



A Religious Education Model Through the Habituation of Religious Values in Early Childhood

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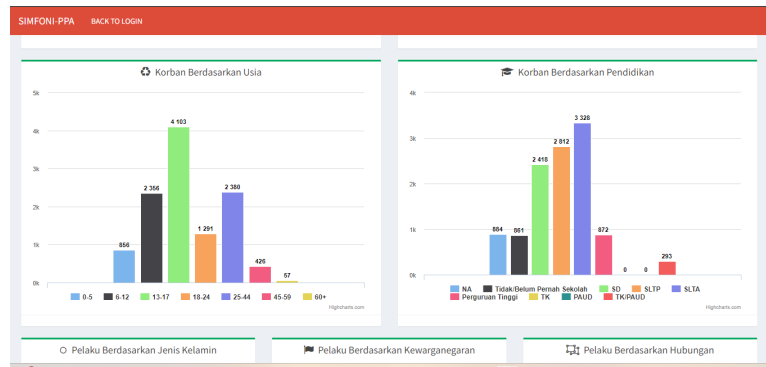
Abstract

Religious education in early childhood has an important role in shaping the character and morals of children from an early age. This study aims to analyze the model of religious education applied through the habituation of religious values in RA Diponegoro 183 fast Gumelar. The method used in this study is qualitative-descriptive with a case study approach. Data were obtained through observation, interviews, and documentation. The results showed that the habituation of religious values is carried out through daily activities such as (1) spontaneous habituation through smiles, Greetings, greetings, reading thoyibah sentences; (2) habituation through prayer, Duha prayer, memorization of letters, songs and applause, and tahlilan; (3) exemplary habituation through read aloud Islamic story books and sayings please, sorry, and thank you; (4) programmed habituation to Islamic holidays and Banyumas birthdays. This model of religious education as a positive impact of religious habituation in instilling religious values, such as honesty, responsibility, and respect for others, which is reflected in the daily behavior of children. This model of Education also involves the active role of parents and society in creating an environment that supports the religious development of children. In conclusion, the habituation of religious values in early childhood in RA Diponegoro 183 is a holistic and integrative approach in building the foundation of religious character from an early age.

Keywords: Religious Education Model, Habituation of Religious Values, Early Childhood

Introduction

Every child has spiritual needs that need to be met. Spiritual needs are formed from religious beliefs and religious obligations from a very young age (Nawwir & Laelah, 2024). Because if a child's spiritual needs are not met, then he will feel spiritually empty, lose his purpose in life, be spiritually humble, and anxiety neurosis will become more deeply rooted. Moreover, the current era of technology makes parents and teachers worry about children who do not want to learn religion, for example, the difficulty of memorizing prayers, often failing to focus, minimal religious guidance from parents or teachers. From here, there will be a phase of the failure factor of children's spiritual care that must be worried about.



Picture 1. Violence Statistics 2024

Look at the violence statistics.kemenpppa per period 2024 in elementary school children aged 6-12 years obtained 2,356 cases ranked second after children aged 13-17 years in 4,103 cases. Victims such as sexual, spiky, physical violence, and others. Occurrence of this problem in the family room, community, and school (Thiary, 2022). The government provides a policy in Article 91 paragraph (1) of the TPKS Law which stipulates that all implementing regulations of the PP and Perpres of the TPKS Law must be stipulated no later than 2 years after its enactment, precisely on May 9, 2024. In early 2024, it is hoped that all derivative regulations can be ratified and implemented, such as the PP on the TPKS Victim Assistance Fund which, among other things, regulates compensation for victims and state compensation for victims; and the PP on the prevention, handling, protection, and recovery of TPKS victims (P4TPKS) which regulates the role and authority of each ministry/institution so that its implementation can run synergistically and coordinated.

From here, the above policy is not only the responsibility of the government but parents, teachers, and the community collaborate to campaign by educating about the dangers of violence and protecting students by providing positive experiences and spiritual needs from an early age. Informing about the phenomena of harassment, bullying, early sex, bullying, and others is a shared responsibility. Together with parents and educators, educate children so that they are not carried away by a culture of negative behavior. This research will provide information related to information from teachers and parents to children in fun learning, which can be used at school or at home (GoodStats, 2024).

Children who have very low spiritual intelligence will easily experience disorders such as spiritual illness, spiritual crisis, spiritual panthology, and spiritual alienation. Some Generation Z children, often have mental disorders in children. Research conducted at the University of Bristol in 2010 found that children who use too many electronic devices (which require attention) increase their risk of developing depression, attention deficit disorder, and anxiety disorders, mental disorders and other problematic behaviors (Nawwir & Laelah, 2024).

Guidance in sharpening children's spiritual intelligence is not only done by parents. However, it requires cooperation with various institutions and agencies that involve children, one of which is religious education. In the cultivation of children's spiritual intelligence,

educational institutions play a very influential role in developing children's spiritual intelligence, such as early childhood education (PAUD) second only to family education.

Early childhood education institutions provide stimulus and spiritual guidance experience routinely and skillfully in developing aspects of growing children, one of which is the spiritual intelligence of children from an early age. Government policy Education Culture and Technology Research in cooperation with the Ministry of Religious Affairs who seek the interests of early childhood education is superior, character, and quality by assigning tasks to each early childhood teachers in serving, educating, teaching, facilitating, and caring for children in honing spiritual intelligence. This is also in line with the regulation of the Minister of National Education 16 of 2007 related to one of the competencies that must be owned by teachers, namely, "mastering the characteristics of students in the religious-moral, socio-cultural, emotional, and intellectual aspects" (Ardiana, 2023). This means that teachers are able to understand, teach, and implement the concept of growth and development from an early age (Ambariani & Suryana, 2022).

One of the PAUD service programs in improving spiritual intelligence for children is religious habituation. Religious habituation is an activity of spiritual activities continuously until the child performs the routine that has been planned by the teacher (Hafidz et al., 2022). Religious habituation is an activity of religious values that are taught through attitudes, manners, and manners as well as worship according to religious beliefs. In addition, Yush Nawwir and Ariesthina Laelah (Nawwir & Laelah, 2024) announcing spiritual intelligence research can be improved through teaching science, Religious Science, introducing the histories of the Prophet Muhammad and educating socially. Religious habituation has religious value to spiritual intelligence in children, Julia Setiowati and Faisal Faliyandra expressed their research that the loss of character in children will result in anxiety in adolescence and adulthood. Because, early childhood children are very active in the limbic system to obtain pleasant experiences and play, this involves the emotional center and the autonomic nervous system (Setiowati & Faliyandra, 2023). Various studies have revealed that the real action of learning in religion, meditation, and exercise can change a healthy immune system. An active child moves a lot is a sign of a healthy child. Maria Montessori, the more children move their bodies in play and learning activities, the more children increase their intelligence.

Researchers are interested in the religious education model program by analyzing and examining aspects of religious values for the model of children's religious education through religious habits at Ra Diponegoro 183 Gancang Gumelar which is the target of a more in-depth research object. The context of early childhood is not far from the 2013 early childhood curriculum which provides four competencies, namely, knowledge, skills, social attitudes, and spiritual attitudes. These four competencies are a reference for researchers at Ra Diponegoro 183 Gancang Gumelar. From the problems and statements above, researchers are interested in conducting studies, analyzing, and exploring more deeply in order to find new findings related to the model of religious education through religious habits in early childhood at Ra Diponegoro 183 Gancang Gumelar. In addition, from the literature review, the research aims to find a model of religious education, so that through this study it is expected to find the latest studies related

to the model of religious education and religious habits in order to increase children's spiritual intelligence from an early age (Ambariani & Suryana, 2022).

Methods

Researchers using a qualitative approach (field research) this researcher will try a new hypothesis. Through the problem of early childhood religious learning, by using the model of religious education through religious habituation to improve the spiritual intelligence of children from an early age (Sugiyono, 2013). This approach has a qualitative approach. Researchers will approach in Ra Diponegoro 183 fast Gumelar trained with the habituation of religious values. RA Diponegoro 183 quickly gave birth to children aged 4-6 years who showed up to the study to get information. From here there is research information that will explain the forms of validity in accordance with the field obtained from several families in Ra Diponegoro 183 Gumelar fast (Meleong, 2004).

The object of research at Ra Diponegoro 183 Puasa Gumelar Banyumas Regency in this study were 3 teachers and the principal, and 15 students aged 4-6 years who were in 2024. The researcher studied and observed the model of religious education through the habituation of religious values in early childhood at school. The data collection technique in this study used observation, interviews, and documentation. Observation, researchers to find out children in programmed habituation program activities and unprogrammed habits in increasing spiritual intelligence from an early age such as praying, memorizing, being patient, praying, saying good things, giving alms, and getting to know Islamic stories and short letters to form a spiritual character of religious habits that have been designed by teachers of RA Diponegoro 183 Puasa Gumelar.

The documentation method is by capturing phenomena, documenting texts, works, and activities of educational institutions through images. For example, routine habituation activities of memorizing Hadith and Short Letters, practicing religious habits, and contemplating the spiritual awareness of early childhood. Then, the data analysis technique uses techniques through: (1) data reduction takes the main topic on important things. (2) data presentation to understand something that happens, then do data reduction with data presentation. (3) this conclusion is by collecting data, reading a lot of literature, to draw conclusions according to the reality in the field. This study can be concluded that the model of religious education research through the habituation of religious values in early childhood can increase spiritual intelligence to the maximum (Huberman, 1992).

Result/Findings

RA Diponegoro 183 Gancang Gumelar is one of the RAs that organizes early childhood education programs with a religious basis. This is because the majority of the Gancang Village environment adheres to the Nahdlatul Ulama organization which is thick with the tradition of worship in the habituation of every activity that takes place. For example, Tahlilal, Tasyakuran, and other events. RA Diponegoro 183 Gancang Gumelar designs a religious curriculum with the aim that children have good moral attitudes, intelligence, and Islamic personalities.

Observation of the habituation of religious values is inseparable from the curriculum rules applied in RA Diponegoro 183 Gancang Gumelar which refer to the basic concept of early childhood education, namely six aspects of child growth and development, indicators, age, and child information (Montessori, 2011).

From previous studies there are several differences in the results of the discussion related to the model of habituation of religious values in developing spiritual intelligence in early childhood, this was done by Mutia Bustamam (Bustamam, 2024) entitled *Instilling Faith and Morals in Early Childhood*, in her research the synergy between family, formal education, and supervision of digital media is the key to facing the challenges of modernization which often conflict with religious values. This study also highlights the importance of using digital media wisely as a means of supporting the strengthening of Islamic values. Researchers are more inclined to collect library data as relevant references.

In contrast to the latest research, researchers went directly into the field to observe events in the activities of habituation of religious values in early childhood at RA Diponegoro 183 Gancang Gumelar. Observation of habituation of religious values in developing spiritual intelligence through four things, namely; habituation of religion through spontaneous activities, habituation of religion through routine activities, habituation of religion through activities, habituation of religion through programmed activities, habituation of religion through exemplary activities. From here, four habits are applied and carried out by teachers of RA Diponegoro 183 Gancang Gumelar as the basic foundation of religion for children. Through the habituation of these religious values, the child's spiritual education model can be optimally internalized. The following is an explanation of the four religious habituation activities at RA Diponegoro 183 Gancang Gumelar, as follows:

Spontaneous Habituation

Spontaneous habituation is an activity carried out spontaneously without being limited by time, place, and space. Spontaneous habituation aims to instill positive attitudes, such as being polite, commendable, and caring. RA Diponegoro 183 Gancang Gumelar in spontaneous habituation is carried out by habituating smiling and greeting, saying *toyyibah* sentences, and the habit of queuing. These three habituation activities are applied to students so that children can follow the habituation in a series of school activities. The following is an explanation of spontaneous habituation:

1) Model of religious education through smiles, greetings and greetings

The habit of smiling, greeting, and greeting is a religious tradition at RA Diponegoro 183 Gancang when meeting face to face directly or indirectly (online) which aims to establish friendship by creating communication between individuals with others. The smile and greeting have a uniqueness in religious traditions, when the teacher of RA Diponegoro 183 Gancang greets with a smile, greeting and greeting, the children will be fascinated from the beginning of

the meeting until the end of the meeting. This can train children to be cheerful in front of others. Train children's mood to be protected from bad behavior. This smile and greeting can be imitated by children and is easily transmitted during learning. So that there is a good impression from children to teachers while studying at school. The habit of smiling, greeting, and greeting when children enter school with a cheerful facial expression, good speech, greeted with the greeting 'Assalamu alaikum warohmatullahi wabarokatuh' the teacher's first greeting while smiling at the children. The act of smiling and greeting is continued until the learning activity is finished or the children go home.

The purpose of the habit of smiling as a form of joint action to greet each other with a smile. Because there is a hadith 'smile is part of charity' by training children to smile the teaching and learning process can strengthen feelings of affection and create peace in the classroom. Then "Greeting" is a culture when meeting friends, siblings, teachers, and so on. The habit of greeting people around the child to foster empathy for the child and get used to it. Likewise, the teacher of RA Diponegoro 183 Gumelar quickly did it by calling the name followed by the word news to the child, for example 'Hello Mba Amalia, how are you?' until the children answered the teacher's question. "Okay, Ma'am, today Amal wants to study, Ma'am," said Amalua enthusiastically. In short, there was a positive response given by the children when playing and learning at school.

2) Religious education Model through Thoyibah sentence

Thayyibah sentences are words that are often used to praise something, beauty, joy, and so on. Thayyibah verses taught to children of RA Diponegoro in 183 Gancang Gumelar such as praising and being grateful to Allah SWT, preventing evil and words that show faith in Allah are thayyibah verses. There are four thayyibah sentences that teachers introduce to children through daily activities at school. Such as the words Subhanallah, Alhamdulillah, laa ilaaha illallah and Allahu Akbar. When the teacher says the sentence, with a clear, loud and fluent intonation. This will make the child follow the rhythm of the child's vocal organs well.

The researcher observed the children of RA Diponegoro 183 Gancang in an outing class activity to Baturraden by observing the beauty of nature, the children admired God's creation by saying Allahu Akbar and Subhanalloh. The words continued to be chanted by the teacher together with the children. From here the essence of saying thayyibah is embedded from an early age, the child will always say good, forget to say bad, his heart will immediately remember thayyibah. A child who always says good will feel calm and his life will be meaningful..

Habituation To Routine

Habituation is an activity that is carried out repeatedly or continuously with the aim of helping children to get used to behaving in order to form a spiritual character at RA Diponegoro 183 Gumelar. Habituation activities that are carried out routinely such as dhuha prayer, obligatory prayers, memorizing short letters and short hadiths, reading tahlilan, and Islamic applause for children and listening to Islamic stories. The model of religious education for children through instilling the habit of religious values in children's consciousness, children

must find the meaning of life and practice it. Carrying out these habituation activities according to the child's abilities.

Children after school get guidance from their parents in the family room. While learning at school is an introductory experience in the material presented by the teacher at RA Diponegoro 183 Gumelar. From here, teachers can see and observe if there are students who are considered less good, they will receive guidance to become good because of changes in the regular school habituation program and vice versa in the family room too. To maintain the habituation of religious values, teachers continue to provide stimulation through various positive activities starting from coming to school, studying in class, class discussions, experiments, playing and going home from school. Teachers provide appropriate and correct religious education. This researcher observed the habituation coaching activities through habituation as a model of mental education for students as follows:

1) Model Of Religious Education Through Prayer

Praying habits are one of the important efforts in character education at the RA (Raudhatul Athfal) level. RA Diponegoro 183 Gancang makes praying habits part of daily activities to instill religious values from an early age in children. This activity is in line with RA's vision, namely to form a young generation with noble morals, religious, and Islamic personalities.

Praying habits at RA Diponegoro 183 Gancang are carried out routinely at various moments, namely, (1) Before Starting Activities, children are taught to read prayers before starting learning activities as a form of request to Allah to be given smoothness and blessings. (2) During Activity Transitions, pray before eating, after eating, and before going to bed (if there is a break activity). (3) Closing Activity Prayer, Every end of the day, children read the closing prayer together as a form of gratitude for the knowledge received. Teachers guide children by giving examples, inviting them to memorize short prayers, and using fun teaching methods, such as songs and movements. The purpose of the Habit of Praying at RA Diponegoro 183 Gancang is to instill the values of faith and piety to Allah from an early age, train children to be grateful for the blessings given, form good habits that will become part of their daily behavior, and increase children's spiritual awareness in the family and community environment.

In addition, the challenges and solutions at RA Diponegoro 183 Gancang are the lack of focus of children, because the children are still very young, they are easily distracted. The solution is to use interactive and visual methods, such as songs or pictures, to attract attention. Furthermore, consistency, children need reinforcement at home. For this reason, RA works with parents through intensive communication and the provision of parenting programs to increase parental involvement.

The positive impact of the habit of praying as a habituation program provides positive impacts such as children becoming more disciplined in praying, increasing children's awareness to be humble and grateful, and creating a religious and conducive learning environment. From here, the habit of praying at RA Diponegoro 183 Gancang is a strategic step in forming the character of children who are religious and have noble morals. With a fun method, teacher

involvement, and parental support, this program provides a strong foundation for children's spiritual development from an early age.

2) Model of Spiritual education through Duha prayer

The habit of praying Dhuha is one form of religious education implemented at RA Diponegoro 183 Gancang. This program aims to instill religious values in children from an early age. In addition, the habit of praying Dhuha is expected to be the basis for the formation of a disciplined, patient, and obedient character. The implementation of the habit of praying Dhuha at RA Diponegoro 183 Gancang is carried out in a scheduled and routine manner every morning after the opening activities (morning prayer or other activities) from 8.30 until finished. The following are the stages of implementation:

- (1) Preparation, the teacher guides the children to purify themselves (ablution) first, while teaching the correct procedure for ablution.
- (2) Implementation, the children are directed to perform the Dhuha prayer in congregation under the guidance of the teacher. Usually, the prayer is performed with two rakaat, adjusted to the children's abilities.
- (3) Joint Prayer, after finishing the prayer, the children are taught to read a special prayer after the Dhuha prayer, led by the teacher.

The teacher also uses this moment to provide a brief explanation of the benefits of the Dhuha prayer, such as a form of gratitude to Allah and a request for smoothness in carrying out activities. The purpose of the Dhuha Prayer Habit from this habit is to instill the habit of worshiping Allah from an early age, teach children to be disciplined in carrying out sunnah prayers, form a religious personality in children, increase a sense of love for worship as part of everyday life. The method used in the Dhuha prayer habit at RA Diponegoro 183 Gancang uses a fun and child-friendly approach, such as: (1) Active assistance, the teacher accompanies the children in every stage of the prayer, starting from the intention to the prayer after the prayer. (2) Practical learning, children are taught the procedures for praying gradually through direct practice. (3) Motivation, the teacher gives awards in the form of praise or appreciation to raise the children's enthusiasm in carrying out the Dhuha prayer.

In addition, there are challenges and solutions in the habit of praying Dhuha at RA Diponegoro 183 Gancang, namely (1) short concentration of children. RA's age is the age of play, so children easily lose focus. The solution is to provide clear, concise instructions and use a game or story approach to attract attention. (2) Parental involvement, the habit of praying Dhuha at home needs to be supported by parents. RA holds a parenting program to educate parents to continue this good habit at home.

The positive impact of the habit of praying Dhuha as this program provides various positive impacts, namely, children are more accustomed to performing prayers as part of their daily activities, forming a disciplined, patient, and obedient character to the rules, improving children's spiritual relationship with Allah, and making the RA environment more religious and conducive. The habit of praying Dhuha at RA Diponegoro 183 Gancang is a strategic step in character education based on Islamic values. With consistent implementation, support from

teachers, and parental involvement, this program can become a strong foundation for forming a generation that is religious, has noble character, and loves worship..

3) Model of religious education through memorization

The habit of memorizing by heart is a noble tradition of RA Diponegoro 183 Gancang Gumelar in training children's memory and becomes a habit of children in daily activities. Master Ra Diponegoro 183 Gumelar quickly mastered memorizing short letters, memorizing short prayers, memorizing short hadiths. This third habit of memorizing is done at the beginning of the course. When the class begins, the children enter the Art Center room, where a Walas (main teacher) is tasked with helping them memorize. The researchers observed the children memorizing questions. Verses of Al-Bayyinah 1 to 5 are in the Quran and memory cards. Children who are able to memorize will be given "enhanced" information, while children who are not yet able to memorize will be given "repeated" information until they memorize.

The memorization activity lasts for 15 minutes, which is quite long, after which the children are given instructions by spelling the letters on the board. Like "Da Di Du De Do" when the children write in their notebooks and the teacher supervises them properly. After memorizing, the child submits the results of his memorization to the Central Teacher. Therefore, in each class there will be a homeroom teacher and a central teacher who will control and guide the children during the teaching and learning process. Every Friday, there are various memory activities for the main teacher. If there are children who have not memorized the letter or prayer, but memorize short hadiths. Children will receive notes that they have not memorized and parents will track them so they can monitor and teach their children.

Table 1.1 The 183-year-old in the Fast Lane

Following is table simple for take notes memorization letter from **An-Nas** until **Al- Kafirun**, with column ability children and information. You can fill in ability child with evaluation such as " Already Memorized", "In Process", or "Not Memorized Yet", and add information for give information addition related development child

No	Child Name	Letter An-Nas	Al-Falaq Letter	The Letter of Al-Ikhlash	Letter Al-Lahab	Letter Al-Kafirun	Information
1	Khifti Califahtun	Already memorized	In process	Not memorized yet	Not memorized yet	Not memorized yet	Need motivation addition
2	Lutfi Nur Ikhasan	Already memorized	Already memorized	In process	In process	Not memorized yet	Memorization Enough fluent.
3	The Greatest	In process	Not memorized yet	Not memorized yet	Not memorized yet	Not memorized yet	Concentration need improved.

4	The Great Salwa	Already memorized	Already memorized	Already memorized	Already memorized	In process	Progress is very good.
5	King Assidqi	Not memorized yet	Not memorized yet	Not memorized yet	Not memorized yet	Not memorized yet	Just started Study memorization.

Column Explanation:

1. Letter An-Nas - Al- Kafirun Contains memorization status for each letter.
 - a. **Already Memorized:** The child has control letter with fluent.
 - b. **In Process:** Child is in progress Study memorization, but not yet fluent.
 - c. **Not memorized yet:** The child has not memorized yet start memorize letter.
2. **Description:** Contains information additional, such as notes developments, obstacles, or tips for increase memorization.

Rote habituation activities continue to be repeated until the children know by heart, because from the interview to Mrs. Atik, during the second semester the children must memorize short prayers, short letters, and short Hadith memorized in Table 1.1.

4) Model of religious education through religious songs and claps

Singing Islamic songs and clapping at the beginning and end of lessons is a tradition and is very effective in conveying positive messages to children. Teachers of Ganchan Gumerar RA Diponegoro 183 have a habit of playing Islamic songs and clapping, teaching them to pass on knowledge to children through singing and clapping. The song "Who is the Name of Your God", the pillars of Islam, prayer movements, ablution movements, the pillars of faith, and so on. The song of the Pillars of Islam sung by all children together is difficult to control. Is it like, "A religious child?" Mrs. Anjala. "Ready!" the children in the class shouted. Mrs. Anjar sang the Pillars of Islam beautifully and loudly, and the children followed her enthusiastically.

These basic pillars are taught to children from an early age. and through the pillars of Islam, children gain knowledge through songs, not children who are taught in the classical way, such as listening to teachers. They have the opportunity to gain knowledge and reflect on the spiritual foundations of the pillars of Islam. Adjusted to the child's abilities. Muslim applause. On the other hand, Muslim applause, pious children's applause. There is also Islamic applause such as applause for learning motivation, and applause for tayyibah reading. During class observation, researchers observed that children applauded the Tayyibah Section and religious children. Received 4,444 applause (Syaifulloh et al., 2022).

The presence of Islamic songs and applause is associated with a system that emphasizes religious and moral values. It is a religious song, there is applause, the rhythm is good, and it is easy for children to remember. Children feel excited by their teacher's songs and applause. The senses actively record various things that children hear, see, touch, and feel. Here, children learn about Muslim attitudes, language, and customs through Islamic songs and applause taught by

their teachers. Children can easily imitate the style, movements, and sounds, which allows them to express themselves outside the classroom..

5) Model of religious education through Tahlilan

Teaching tahlilan in early childhood can help them get used to reading the word thayyibah, such as lailaha illallah, subhanallah, and astaghfirullah. Tahlilan is a religious tradition that is done to pray and remember people who have died. Tahlilan is usually performed on the first night after death, and on certain nights after, such as the 7th day, 40th day, 100th day, and 1000th day. Children can learn from the value of the benefits of Tahlilan, namely: strengthening the faith of abandoned families, preparing the deceased to face Allah SWT, as a means of friendship, as social control, getting a great reward from Allah SWT. From here, tahlilan habituation designed by Principal Ra Diponegoro 183 can quickly Gumelar mericall of thoyibah sentences in everyday life. This activity is routine every month 2 times on a certain day. For example, there are Friday, Islamic holidays, the beginning of the month or the end of the month.

Exemplary Habituation

Exemplary behavior is an activity carried out by parents and teachers in everyday life and acts as an example or role model for students. For example, getting used to dressing neatly, getting used to being disciplined and punctual, getting used to reading Islamic stories, and so on. The stories presented are written in the form of short stories by the Prophet and his companions to give an impression and exemplary message to children. These Islamic stories are short, well illustrated, and written simply (Yunianto & Setiawan, 2023).

This is implemented by Sekolah Gamchan Gumelar RA Diponegoro 183 as one of the exemplary activities in instilling spiritual intelligence in early childhood. An example is the action of parents and educators who set an example for those around them and those who know them. Related to the model of religious education is the child's ability to experience a level of awareness of something that is explained either through the five senses or in written form using the example of a spiritualist. From here it can be concluded that the implementation of the habituation of religious values can influence the development of spiritual intelligence of La Diponegoro 183 Gancan Gumeler students in the following ways:

1) Religious education Model through Read Aloud Islamic Story Book

The practice of reading Islamic story books is a method carried out by teachers and children using book media containing Islamic stories such as the story of the Prophet Muhammad, the story of the four companions of the Prophet, and other stories, through direct and oral dialogue. is an activity used through communication. A pleasant atmosphere. This is an Islamic story for children that contains a series of events and incidents and includes religious aspects related to Islamic values, activities, characters, and teachings based on the Quran and Hadith. RA Diponegoro 183 I will introduce the habit of reading Islamic story books called tariq, which is a custom for Gumelar. The dates in question are stories about exemplary Muslims

mentioned in the Quran and Hadith. This is what today's teachers call the activity of reading books to children. Children learn about Islamic history through the Prophet Muhammad SAW and his companions.

After reading the story, children develop their own uniqueness, as if a spiritual personality is stored in their brains. Children then explore the surrounding environment according to Islamic sharia ethics. RA Diponegoro 183 After the Gumeral students read this Islamic story book, the children liked it, were moved by it, and became as virtuous as the Prophet Muhammad SAW. It seems that the desire to be a good child was born. In addition, children will learn about moral values, messages that can be taken home, and how they can behave exemplarily and well towards others, as the Prophet Muhammad (saw) will also be asked. Children who are accustomed to reading Islamic story books can learn from the exemplary and goodness of the Prophet Muhammad (saw). Then continued with the child's behavior that reflects the mental attitude of the Prophet Muhammad (saw). In addition, children are encouraged to read using syllables that they can already read. (Puspawati & Ulya, 2021).

2) Model of Spiritual education through saying please, sorry, and thank you

Integration of religious values into a model of deep spiritual education through the utterance of the words “please”, “sorry” and “thank you” is implemented at RA Diponegoro 183 Gancang Gumelar. The context in which the words “please”, “sorry” and “thank you” are uttered is an agreement between the teacher and the child, when the child feels the need to say something and ask for help. If you take something that is not yours, take it back and apologize. When a child receives something from a friend, they say “thank you”. (Montessori, 2011). Spiritual education at the RA (Raudhatul Athfal) level is an important effort in shaping children's personalities with noble morals. One approach used at RA Diponegoro 183 Gancang Gumelar is through the habit of saying please, sorry, and thank you. These words reflect spiritual values such as respect, gratitude, and empathy, which are the basis for the formation of children's character from an early age.

The purpose of Spiritual Education from Spiritual education through please, sorry, and thank you aims to increase children's moral awareness. Children are taught to understand the importance of respecting others and being grateful for the help they receive. Then forming noble morals through the habit of saying these words builds a polite, courteous, and civilized character. Finally, fostering empathy and tolerance with children's efforts to learn to understand the feelings of others through apologies and gratitude.

From here there are benefits achieved this model has shown positive benefits, such as, children become more polite and have good manners, the development of mutual respect between children, friends, and teachers, increasing children's awareness of the importance of apologizing and saying thank you, and children are better able to express emotions positively and directed. Challenges and Solutions of Several challenges in implementing this model at RA Diponegoro 183 Gancang Gumelar, namely (1) Consistency in the home environment. Not all children get similar habits at home. The solution is to involve parents in the parenting program to support the implementation of these values at home. (2) Differences in children's characters.

There are children who need more time to get used to it. The solution is a more personal individual approach from the teacher to accompany the child.

The Spiritual Education Model through saying please, sorry, and thank you at RA Diponegoro 183 Gancang Gumelar is an effective step in instilling spiritual values in early childhood. This approach not only forms a child's personality that is polite and full of empathy, but also provides a strong moral foundation for their future lives. Consistent support from teachers, parents, and the environment is the key to the success of this model.

Programmed Habituation

Programmed habituation is a habituation program whose activities are arranged in stages based on the calendar or teaching plan set by the educational unit. The purpose of this programmed introduction is to familiarize students with the movement. Pre-study routines usually include planned and programmed activities or main routine activities related to training. As for the spiritual education model, children must know the history of Islamic society and are taught orally and in writing throughout their lives (Wiyani, 2016). RA Diponegoro 183 The habits programmed in Gumelar Fasting are to carry out two activities, namely getting used to Islamic holidays and Banyumasan Maulid activities. Both have their own history. As Muslims, we should know and maintain Islamic culture and local culture so that we do not turn a blind eye to the bad behavior of others. By studying Islamic history and local culture, children will develop religious values such as humility, respect and love for fellow human beings, as well as exemplary attitudes such as those of the Prophet Muhammad (saw), you can develop a mental attitude.

Conclusion

The model of religious education through the habituation of religious values in early childhood at RA Diponegoro 183 Puasa Gumelar is an effective approach in building children's religious character from an early age. The habituation of religious values is carried out through daily activities such as (1) spontaneous habituation through smiles, greetings, greetings, reading thoyibah sentences; (2) routine habituation through prayers, dhuha prayers, memorizing letters, songs and applause, and tahlilan: (3) habituation of exemplary behavior through reading Islamic story books and saying please, sorry, and thank you; (4) programmed habituation with Islamic holy day activities and Banyumas's birthday. This model of religious education is a positive impact of religious habituation in instilling religious values, such as honesty, responsibility, and respect for others, which are reflected in children's daily behavior.

This education model also involves the active role of parents and the community in creating an environment that supports children's religious development. In conclusion, the habituation of religious values in early childhood in Ra Diponegoro 183 is a holistic and integrative approach in building the foundation of religious character from an early age. This research suggestion tests the extent to which the model of habituation of religious values has an impact on children's character and develops children's spiritual intelligence attitudes. In the

future, this research can be further refined with longitudinal studies to see the long-term impact on children's moral and social development..

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