

Formation of Early Childhood Religious Character Through Religious Activities in School

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Abstract

Religious character as a form of religious obedience is important to teach early on, this is because religiosity becomes an inseparable part in the relationship between humans and the creator. The purpose of this study is to find out how to form the religious character of early childhood through religious activities in school. This research was conducted at Bina Insan Mandiri School Purwokerto Kindergarten. This research is field research or field research. The methods used by researchers in collecting data are interviews directly with teachers, observation of religious activities carried out by children during school and documentation in the form of pictures, and RPPH documents, and RPPM. In analyzing the data, researchers used miles and huberman techniques, starting with reducing data, presenting data and finally drawing conclusions and verification. The results of this study show that religious activities carried out by early childhood in order to form their character are amaliyah activities, such as praying, dhikr, dhuha prayer and others..

Keywords: *early childhood; religious activities; religious character.*

INTRODUCTION

Religious character becomes one of the eighteen characters of the nation created by National Education. Religious character becomes one of the characters that must be instilled in students, because character becomes one of the important aspects that determine the progress of a nation. The character of the nation depends heavily on the quality of its human resources (Setiawati, 2017). Therefore, quality characters need to be nurtured from an early age so that children are used to behaving positively. Failure to cultivate a good personality at an early age will form a person who is troubled in adult later (Prasanti & Fitrianti, 2018; Rustiana, 2015).

Character is a character, nature, or things that are so basic that oneself distinguishes one from others. Often people call it "character" or "temperament". There is such a great influence on character in a person's life. That's why character formation should be done from an early age. The process of building character in children is also like carving or sculpting the soul in such a way, so that the "shape" is unique, interesting, and different from each other. Everyone has a

different character. There are people who behave in accordance with values, there are also those who behave negatively or not in accordance with the values that apply in the local culture (Prasetyo, 2011). Religious character is a obedient attitude and behavior in carrying out the teachings of the religion he embraces, tolerant of the implementation of worship of other religions, and always lives in harmony with followers of other religions. (Raharjo et al., 2018).

The formation of religious character in early childhood must be done by three parties or components of education, namely family, school and community, so that integration and continuity occur. The cooperation of these three components will facilitate the planting of character in children. Planting and forming religious character in children can be done by introducing and teaching religious activities to children, either at home or school (Dewi, 2018; Subianto, 2013). Parents or teachers can teach the basics of religious orders such as prayer, reading the Quran, doing good and so on. (Wahyuni & Putra, 2020).

A person is said to be religious when in his life live and practice every religious teaching or

belief he embraces. In religion, religion is synonymous with carrying out all orders and staying away from all prohibitions. A person with a strong religious character will be diligent in worship, like to help friends, does not like to mock, insult or bully others, be tolerant, and dare to reject those who have a bad influence (Prasetyo, 2011). But as we know that the cultivation of religious values cannot be done instantly, the cultivation of religious values must be taught and instilled or grown early in children (Siti, 2019). In addition, to be able to make it a character, there needs to be a long stage or process and done repeatedly in order to become a habit. The growth of religious character must also be done and supported by various parties, whether family, school or community (Wahyuni & Putra, 2020). Planting and growing religious character in children can be done by various methods, such as habituation, exemplariness, and advice (Eka & Sudaryanti, 2017; Shoimah et al., 2018; Siswanta, 2017).

In research conducted by Samsul Susilawati related to learning that can foster the child's religious character, the results of his research showed that the learning that can be used by teachers to be able to foster the child's religious character is by integrating between the lessons learned by children with routine activities or habituation, spontaneity and transparency (Susilawati, 2020). The results of research conducted by M. Shahid Syafa'at et al, related to the formation of early childhood religious character showed that religious learning practice activities can form the religious character of children (M. Syahid & Hidayah, 2021). Other research related to the formation of the religious character of students was also conducted by Rahma Nurbaiti. Forming the religious character of students is done through religious habituation activities, while religious activities carried out are congregational prayers, istighasah, infaq and so on (Nurbaiti et al., 2020). The use of the medium of the toddler's halo book can also be used to form the character of the child's eligius, this is in accordance with research conducted by (Rachmi et al., 2021).

From previous research that has been done it can be concluded that fostering the religious character of early childhood can be done in various methods and ways. The purpose of this study is to analyze what refraction activities are carried out and how habituation activities carried out in Kindergarten Bina Insan Mandiri School can foster the religious character of children. This

research is important to do because religious character becomes one of the characters that must be instilled in children from an early age as the successor of the nation. The difference between this study and previous research is that habituation carried out at Bina Insan Mandiri School is more pharmaceutical and complex.

METHOD

This research is a field study, using a qualitative descriptive approach (Moleong, 2016). This research was conducted at Bina Insan Mandiri School Purwokerto, The subjects in this study are teachers in Bina Insan Mandiri School Purwokerto. As for the subject, namely four teachers, as class teachers. The reason for choosing the subject is because he is a class teacher who as a whole handles the activities of children while in school. In data collection researchers use interview, observation and documentation techniques. The interview conducted is a live interview, where the researcher asks the teacher directly face-to-face, this aims to get the researchers accurate information. Observations made by researchers are observing all religious activities carried out by children during school, and documentation used by penel; iti is in the form of images, and RPPH documents, and RPPM. In analyzing the data researchers using miles and huberman techniques, starting with data reduction, data presentation and data verification.

RESULTS AND DISCUSSIONS

Forming a religious character in early childhood is not an easy thing, parents or teachers can not only use understanding but children must also feel or be directly involved in the process of carrying out these activities. In addition to being directly involved in the process of cultivating character, children must also be accustomed to repetition or habituation. The purpose of this habituation is to form habits or improve habits. The habituation carried out in the Establishment of Islamic Behavior and PAI in TK Bina Insan Mandiri School Purwokerto is as follows:

❖ Getting Used to Smiles, and Greetings

From the results of the interview with initials Mrs. D, as the class teacher stated that habituation to give smiles, greetings and greetings is usually done by children starting from the first entrance to school. When coming to school the first thing children do when meeting

with teachers is that they will say greetings and kiss the teacher's hand.

Smile, and greetings. Is one of the habituation taught to children so that children when entering the school environment. This habituation is done by the teacher when the child will enter the school environment, where usually the teacher has been waiting to be moved to welcome the arrival of the child. The first thing a teacher does when a child comes is to greet a child with a smile. Indirectly the child will also respond with a smile. When a child comes without a smile the thing that is usually done by the teacher is to ask what happened to the child and invite him to smile, as a form of happiness for the child going to school. In addition, the teacher also taught that the smile is shadaqah. Habituation of this smile is a form of embodiment of learning and forming religious character in early childhood. Because with this smile in addition to the form of notification of happiness that will bring happiness to the lian people, with the child also practicing the prophet's hadith.

Greetings as a form of greeting and prayer are part of the religious value of praying for each other so that they are always given salvation. From the results of interviews with The Mother Goddess habituation to give greetings taught by teachers since the child first entered school, until now children are used to doing this. In addition to shaking hands with the child teacher will also kiss the teacher's hand as a form of respect, even if there are teachers who have not been met will usually look for the teacher to just shake and kiss the hand. From the habits carried out in school by children, namely shaking the child's greetings also always to greet the teacher. This habit is not only done by children on teachers but the habit of shaking hands and kissing hands is also done by children on parents and other people he meets, for example parents of friends or guardians of students when dropping off their children to school.

In addition, children are accustomed to kissing the hands of teachers or parents on the nose, in accordance with the teachings of the Apostle. Through greeting activities and greetings between teachers and children has the impact of closeness between the two. This habituation is very effective to increase the child's confidence as well as mutual respect and respect. Children are more confident when they meet other people. Through this habituation activity, children are able to get used to saying greetings when they want to go or get

somewhere, greet and greet when meeting people.

The next habituation is greeting, smile activities, spa greetings are a series of welcoming activities carried out by teachers when children attend school. Greeting activities are carried out after the child gives greetings and kisses hands. Greetings that are usually asked by teachers are asking about the news, circumstances, and mood of the child. Greeting activities are classified as religious activities, because by greeting children accustomed to interacting with each other, socializing to strengthen relationships.

These three habituation activities have an impact on the religious attitude of children, where with these activities children learn to respect and respect others, form an attitude of manners and manners, and have a good noble mind. Habituation of smiles, greetings, greetings makes learners and teachers become closer and more familiar. In addition, the habituation of smiles, greetings and greetings can foster character, manners, and friendly towards others, this is in accordance with research conducted by Mohamad Ahsanulhaq. Where the results of his research stated that the 3S habituation method can grow the character of children's religius (Ahsanulhaq, 2019).

❖ **Praying Before Doing Activities**

We start learning at 8 a.m. Before starting the morning activity, our children invite to sing as an opening to have more fun, only then pray. Our children invite to pray together accompanied by a teacher or class guardian. Prayer activities are carried out at the beginning of each activity that will be carried out. By reading prayers every day either before or after doing activities, children are expected to always remember the greatness of Allah SWT.

Prayer is a form of petition to God in the hope that what is desired can be granted. In Bina Insan Mandiri School, prayer activities become one of the activities carried out by children in every event to do and finish doing activities. The refraction of prayer is taught by the teacher as a form of self-approach to Allah Swt. As for the prayers offered by children, namely the request to be given intelligence and fluency during the learning. So that children easily absorb the learning given in school. Implied also the application of ease in all affairs included in the process of demanding knowledge, pleasure and salvation of the afterlife.

Daily prayer readings practiced in this school in accordance with the guidelines or guidelines provided by the school. Guidelines in religious activities are summarized in the Islamic Religious Education handbook. By reading prayers every day, children will get used to reciting prayers before doing activities or after doing activities. As the results of the researcher's interview with the guardian who is in charge of guiding the child before learning. By reciting prayers every day be it before or after doing activities, children are expected to always remember the greatness of Allah SWT.

Habituation to appoint a child to be a leader in prayer is something that is always enforced when praying. It is important to give that children have the urge to pray solemnly and well. The child becomes a leader is a good child behavior as long as the teacher opens the activity. Being a leader is amazing for a child. Your child will be motivated to always do something good. Prayer activities are also carried out together when the child will eat provisions and after eating provisions, in addition when entering the room and out of the bathroom the child is also taught to pray.

This habituation is taught to children with the aim that the child will know and realize that everything good must begin by praying that what he does get rewarded. Every activity that is done has a different prayer. For prayers taught by teachers to children, teachers use Islamic religious education manuals that have been compiled as teacher guidelines in accompanying children in learning. Prayer taught by teachers is not only prayer to start learning and prayer after learning, teachers also teach daily prayers such as prayer before and after meals, prayer to sleep and wake up, and other prayers..

The impact of habituation of praying on children can be seen from changes in the child. At the beginning of learning, children do not fully follow the activities of prayer well. Many children still speak alone when praying, playing, and doing other activities outside of prayer activities. After several meetings with the teacher, the child swiftly takes a prayer stance before the teacher tells the children. Some children even loudly offer to be prayer leaders. Children solemnly chant prayers as the beginning of learning.

By reciting prayers every day, children are accustomed to reciting prayers when going to a job or after doing work. Teachers believe that prayer is a therapy of liver disease because prayer

is a drug that has many benefits. Prayer also prevents from trials and calamity. Not only in the school environment and when learning will be done, children also apply this habituation outside of school.

The religious character of the child formed from the habituation of prayer is that the child has a personal awareness of the greatness of Allah Swt, besides the soul of responsibility and leadership of the child is also indirectly honed, the child is more able to be grateful and subject to the religious arrangements. The results of research conducted by Rahma Nurbaiti et al show that with the activity of praying children also become calmer and become a more determined person, in the implementation of prayer before and after learning is the cultivation of religious character values by expressing gratitude for His presence and expecting His gift for the blessing of all activities carried out (Nurbaiti et al., 2020).

❖ Morning Remembrance

Based on the results of the interview with initials Mrs. E, morning dhikr activities are usually carried out after the children are ablution, followed by adhan and iqomah. Morning remembrance is carried out starting at 08.00 WIB in their respective classes. Remembrance that morning was included in the mater of Islamic religious education. Then followed by murojaah, memorized the Qur'an and hadith. Morning remembrance, murojaah, memorization of the Quran, hadith is done every morning, as a form of habituation before entering into the learning center. Remembrance activities are carried out in their respective classes accompanied by the same class guardians.

Jaman habituation pray children are also accustomed to doing morning remembrance together. Remembrance itself is a religious activity that aims to remember and mention the name and majesty of God over and over again. Remembrance is usually done as an embodiment of gratitude and believing in the majesty of God. The virtues of remembrance itself there are so many, among them, providing reward value, bringing blessings and intercession, and making it a powerful remedy to calm the heart and mind.

Morning remembrance habituation activities at Bina Insan Mandiri School are carried out every morning before anak starts learning activities, from the results of interviews with initials Mrs. ES as the principal said that, the series of morning dhikr activities starting with children in ablution, continued in the adhan and

iqomah. After that it was accompanied by congregational dhuha prayers guided by the class teacher. The child then sits in a circle, raises his hands to perform the morning remembrance and prays to Allah SWT. Morning remembrance is carried out starting at 08.00 WIB in their respective classes. The morning remembrance was included in the Islamic religious education material so we refer to the guidebook. After the morning remembrance the next activity is murojaah, memorization of the Quran and hadith.

This habituation of remembrance is done with the aim that the child always remembers the honor of God. In addition, the impact of this activity can be seen from this activity is that children are able to memorize the sentences of thoyyibah by breeding such as Subhanallah, Astaghfirullah, Masyaallah, Alhamdulillah, Laa Illaha Illallah. In addition to memorizing and knowing the meaning, children can also apply it in everyday life. For example, when a child gets a star from the teacher, the child says Alhamduillah.

The teacher's hope of the morning remembrance activity is, it is expected that children will always remember the majesty of Allah Swt and the child can always practice it until adulthood. This activity has an impact on religious character that can apply the use of thoyyibah sentences at the right time, such as when children get gifts or rewards children directly say the sentence Alhamdulillah, with this activity is able to make the mind and heart become more calm and positive, and children are able to be grateful for the blessings obtained. In the research of Maharani Ramadhanti, et al, it is mentioned that dhikr is one of the activities carried out by students with the aim of forming students' religious character. As for the character that grows, it is an honest character (Maharani & M Syarif, 2019).

❖ Asmaul Husna

Asmaul Husna are the names, designations, and titles of God who are good and great according to His attributes. In practice, asmaul husna readings are done in the classroom together between the teacher and the child. Asmaul husna readings are carried out in conjunction with morning dhikr readings. This activity is included in the development of moral religious values and Islamic Religious Education which is a religious habituation activity at Bina Insan Mandiri School Purwokerto Kindergarten..

At Bina Insan Mandiri School Purwokerto Kindergarten, reading Asmaul Husna entered

into morning dhikr activities. After the children read surah al-ikhlas, an-nas, and al-falaq, the children then read dhikr and continued with Asmaul Husna. Teachers ask children to read asmaul husna and prayer study together. The children then responded by following the prayer reading and asmaul husna with the teacher's guide. Then the teacher gives reinforcement that by praying solemnly, prayer will be more easily granted.

Reading asmaul husna conducted by kindergarten students Bina Insan Mandiri School Purwokerto is done gradually. The school gave a target to each class to memorize asmaul husna. Children are allowed to read and memorize asmaul husna 3-5 Asma Allah. Character value developed in carrying out the habituation of asmaul husna activities that children can know and understand the greatness of Allah SWT. Give them the understanding that God is great and noble and has beautiful and good names.

With the habituation activities of asmaul husna every morning, it is expected that children are able to live their meaning and believe that Allah SWT is a great and glorious Dzat. In addition, the habituation of reading asmaul husna is an attempt to form the character of children, especially in forming discipline and honest characters, both in their words and deeds, speaking good and polite words. Asmaul husna readings are widely used by teachers to cultivate the religious character of students, because by memorizing, reading, or chanting children become aware of the nature and greatness of Allah SWT (Ahsanul Khaq, 2019; Nurbaiti et al., 2020).

❖ Memorization of the Quran

Mrs. D mother said that the rote activity of the Quran, especially juz amma in school, is a habituation that is done every morning. After dhikr, the children are guided by the class to memorize the Quran, especially short letters. We have a playbook, so the class guardian follows the module book, memorizing what the children should memorize.

By reading the Qur'an, there are virtues that will be the value of reward. The Qur'an is also a panacea as a tranquilizer of the heart and soul and can bring intercession. Reading the Quran is important to be taught early on as a guide for the future. Therefore, reading the Qur'an that needs to be accustomed and used as a daily activity. The results of interviews with classroom teachers said that, memorization

activities of the Quran, especially juz amma in this school, are habituation that is done every morning. After dhikr, children are guided by the homeroom to memorize the Quran, especially juz 30.

Rote material applied in TK Bina Insan Mandiri School Purwokerto as the researchers observed. The teacher has a memorized target of what the child should memorize. The target is in accordance with the islamic religious pedidikan module book. Each class and semester has different targets. The habituation of memorizing the Quran begins after the children pray and perform the congregational prayer. The teacher recites the Qur'an verses slowly and gently. Children are asked to follow what the teacher says. Children simultaneously follow what the teacher recites.

The stimulus that the teacher provides is: the teacher asks the child to memorize the Quran, especially juz 30 that the teacher teaches. The teacher asked one child to recite the surah that had been read together, then the other child did the same thing in turn. Response from the child: the child who is appointed by the teacher with courage and their spirit memorizes the surah that was read. If there is a verse that does not understand they honestly say that they have not memorized, and apologize to the teacher that the child will learn again. The teacher will give praise to the child who boldly and passionately memorizes the Quran. Teachers also give praise to children who dare to tell the truth and have a big spirit willing to admit mistakes.

When memorizing the Qur'an, the teacher gives the understanding that reading the Qur'an must be good and solemn. Children need direction, discipline and example so that children know what is good and what is not good to do. Teaching memorization of the Quran to children is an attempt to form a good character in children. Introducing the Qur'an early on, it will instill in the child that Allah SWT is the Almighty God and the Qur'an is the word of Allah. Teaching the Quran from an early age, will make children love the Quran from an early age.

From the results of observations made at TK Bina Insan Mandiri School Purwokerto, researchers found there are several things that show that this habituation activity is effectively applied to children. Children who originally memorized only one or two surahs of the Qur'an memorized more than ten surahs. The kids also showed much better character. Children not only imitate the readings taught by the teacher as at the

beginning of learning, but they can independently memorize the surahs that have been taught. Children love to read the Quran and listen to the murotal of the Quran. When at home, some children invite their parents to preach together. Even some children outperform the memorization of their parents who make their parents proud. The character formed from memorizing the Qur'an is the creation of kamil people who hold fast to the Qur'an and have a noble character. In addition to cultivating a religious character memorizing the Qur'an also has an impact on cognitive development, conasi, faith and charity in students, it is shown from the results of Mahrus as'ad research (As'ad, 2022).

❖ Memorization of Hadith

From the results of the interview with initials Mrs. S, the introduction and memorization of hadith is included in religious habituation activities. Memorization of hadith is done every day with a duration of 15 minutes. This activity is carried out in each class with the class teacher. Based on the results of the study, researchers found that kindergarten students Bina Insan Mandiri School Purwokerto showed commendable character. At each level of the class, there are a number of hadiths that must be memorized by the child. With this habituation, children can memorize a number of hadiths that they have memorized. Memorizing hadith becomes effective with this habituation activity. Because children do not immediately memorize in one lesson, but there needs to be habituation to memorize it.

By studying and memorizing hadith, it has a nature that shows that Allah exists. Children also know what is good and bad. In addition to memorization, children also apply it in everyday life. For example, there are children who behave unworthy. Spontaneously the child reminds the other child that the act is not good. Not infrequently when the child advises his friend accompanied by reciting his hadith. Just like the child sees his friend who is eating while standing, then the child will rebuke while reciting the hadith. Religious character that grows from memorizing hadith activities is the character of discipline. Habituation of memorizing hadith and its meaning makes children have knowledge about things that are recommended and prohibited including in religious matters. Memorizing hadith can be one of the methods to cultivate the religious character of children, this is because children already know which things

are allowed to do and which should not be, so that children are more disciplined and able to apply the concept of amar ma'ruf nahi munkar (Hasanah & Munastiwi, 2019).

❖ Hijaiyah Letter Recognition

Routine breeding in hijaiyah letter recognition taught at TK Bina Insan Mandiri School Purwokerto is in the morning. This habituation is included in the material of Islamic religious education. The analysis of hijaiyah letters is carried out after the activities of remembrance, prayer, and dhuha prayer. Introducing hijaiyah letters to children is very important, hijaiyah letters are a foundation in the Qur'an as a guide to the life of Muslims. At an early age, children find it easier to understand and record what they are learning.

The introduction of hijaiyah letters in habituation methods is effective in introducing Arabic letters as a provision for children to learn the Quran. With the introduction of hijaiyah letters, children become easier to learn iqro, as the beginning of learning the Quran. Knowing and learning hijaiyah letters makes it easy for children to memorize quranic verses, especially short surahs. In habituation to know hijaiyah letters, children become easier to follow learning, especially religious centers where children are given the task to write or memorize several letters and sentences in Arabic. The character that is awakened from this activity is that the child becomes more enthusiastic, it is proven when the child preaches, memorizes the Quran and hadith, it is because anak already has a basis of hijaiyah knowledge. The concept of hijaiyah letter recognition is actually the same as the concept of preaching, where children are taught to learn in order to be able to read the Holy Qur'an properly and correctly, so as to foster a sense of love and love for the Qur'an which is a guideline in life (Siswanto et al., 2021).

CONCLUSIONS AND SUGGESTIONS

Conclusions

From research that has been conducted by researchers related to the Formation of Early Childhood Religious Character Through Religious Activities in the School of Case Studies at TK Bina Insan Mandiri School shows that religious activities carried out by early childhood in order to form their character are habituation that is carried out every morning before entering into core learning such as saying greetings and kissing the hands of teachers, Pray before

carrying out activities, morning remembrance, memorization of hadith, memorization of asmaul husna, memorization of the Qur'an or short letter, as well as the introduction of hijaiyah letters. The character of children formed from religious activities carried out in school is respect, respect, courtesy and manners, accountability, leadership, gratitude, discipline, honesty, and spirit. In addition, from religious activities carried out by teachers and children also have an impact on the establishment of attachment between teachers and children.

Suggestions

For researchers, they can further conduct research related to character growth using other learning models or the use of habituation models to foster other early childhood characters or attitudes, in addition to religious characters.

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