

***Implementing the Framework Curriculum at Afkaaruna Islamic Preschool,
Yogyakarta, for the Habituation of Religious and Moral Values***

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Abstract: The development of a nation's civilization needs to be anchored in the cultivation of moral values among its citizens, both as individuals and groups. The method employed in this study is a qualitative approach using a case study methodology. The objective of this research is to elucidate Afkaaruna's curriculum framework in fostering religious and moral values. Data collection was conducted through observation, interviews, questionnaires, and documentation. The study results reveal that the habituation of religious values is implemented in conjunction with everyday learning through an active learning approach. Various methods such as storytelling, counseling, attention and supervision, habituation, gifts, and exemplary actions are employed. Habituation activities for behavior formation utilize strategies, including routine activities, integrated activities, special activities, and spontaneous activities. Routine activities consist of the flag ceremony, Dhuha prayer, Dirosah Islamiyah, congregational Dhuhr prayer, environment day, saving day, children's play, ablution, and infaq. Integrated activities involve International Primary Curriculum (IPC) theme activities such as outdoor investigative activities, mini projects, and literacy. Special activities encompass Hajj rituals, while spontaneous activities include offering prayers for sick friends or relatives and giving rewards. **Keywords:** Curriculum, Habituation, Religious and Moral Values

Abstrak: Pembangunan peradaban suatu bangsa perlu dilandasi dengan pembangunan nilai-nilai moral di kalangan warga negara baik sebagai individu maupun kelompok. Metode yang digunakan dalam penelitian ini yaitu metode kualitatif dengan jenis pendekatan studi kasus. Tujuan dari penelitian ini adalah untuk menganalisa framework kurikulum Afkaaruna dalam pembiasaan nilai agama dan moral. Pengumpulan data dilakukan dengan observasi, wawancara, angket, dan dokumentasi. Hasil penelitian menunjukkan bahwa pelaksanaan pembiasaan nilai agama dan diintegrasikan dengan pembelajaran sehari-hari dengan menggunakan pendekatan *active learning* dan metode pembelajaran seperti bercerita, nasehat, perhatian, pengawasan, pembiasaan, hadiah, dan keteladanan. Kegiatan

pembiasaan dalam pembentukan perilaku dilakukan melalui strategi pembiasaan yang meliputi kegiatan rutin, kegiatan terintegrasi, kegiatan khusus dan kegiatan spontan. Kegiatan rutin yakni upacara bendera, shalat dhuha, dirosah islamiyah, shalat dhuhur berjama'ah, *environment day*, *saving day*, dolanan anak, wudlu, dan infaq. Kegiatan terintegrasi meliputi kegiatan IPC (*Internasional Primary Curriculum*) theme, yakni: kegiatan outdoor investigasi, mini project, dan literasi. Kegiatan khusus meliputi kegiatan manasik haji. Sedangkan kegiatan spontan meliputi mendoakan teman atau kerabat dalam kebaikan dan pemberian reward atau hadiah.

Kata Kunci: Kurikulum, Pembiasaan, Nilai Agama dan Moral, Prasekolah

Introduction

A country's culture must consistently be constructed upon the promotion of moral ideals among its people, both as individuals and as a whole. The adverse effects are evident in the numerous immoral acts committed daily, which contravene the moral and religious principles prevalent in society. The decline in moral standards has led to various criticisms of Indonesia's educational system. Indonesian education has fallen short in nurturing a generation with a strong sense of self. Up until now, the educational focus has primarily centered on the growth of academic intellectual understanding, with less emphasis on the core component of character education. Character education is built on attitudes that uphold values and religion. Consequently, in the realm of education, students may indeed be intellectually intelligent but may lack the attitudes of honesty, humility, and respect for tolerance. The development of excellent human resources for the future heavily relies on character education.

Recently students in Indonesia have been mired in juvenile delinquency because of the negative impact of the school system which does not stimulate character values in current education. Data from the Central Bureau of Statistics regarding trends in juvenile delinquency and crime ranging from physical violence, sexual violence and psychological violence shows an increasing rate from year to year. In 2007, it was recorded that 3,145 youth aged ≤ 18 years became perpetrators of crimes, in 2008 and 2009 it increased to 3,280 to 4,123 juveniles. In mid-2013, there were 147 brawls between students. And in 2014 there were 255 cases of student brawls. Additionally, from 2008 to 2012, there were 654 incidents of drug usage among students in 2008, 635 cases in 2009, 531 cases in 2010, 605 cases in 2011, and 695 cases in 2012.

Suci in his research stated that the factors that cause juvenile delinquency problems are 2 factors, external factors and internal factors. External factors related to the things that encourage the emergence of juvenile delinquency that originates from outside the teenager's personal self, namely the surrounding environment including the family, school and community environment. It can be concluded that if internal and external factors can be balanced and aligned within adolescents then juvenile delinquency will not occur and will produce quality next generations¹. Education has an important control in educating humans.

One of the roles of educational institutions is to foster the nation's young generation to behave properly and correctly in accordance with the rules and norms that apply in society. To produce a young generation with the character that is aspired to, the role of education in early childhood is very important as a foundation for self-formation in efforts to cultivate and develop personality and character from an early age, including at the early childhood education level (In Indonesia called as PAUD). The process of forming a child's personality occurs at an early age.

The National Association for the Education of Young Children in Musfiroh stated that early childhood refers to children aged 0–8 years. Meanwhile, the Sub-Directorate of Early Childhood Education limits the definition of early age to children aged 0–6 years, specifically until the child completes kindergarten. The development of moral and religious values is one aspect of development that is stimulated at an early age, according to the National Early Childhood Education Curriculum in Indonesia. Educating and instilling moral values are crucial to shaping human resources with these characteristics. Teaching moral values is not solely the government's responsibility but also a collective concern for every element of the nation.

Early childhood (Anak Usia Dini or AUD) represents the generation that will carry on life in the future. Early childhood is viewed as an asset and a human resource that will contribute to the progress and well-being of the nation and state. This stage is a critical period during which children can develop their full potential, as their development during early childhood is more rapid than in later stages of life².

¹ S Prasasti, "Kenakalan Remaja Dan Faktor Penyebabnya. Prosiding Seminar Nasional Bimbingan Dan Konseling," *Prosiding SNBK (Seminar Nasional Bimbingan Dan Konseling* 1, no. 1 (2017).

² Mulianah Khaironi, "Pendidikan Moral Pada Anak Usia Dini," *Jurnal Golden Age* 1, no. 01 (2017): 1, <https://doi.org/10.29408/goldenage.v1i01.479>.

The aspect of the development of religious and moral values is an abstract concept to be taught to children, so in this case appropriate methods are needed to stimulate this aspect so that it develops optimally like the other aspects. Piaget The aspect of the development of religious and moral values is an abstract concept to be taught to children, so in this case, the right method is needed to stimulate these aspects so that they develop optimally like other aspects. Piaget in Riana³ said that early childhood enters the concrete preoperational stage, where in the development of thinking the child is still entering the stage of intuitive thinking, while the development of conceptualization is not complete because the child is still experiencing incomplete operational thinking with a symbolic thought. Moral values are what a person has to do because if he doesn't do them, he will suffer a permanent loss. The method of introducing religious and moral values in life can be through the indoctrination method, which is intended for children to become self-disciplined human beings in their social interactions⁴.

Aspects of religious and moral values for children are closely related to the way a child behaves, good manners, and the desire within oneself to carry out religious teachings in everyday life. By instilling religious and moral values from an early age, a child is expected to be able to distinguish between good and bad behavior and to be obedient in carrying out religious orders in everyday life. The wrong understanding that children get, and children who do not get proper guidance and direction in understanding a situation, will also have a wrong perception until adulthood. In addition, moral values such as right and wrong and honesty are transmitted to children through methods such as individual education, group education, opportunity education, and storytelling. The results show that teachers pass on moral values occasionally, but more social skills are passed on frequently⁵.

As for religious and moral education given at an early age based on Permendikbud No. 137 of 2014 concerning National Standards for Early Childhood Education, Where the level of achievement of child development aspects of religious and moral values in children aged 4-5 years includes:

³ Riana Mashar, *Emosi Anak Usia Dini Dan Strategi Pengembangannya* (Kencana, 2015).

⁴ Amir Syamsudin, "Pengembangan Nilai-Nilai Agama Dan Moral Pada Anak Usia Dini" 1, no. 2 (2015), <https://doi.org/https://doi.org/10.21831/jpa.v1i2.3018>.

⁵M Thompson, "Developing Moral Values in Children: Observations from a Preschool," *IFE Psychologia* 19 (September 14, 2011), <https://doi.org/10.4314/ifep.v19i2.69584>.

knowing the religion they adhere to, imitating worship movements in the correct order, saying prayers before and/or after doing something, getting to know good and bad behavior, getting used to behaving well, greeting and returning greetings. In children aged 5–6 years, they include: getting to know their religion, doing worship, behaving honestly, being helpful, polite, respectful, sportsmanlike, etc., maintaining personal and environmental hygiene, knowing religious holidays, and respecting (tolerance) other people's religions. Therefore, it needs guidance and direction from educators, parents, and the community in implementing learning to instill religious and moral values. The learning used must be understood and absorbed by children so that it can later become a reference for them.

Appropriate learning for early childhood is habituation. Educators and parents can provide stimulation through habituation, modeling, and exemplary behavior in children to instill religious and moral values. The habituation given by parents at home is not enough to shape the character, attitudes, and behavior of children to become human beings who have a foundation of habituation in instilling religious and moral values. So that educators in schools also need to teach habits related to the cultivation of religious and moral values. However, most of the educators, based on the results of research conducted by Muhammad Halimi⁶ stated that the most common problems that often occur in kindergarten are: (1) the implementation of moral education by educators in schools is not optimal; (2) the ability to use a variety of learning methods and approaches is still not evident; and (3) the exemplary teaching given by the teacher as a learner is still not optimal. If you see that exemplary-based moral cultivation is very urgent for early childhood in terms of shaping behavior, attitudes, and character because children have a tendency to learn through imitation of the habits and behaviors of those around them. Megawangi in Rizki states that the development of moral and religious values is carried out through the process of knowing the good, reasoning the good, loving and feeling the good, and acting the good. This process involves cognitive, emotional, and physical aspects by instilling the core value of honesty so that noble character can be engraved as a habit of the mind, heart, and hands⁷.

⁶ Muhammad Halimi, "Pendidikan Moral Berbasis Keteladanan Cara Islami Pada Pendidikan Anak Usia Dini: Studi Tentang Pendidikan Moral Pada Pendidikan Anak Usia Dini Di Bandung Raya" (2013), <http://repository.upi.edu/id/eprint/1857>.

⁷ Rizki Ananda, "Implementasi Nilai-Nilai Moral Dan Agama Pada Anak Usia Dini," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 1, no. 1 (2017): 19, <https://doi.org/10.31004/obsesi.v1i1.28>.

Afkaaruna's Islamic School is one of the Early Childhood Education institutions that applies habituation in instilling religious and moral values in their learning. Afkaaruna Kindergarten is quite in demand by the community as a place to study in equipping them with religious and moral knowledge from an early age. Because in addition to providing religious and moral values, this kindergarten also applies the habit of speaking English as a daily conversation. Afkaaruna Kindergarten is an Islamic but international kindergarten. Seeing that there are so many international kindergartens in Yogyakarta, but they do not have Islamic nuances, so many children are intellectually intelligent but are not equipped with religious and moral values from an early age. Therefore, Afkaaruna Kindergarten provides an alternative education for early childhood that is comprehensive in Islam, locality, and internationalism.

The research was conducted at the Yogyakarta Afkaaruna Kindergarten, which is located at Jalan Kaliurang Km. 12.5 Harjobinangun Pakem Sleman Yogyakarta. The location of the research was determined by considering the problems and research objectives, namely to find out how far and how well the habit of instilling religious and moral values in children aged 5–6 years had been carried out in Afkaaruna Kindergarten. The reason the researchers chose Afkaaruna Kindergarten as a research location is because Afkaaruna Kindergarten is an international kindergarten that has implemented religious and moral values through habit-forming and carrying out worship and recitation activities every morning in class. Therefore, researchers want to examine the role of these habits and activities in instilling religious and moral values in children aged 5–6 years at Kindergarten Afkaaruna Yogyakarta. Thus, the determination of the setting in this study is expected to provide an overview to the reader as well as precise and accurate information about habituation in instilling religious and moral values in early childhood education institutions. The purpose of this study was to determine the framework of the Afkaaruna curriculum in the application of religious and moral values to children aged 5–6 years at Afkaaruna Kindergarten.

Method

This study aims to describe and describe in detail about a situation, especially regarding habituation in instilling religious and moral values in children aged 5-6 years at Afkaaruna Kindergarten. This study uses

qualitative research using a case study approach. Creswell⁸ explains the case study research as follows:

Case study is a qualitative approach in which the investigator explores a bounded system (a case) or multiple bounded systems (cases) over time, through detailed, in depth data collection involving multiple sources of information (e.g., observations, interviews, audiovisual material, and documents and reports), and reports a case description and case based theme.

The explanation from Creswell explains that case study research is research that explores factual life in a limited system by collecting data in detail and depth by involving all sources of information (for example through observations, interviews, audiovisuals, documents and various reports), and reporting the results. description of the object that has been studied in the form of a case. A case study is a research strategy in which the researcher carefully investigates a program, event, activity, process, or group of individuals.⁹

The researcher chose the type of case study research because this research was carried out through a system that was limited by time and place, through data collection involving various sources of information, and concluded with conclusions regarding the overall meaning obtained from the object under study (the case). Therefore, this study focuses on cases of habituation in instilling religious and moral values in children aged 5-6 years at Kindergarten Afkaaruna Yogyakarta. Research will be carried out naturally by using systematic methods for making observations, collecting data, analyzing information, and reporting results.

Result and Discussion

Formation of Religious and Moral Values

Islamic education recognizes that the solution to shaping moral and religious values in early childhood should be implemented at an early stage. This is crucial as the fundamental foundation in realizing a righteous child¹⁰. Pavlov's theory states that to bring up a desired reaction is called a response, therefore Pavlov stated that there needs to be a stimulus repeatedly so that it can be called habituation. Habituation essentially consists of experience.

⁸ John W Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*, 2nd Ed., *Qualitative Inquiry and Research Design: Choosing among Five Approaches*, 2nd Ed. (Thousand Oaks, CA, US: Sage Publications, Inc, 2007).

⁹ Endah Tri Wahyuningsih and Hesti Putri Setianingsih, "Analisa Aktivitas Membaca Awal Anak Melalui Gabungan Pendekatan Whole Word dan Phonics," *Journal on Teacher Education* 4 (2023): 449–58, <https://doi.org/https://doi.org/10.31004/jote.v4i4.15137>.

¹⁰ Zainuddin Zainuddin et al., "Solusi Pembentukan Perilaku Nilai Moral Anak Usia Dini Melalui Pendidikan Islam," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 5 (2022): 4335–46, <https://doi.org/10.31004/obsesi.v6i5.2606>.

Habituation is something that is practiced, therefore the essence of habituation is repetition. Habituation is very effective in developing attitudes because it will train good habits in early childhood. It is said to be very effective, because early childhood has the easy nature of imitating what is done by the people around them. Riyanti in his research said that Children are imitations of what is done by their parents and their environment. Therefore, the family, as an educational institution for children, must be able to provide a positive environment, and parents, as educators, must be able to set a good example for their children. This is because children require direct actions or examples, not just stories¹¹.

Aini stated that the habituation method is a method used by educators to students in the learning process, by carrying out certain actions or techniques continuously for quite a long time, these actions or techniques can really be mastered and in the end become a habit that is difficult to break abandoned¹². Sedangkan Aqib¹³ explains that habituation is an effort made to develop children's behavior which includes religious, moral, social, emotional and independence. With habituation and practice, a certain attitude will be formed towards the child so that gradually the child's attitude will become clearer and stronger because it has become part of himself. By getting used to the experience continuously, it will affect their reflexes, and without thinking deeply, the activities they are used to doing will become ingrained in them accompanying every child's activity.

Moral education is part of the formation of behavior through an integrated habituation program. The habituation model facilitates children's understanding of various problems related to everyday life, both at school and in the wider environment (family, friends, and society). This kind of model has the goal of making students aware of good behavior, encouraging them to behave correctly, and then making that behavior a habit. This program prepares students to build as early as possible attitudes and behaviors based on values in religion and society. There are five dimensions of developing habituation in children's behavior developed by Aqib¹⁴. There

¹¹ Riyanti Riyanti, Musyafa Ali, and Umi Khomsiyatun, "Pendidikan Moral Anak Usia Dini Berbasis Kearifan Lokal Dalam Keluarga," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 3 (2022): 2287–95, <https://doi.org/10.31004/obsesi.v6i3.2020>.

¹² Arasy Hayu Pertiwi, "Pembiasaan Nilai Tanggung Jawab Dalam Pembelajaran Daring," *Jurnal Pendidikan Sekolah Dasar* 1, no. 2 (2021): 48–54, <https://journal.actual-insight.com/index.php/sistem-among/article/view/324/244>.

¹³ Aqib Zainal, *Belajar Dan Pembelajaran Di Taman Kanak-Kanak* (Bandung: Yrama Widya, 2009).

¹⁴ Maila Dinia Husni Rahiem, Nur Surayyah Madhubala Abdullah, and Steven Eric Krauss, "Kindergarten Teachers and Moral Education for Young Children: Why Do Narratives Matter? BT - Proceedings of the 3rd International Conference on Early Childhood Education (ICECE 2016)" (Atlantis Press, 2016), 301–6, <https://doi.org/10.2991/icece-16.2017.52>.

are five dimensions of developing habituation in children's behavior developed by Aqib, namely ¹⁵:

- 1) Accustoming children to religious values aimed at being able to do good or avoid evil so that children are able to choose a path that can lead to goodness and happiness in life;
- 2) Refraction of moral values, which means a person's way of thinking or perspective, which is reflected in thought patterns and actions such as
- 3) Refraction of social values: behavioral values that encourage a person to adapt themselves so that they can be accepted by others;
- 4) Emotional value habits are part of emotional intelligence, which involves feeling good about oneself and others by expressing feelings, controlling anger, or empathizing with others.
- 5) The habituation of independence values are values that contain a self-concept regarding the image that people have of themselves and are a combination of the beliefs they have about themselves, which include physical, psychological, and social-emotional characteristics, aspirations, and achievements.

In conclusion, at this age, parents can provide stimulation by example and good habits so that children can imitate what people around them do.

Table 5. Achievements in the Development of Children Aged 4-6 Years

Developmental Scope	Level of Developmental Attainment	
	4 - 5 years old	5 - 6 years old
Religious and Moral Values	Recognition of One's Professed Religion	Knowing their religious beliefs
	Imitating worship movements in the correct orderx	Performing religious rituals
	Uttering prayers before and/or after doing something	Behaving honestly, helpful, polite, respectful, sportsmanship, etc.
	Recognizing good/polite and bad behavior	Maintaining personal and environmental cleanliness
	Cultivating good behavior	Knowing important religious holidays
	Greeting and responding to greetings	Respecting the religious tolerance of others

If you look at all the levels of achievement in the development of religious and moral values above, So it can be grouped into two categories: knowledge of religious and moral values and how they are applied in everyday life. The details are as follows:

¹⁵ Zainal, *Belajar Dan Pembelajaran Di Taman Kanak-Kanak*.

Table 6. Substance Aspects of the Development of Religious and Moral Values

Knowledge	Application of Knowledge
Recognizing the context of expressing gratitude, apologizing, and praising friends	Imitating attitudes and movements in prayer
Understanding the meaning of love and compassion for fellow creatures of God	Imitating ritual movements
Knowing the identity/attributes/nature of the God they follow	Cultivating the habit of praying before and after activities
Recognizing the characteristics of good and bad behavior	Cultivating the habit of behaving well
Knowing the identity/attributes/nature of the religion they follow	Cultivating the habit of greeting both acquaintances and strangers
Understanding the context of applying behavior from the beginning	Cultivating the habit of performing ritual worship
Distinguishing between good and bad behavior according to its context	Cultivating the habit of choosing good behavior and avoiding bad behavior
Knowing the rituals of the religious holidays they follow and the rituals and holidays of other religions	Cultivating the habit of respecting differences in religion, ethnicity, race, and customs of others

Afkaaruna teaches Islamic values to children according to the stages of child development arranged in Afkaaruna *Learning Pack Al-Dirasah Al-Islamiyah* (ALP *Diris*) where there are 5 elements in it, namely:

- a. Hafidzul Qur'an (memorization of short letters for RA and memorization of Al-Qur'an for primary)
- b. Qira'atul Qur'an uses the yanbua method to teach hijaiyah letters.
- c. Yaumiyah Worship (Daily prayers, prayer reading, midday prayer and Dhuha prayer).
- d. Morals, which are implemented in children's daily activities so that later they can become good habits for children.
- e. Tauhid related to divinity.

The Afkaaruna Islamic School curriculum has a framework including:

1) *Ta'allama*

Afkaaruna Islamic School aspires to produce a generation of "muhibbul ilmi" (lovers of knowledge). To create knowledge muhibbul, afkaaruna establishes independence competencies, including independent learning abilities, and global communication competencies as a requirement for the formation of long life learners. To realize independence competence, students will be taught practical life skills. Meanwhile, independent learning

competence is achieved by learning skills. Referring to the industrial revolution 4.0, global communication competencies are directed at human literacy skills through public speaking learning and digital literacy skills through IT (information technology) learning.

2) *Tafaqqaha*

Afkaaruna Islamic School aspires to produce a generation that is skilled and who firmly adheres to Islamic teachings (*tafaqquh fi al-diin*). In order to become a faqih servant of Allah, students need to understand the ayat of kauniyah and qouliyah of Allah SWT. Therefore, Afkaaruna stipulates learning in rosah Islamiyah (including: Koran literacy, Yaumiyah worship, fiqh, Shiroh Nabawi, and Indonesian Islamic history) and learning that supports understanding of Kauniyah verses.

3) *Tashawwafa*

Afkaaruna Islamic School bercita-cita mencetak generasi yang berhati bersih yang memiliki 8 karakter utama (8 Afkaaruna Characters) sebagai berikut; Shidiq, Ikhlas, Tahammul, Discipline, Self-reliance, Communication, Adaptation, dan Leadership. Untuk mewujudkan 8 afkaaruna characters tersebut, Afkaaruna menetapkan daily program (*mahfudzot, daily habit, reflective report*), *social and science project*. Berdasarkan tahapan penyusunan kurikulum di atas, ditetapkan kerangka core values dan *frame work* sebagai berikut:

Learning planning at RA Afkaaruna is outlined in the form of the Afies curriculum, which was developed from the 2013 PAUD Curriculum, the Ministry of Religion, IPC, and Dirish. The Afies curriculum was developed by the Dirish working group, the character working group, and the Afies working group, drawn from elements of teachers, parents, and the community with expert consultants. Meanwhile, the preparation of the RPPM (The Weekly Learning Planning) and lesson plan is carried out by the teacher before the start of the new school year under the supervision of the school principal. Afkaaruna has its own curriculum to develop aspects of religious and moral values that were compiled by the self-working group covering the development of material to be taught to children for one semester. The planning includes the preparation of material on daily prayers, mahfudzot, worship activities such as reading prayers and moving prayers, and short letters.

Implementation of Habituation in the Formation of Behavior Loaded with Religious and Moral Values at RA Afkaaruna

a. Learning Approaches

Afkaaruna uses an active learning approach. The results of observations that researchers have made in learning are also seen in every activity in the class, such as activities that are sometimes done in groups so that children get used to working with their friends to solve a problem related to the learning theme, namely investigation. There is a lesson where children are asked to explain everything about the items they brought from home in front of their friends, namely, news day. The learning process carried out at Afkaaruna is carried out so that students get used to thinking critically when solving problems, get used to being independent, and can work in groups to complete the tasks that have been given. The active learning approach is an active way of learning for students, which can be interpreted as a learning role model that leads to optimizing students' intellectual and emotional involvement in the learning process, directed at teaching students how to learn to acquire and process their learning gains regarding knowledge, skills, attitudes, and values. In essence, this concept is to develop the activeness of the teaching and learning process, whether carried out by teachers or students. So in active learning, it is clear that there are teachers actively teaching on the one hand and students actively learning on the other.

b. Teaching Methods

When engaging in his many activities, Afkaaruna employs a variety of teaching techniques, including narrative, incentives and consequences, monitoring and attention, habituation, and example. Early childhood features, such as the inability to focus on one task for an extended amount of time and the tendency of children to quickly switch their attention to other activities, are largely reliant on the selection of learning techniques. As a result, different and entertaining techniques are employed with kids¹⁶. Early childhood educators can understand children's learning styles to determine various methods.

Learning Process of Habitual Activities in Forming Behavior Containing Religious and Moral Values in Children Aged 5-6 Years at RA Afkaaruna

The learning process at RA Afkaaruna towards the formation of children's behavior containing religious and moral values can be explained

¹⁶ Masitoh, *Metode Pembelajaran* (Jakarta: Universitas Terbuka, 2011).

as follows using operant conditioning theory¹⁷, Three conditions must exist: antecedents (A), behavior, and consequences (C). Antecedents (A) refers to an environment or situation when the behavior appears; the environment can be a house or other places that might appear. The second important condition is behavior (B), in which a child begins to use what has been stimulated in him. Responses must be within the child's reach and must not be interfered with by competitive or antagonistic behavior, such as distraction from siblings or from television.

If consequence (C) is prepared in the form of a reward, if reinforcement increases the possibility that a response can be repeated, then how can behavior be formed from something that is relatively undifferentiated into something that is very complex? The organism does not just repeat an old response that has been reinforced but moves gradually towards a desired behavior. Because behavior is not isolated but rather continuous, the organism usually moves slightly beyond the response to which it was previously reinforced.

So that children do not experience boredom. Habituation is proven to be effective in early childhood because in early childhood, according to what Yusuf & Sugandhi found, children's religious awareness still has the following characteristics:

- a) His religious attitude is still receptive (accepting), even though he asks a lot.
- b) His divine view is anthropomorphic (personified).
- c) Spiritual appreciation is still superficial (not yet deep), even though they have performed or participated in various ritual activities.
- d) Divine things are understood in an ideosyncratic way (according to one's personal imagination) in accordance with the level of one's thinking, which is still egocentric (seeing everything from one's own point of view).

The habituation of children's behavior in RA Afkaaruna is in accordance with the dimensions of development by Aqib that:¹⁸

- 1) Habituation of religious values, namely in the teaching and learning process at school, children are accustomed to participating in a series of Islamic dirosah activities, which include reading the Qur'an, memorizing daily prayers, memorizing mahfudzot, memorizing short letters, carrying out sunnah prayer activities, which are obligatory, namely the dhuhur and duha prayers, the infaq, which is held every Friday, and religious activities such as pilgrimage rituals and the birthday of the prophet.

¹⁷ Jess Feist, *Theories of Personality*. Jakarta: Salemba Humanika (Jakarta: Salemba Humanika, n.d.).

¹⁸ Zainal, *Belajar Dan Pembelajaran Di Taman Kanak-Kanak*.

- 2) Habituation of moral values from the point of view that children are reflected in their thought patterns and actions, such as acting or behaving to express moral values. It can be seen that when carrying out various activities, children never fight, fight over toys, are grateful when they are given something, and forgive each other when they make a mistake. Teachers also always stimulate children to have good moral values, such as raising their hand with their right hand, receiving something with their right hand, asking permission when they want to go outside the classroom, saying a prayer when they sneeze, and so on.
- 3) Social values are values that encourage a person to adapt themselves so that they can be accepted by others. This can be seen when the children work together in harmony with each other when they mingle with Kindy A's children during the flag ceremony. Apart from that, after the Kindy B children finished their learning activities, they played together with the Kindy A children while waiting for their parents to pick them up.
- 4) Habituation of emotional values is part of emotional intelligence, which involves feeling good about oneself and others by expressing feelings, controlling anger, or empathizing with others. The behavior of children who are accustomed to moral values can be seen when a child accidentally hits his friend, causing his friend to cry. The child who was hit did not show anger and just remained silent and did not respond to the bad treatment, and the child who was hit immediately apologized, and the child forgave his friend's mistake. Teachers never get children into the habit of responding with bad actions when they are hurt by their friends. Activities during the learning process that showed emotional value were seen when children prayed for their friends who were sick and gave their pocket money to help with the flood disaster in Bantul district.
- 5) The habituation of the value of independence is the values that contain self-concept regarding the image that people have about themselves. This value of independence can be seen when children start toilet training themselves, folding mukenas, cleaning dirty dishes, tidying tables and chairs, putting shoes on shelves and so on.

Conclusion

The implementation of habituation in the formation of behavior containing religious and moral values in children aged 5–6 years at RA Afkaaruna is integrated with daily learning that is scheduled every week using an active learning approach and various learning methods such as storytelling, advice, attention and supervision, habituation, reward, and example. Meanwhile, in reciting the Hijaiyah letters, the Yanbua method is used. Habituation activities in forming behavior are carried out through

habituation strategies, which include routine activities, integrated activities, special activities, and spontaneous activities. Routine activities carried out at RA Afkaaruna for habituation in the formation of behavior containing religious and moral values in children aged 5–6 years are flag ceremony, dhuha prayer, dirosah Islamiyah, dhuhur prayer in congregation, environment day, saving day, children's dolanan, ablution, and infaq. Integrated activities include IPC theme activities at RA Afkaaruna, such as outdoor investigation activities, mini projects, music and movement, counting, writing, and reading. This integrated activity is always accompanied by habituation to form behaviors containing religious and moral values. Special activities include Hajj rituals. Meanwhile, spontaneous activities include praying for friends or relatives who are sick and giving rewards.

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