institutions [25].

4 Conclusion

In general, the purpose of developing religious values in children is to lay the foundations of faith with a pattern of piety to Him and the beauty of morals, competence, self-confidence, and readiness to live in the midst of and together with society to live a better life, which pleases him. Early childhood moral education can be carried out starting from the family environment, school environment, to the community environment. Farida Agus Setiawati according to Kohlberg's stage of moral development, including children. Collaboration between science and morality is absolutely essential in order to create a generation of religion, morality, civility and dignity. Science is developed on a strong moral basis in order to bring benefit and goodness. One of the goals of education is to form moral or noble human beings in accordance with the teachings of Islam. Education plays a role in efforts to develop morals and religious values in order to create a generation that is religious, civilized, moral and dignified. The purpose of this education is the joint task of all elements of the nation.

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