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Implementation of Religious Character Formation in Early Children Through The Culture Of Islamic Life in RA Diponegoro Sanguwatang

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Abstract: Religious character is a human attitude that lives life based on the teachings of his religion. With the formation of character in humans, it will become a special strength for the Indonesian people in this era of globalization and the swift flow of foreign culture. To be able to realize humans who behave and have good morals, it is important to form character from an early age. This can be done through an Islamic culture of life that is applied in everyday life at school. This study aims to find out how the implementation of the formation of religious character in early childhood through an Islamic culture of life at RA Diponegoro Sanguwatang. Data collection techniques used are interviews, observation and documentation. The results of this study indicate that the religious character of early childhood which is formed from an Islamic culture of life is increased discipline, responsibility and awareness of children in good behavior and carrying out their worship as Muslims.

Keywords: religious character, early childhood, Islamic culture

A. INTRODUCTION

In the current era of globalization, we cannot avoid its arrival, this is caused by the increasingly advanced science and technology, which has led to the rapid development of information and communication technology so that everything with various forms or interests spreads so quickly to all corners of the world. At this time human activity has no limited reach, everything can be accessed through social media by both adults, teenagers and even children. So that the progress of this era of globalization apart from having a positive impact also has a negative impact on human survival, including declining moral quality, westernized lifestyles, eroding local culture and individualism behavior which causes humans to only think about their own desires and forget their essence as human beings. social and religious obligations so as to create a distance between humans and God (Saodah, 2020).

The ongoing era of globalization at this time has a major influence on the moral behavior of the nation's children, if faith and piety are not embedded, individuals will easily be carried away by the swift currents of foreign culture. This is a challenge in itself for education in Indonesia, to be able to create a quality future generation that requires strength from within so that it can eradicate the negative impacts that befall human survival. By forming character in children will increase strength from within. This was also stated by Marcus Tullius Cicero (106-43) who said that "the welfare of the nation begins with the strong character of its citizens then emphasized again by Arnold Toynbee who is a renowned historian, he said that "of the twenty-one world civilizations that can be recorded, nine twelve were destroyed not because of conquest from the outside, but because of moral decay from within" this statement means that it is important to shape and instill character in children so that they have a foundation for

themselves so that they are able to have strength from within and are able to minimize any deviations that occur in their childhood. in the future due to various external influences. In the National Education System Law No. 20/2003 paragraph 1 states that early childhood education is a level of education in which there are children between the ages of 0-6 years, they receive stimulation during education which is intended as an effort to stimulate development both from within nor outside (Saptono, 2011).

In the National Education System Law No. 20/2003 paragraph 1 states that early childhood education is a level of education in which there are children between the ages of 0-6 years, they receive stimulation during education which is intended as an effort to stimulate good development from within. nor outside. Early childhood education has a major influence on the process of character formation, because it is at an early age that children will be more easily directed and shaped to become human beings who have faith, piety and moral ethics. Al Ghazali said that early childhood is like a blank slate that is still white so that it is able to accept all forms of teachings directed at it. To overcome the weakness of the character of a nation, it is hoped that education here is not only limited to the transfer of knowledge (sharing knowledge and providing understanding) but school institutions here must also be able to carry out learning that is centered on value-oriented enterprise (values) both moral, social, culture and customs as prevention in dealing with moral, spiritual degradation and individualism behavior, so that it is not easily broken by the bits of bad things that will hit it (Khuluqo, 2015).

Thus at this early age moment it can be used optimally for teachers, schools, parents and families to be able to provide stimulation, education and also religious knowledge so that children have character, especially religious character so that they are able to live life according to the rules of their religion. To be able to realize this, it is necessary to implement religious activities starting from small things. Religious activities will also be easier when carried out in groups, because in essence humans are social beings who cannot live alone, need other people to relate to one another, one of which is at school. Through an Islamic culture of life that is carried out in schools, children will live always guided by the rules of the Islamic religion so that they can achieve their real life goals, namely the welfare of the world and the hereafter (Muhammad Fadhillah, 2013).

RA Diponegoro Sanguwatang is an institution that applies an Islamic culture of life to shape the religious character of early childhood. This is one of the institutions' responses in dealing with the decline in the ethics and morals of children in this era of globalization. Based on the results of the researcher's preliminary observations, there are several Islamic living cultures that are carried out at RA Diponegoro Sanguwatang, such as 5S habituation (smile, greet, greeting, polite, polite), forgiving behavior when returning from school, praying dhuha in congregation, praying and other religious activities. Thus the researcher is interested in examining more deeply how "Implementation of the Formation of Religious Character in Early Childhood Through Islamic Culture of Life at RA Diponegoro Sanguwatang."

B. METHODS

In this study, the researcher used a type of field research (Field Research), namely research carried out directly in the field with the aim of collecting data. This research is classified as a qualitative descriptive research (arikunto, 2013). In short, qualitative research is a research process that produces descriptive data in the form of words, whether written or spoken, from people and behavior that can be observed (murdiyanto, 2020). To be able to

obtain valid data, researchers used several techniques, namely observation, interviews and documentation.

This research was carried out at RA Diponegoro Sanguwatang, Karangjambu sub-district, Purbalingga district. Sources of data were obtained from school principals, teachers, students and guardians of students. The data analysis technique used in this study included the three activities proposed by Milles and Huberman, including data reduction, data presentation and data verification. To obtain valid data, the researcher tested the validity of the data through triangulation with sources and triangulation with methods by comparing and checking back the degree of trust in information obtained through time and tools. Patton also explained again that there are two strategies for triangulation with this method, namely checking the degree of trust in research findings from several data collection techniques and checking the degree of trust of several data sources using the same method.

C. RESULT AND DISCUSSION

1. Budaya Hidup Islami Di RA Diponegoro Sanguwatang

According to Dewantara in Kusherdiyana, culture in terminology has the same meaning as culture where this culture is the result of human culture or an effort of a group of people who have the goal of preserving and advancing their minds, minds and souls. Meanwhile, associative culture has the meaning that is a conscious effort to improve the quality and quantity of culture in human life (Kusherdiyana). According to Gezalba in Aji Luqman Panji et al, argued about how Islamic education can be called the inheritor of values and culture. In terms of identity, in essence, education, seen from a socio-cultural view of Muslims, is the acculturation of groups of individuals that are much needed among other necessities of life, even though initially education emerged and developed from the groups of individuals themselves. According to Tafsir 1992 in Aji Luqman Panji et al that there are three dimensions that contain Islamic ideal values and serve as the basis for the process of Islamic education, namely (1) dimensions that contain values that improve the welfare of human life, (2) dimensions that contain values that encourage people to try hard to achieve happiness in the hereafter, (3) a dimension that contains values that can combine worldly and spiritual interests. These dimensions are the goals of Islamic ideals which should be the main basis for the process of Islamic education. So the dimensions of these Islamic values will lead to cohesiveness of life in this world and the hereafter (Aji Luqman Panji, 2023).

From this definition it can be said that the Islamic culture of life implemented in this school is the values of Islamic teachings as a way of life or the basis for carrying out various activities at school. So that in carrying out their activities this group of people has its own rules, or habits related to religious activities which are carried out continuously and consistently (Imawati, 2021).

In implementing this Islamic culture of life, it must be managed properly with clear planning so that what is the goal of the school can be achieved, especially in improving the quality of Islamic education. In schools, children are directed to be able to accept traditional school norms such as speaking in polite language, behaving politely, maintaining personal hygiene and the school environment and being able to be disciplined and obedient to the norms that exist in school (Imawati, 2021).

In the findings of the authors in the research that in forming the religious character of early childhood through this Islamic culture of life, RA Diponegoro Sanguwatang has an Islamic life culture plan that is adapted to the vision, mission and goals of the school, namely

in the form of introducing noble behavior, building an Islamic culture of life through religious routines carried out daily and annually as well as maximizing the implementation of an Islamic culture of life with the existence of infrastructure to support the implementation of an Islamic culture of life in schools such as the presence of reading corners, Islamic symbols and Islamic art tools (tambourines).

a. *Islamic culture of life planning*

Planning is the initial activity carried out so that what is the goal can be carried out properly. Likewise RA Diponegoro Sanguwang to form religious character in early childhood has a plan in implementing an Islamic culture of life. (1) introduction of noble behavior such as 5S culture (smile, greet, greet, polite, polite), honest, love each other, forgive each other, help each other, respect each other and maintain cleanliness. (2) building an Islamic culture of life through religious routines that are carried out daily and annually such as reciting iqro, morning qur'an, pearls of hadith, daily prayers, dressing to cover genitals, saying Thoyyibah sentences introducing aqidah, dhuha prayers in congregation, Asmaul Husna, stories Islami, Friday Amaliyah and the introduction of NU materials besides annual activities in the form of commemoration of Islamic holidays and pilgrimage rituals. (3) providing infrastructure for Islamic living culture such as reading corners, Islamic symbols and Islamic art tools (tambourines).

In forming religious character through Islamic culture, the teacher uses guidance, exemplary and habituation methods. At first the teacher gives an understanding to children about the benefits of activities carried out daily, then applies them in daily habits.

b. *Implementation of Islamic culture of life*

Menurut Deal and Peterson yang dikutip oleh Muhaimin dalam Maidha Raudhatinur bahwa nilai dalam budaya sekolah islami ini erat kaitannya dengan perilaku, tradisi, kebiasaan dan simbol-simbol budaya.

In essence, humans have the ability to behave well. This behavior is an important thing that is carried out in schools, how schools apply morals or religious teachings so that they can form human beings who are obedient in religion. In the results of the research the researchers found that in introducing this noble behavior the teacher introduced it through direct daily habits. With the introduction of this behavior, it is able to raise awareness of children to behave well. this is in accordance with the observations and interviews of researchers that children always behave politely such as shaking hands and greeting the teacher while at school. Be honest by directly returning something borrowed. forgive each other when someone makes a mistake, love each other and don't discriminate between friends when playing. In maintaining the cleanliness of the children, they are also able to carry out, namely throwing garbage in its place after eating snacks.

This tradition also has a role in shaping children's behavior. With the existence of traditions that are usually carried out in schools, indirectly the school members will follow the existing traditions without any further explanation. The tradition carried out in this school leads to positive activities. In the results of the research the researchers found that the tradition carried out at RA Diponegoro Sanguwang was in the form of commemorating Islamic holidays, such as commemorating the birthday of the Prophet Muhammad, Isro Miroj, Islamic boarding schools, taaruf parades welcoming the month of Ramadan, commemorating the Islamic new year, introducing NU-ness and pray on Friday.

The agreed religious values are then carried out by all school members in daily habituation activities in the form of action. Habits such as the morning Qur'an, pearls of hadith,

reciting iqro, reading daily prayers saying thoyyibah sentences, introducing aqidah, dressing to cover the genitals, praying dhuha in congregation and Friday practice. The results of the study showed that the religious routines carried out at RA Diponegoro Sanguwatang fostered child discipline and responsibility in carrying out their worship. In the results of the research the researcher found that in the religious routine the children were able to be disciplined in carrying out such as when reciting the Iqro, the children after arriving at school immediately placed themselves to recite the Koran without being told in advance by the teacher, apart from this in carrying out Duha prayers in congregation the children also able to carry out well to finish.

This cultural symbol is a sign for a group of groups that has meaning, this cultural symbol can be in the form of writings or clothing that reflects religious values. Meanwhile, the cultural symbols found at RA Diponegoro Sanguwatang are in the form of pictures that have Islamic cultural values attached to walls, such as collections of hadiths, prayers to enter the bathroom, my class culture and friendship manners. In addition, there are also infrastructure facilities such as a reading corner with a collection of reading books with religious pictures and Islamic art tools in the form of tambourines.

In the results of the research, the infrastructure for Islamic culture of life at RA Diponegoro already exists, but it is not optimal. In the reading corner in the classroom there are only a few religious reading books, the rest are general picture reading books.

c. *Evaluation of Islamic culture of life*

In carrying out the evaluation of the Islamic culture of life, the principal and teachers carry out direct supervision and observation every day. In daily activities, the evaluation is by reminding children, giving advice and giving understanding if there are children who deviate. Whereas in forming religious character in early childhood the evaluation used is through a child development checklist, where the assessment of this religious character indicator is contained in the aspect of moral religious values contained in the RPPH which is carried out every day starting from the opening, core and closing activities. This child's development checklist with information on BB (not yet developing), MB (starting to develop), BSH (developing as expected) and BSB (developing very well).

2. *Religious Character of Early Childhood Formed from Islamic Culture of Life*

According to Gunawan in Moh Ahsanulhaq argued that this religious character is a character value related to humans and their God, which includes thoughts, words and actions of a person based on divine values or religious teachings. From this explanation it can be said that this religious character is the foundation that must be upheld and instilled in humans so that they can lead a harmonious and peaceful life in accordance with the rules of Allah SWT. (Ahsanulhaq, 2019)

According to Hairun Nisa, indicators of the development of religious character in early childhood with an age range of 5-6 years are as follows (1) Getting to know their religion. (2) Getting used to worship. (3) Understand noble conduct. (4) Distinguishing good and bad behavior. (5) Getting to know religious rituals and holidays (Nisa, 2022)

In the results of the author's research conducted at RA Diponegoro Sanguwatang that the religious character that is formed from the existence of an Islamic living culture is as follows:

a. *Get to know his religion*

Religion is a belief between humans and God in which there are rules that govern all aspects of human life. With religion one becomes directed, because in it we are taught how to establish good relationships, be it between humans and God or humans and other living things. At RA Diponegoro Sanguwatang the teacher introduces Islam to children through an Islamic

culture of life which contains routine religious activities. Knowing this religion is reflected in the attitude of children who are able to say what their religion is, who their God is, who their prophet is and what their book is through songs. This is in accordance with what was conveyed by the students' parents during the interview that on average children already know their religion.

b. Get used to worship

Getting used to worship is an action related to a person's behavior in carrying out his religious teachings, at RA Diponegoro Sanguwang worship activities are carried out in the morning religious routine before the main activities are carried out using the habituation method. Based on the results of research in the field, it can be seen that children are not too difficult to manage when carrying out routine religious activities, they carry them out well, this can be seen when carrying out religious routines children live in a flowing manner, carry out well, such as when praying dhuha congregation also children wearing their own prayer equipment and perform prayers properly. In the results of interviews with parents, on average, they said that there was an increase in children's worship at home. Children become more disciplined and responsible in their worship.

c. Noble behavior

Noble behavior is a good action carried out in daily activities. The habituation of this noble behavior can shape the child's religious character. In the results of research at RA Diponegoro Sanguwang this noble behavior is reflected in learning activities and outside of learning, they help each other when there are friends who don't bring shavings, work together to clean up toys and greet researchers and there are several children who invite researchers to shake hands when researchers are carrying out Observations in the field, this action also shows a polite attitude. This was also conveyed by the student's guardian during the interview, on average the student's guardian said that the child had practiced honest, polite, helpful and respectful behavior towards parents.

d. Know the big day of religion

With the celebration of Islamic holidays held at school, it will build children's knowledge about their religious holidays, namely Islam. However, not all of the children at RA Diponegoro Sanguwang understand about Islamic religious holidays even though at school they have commemorated Islamic holidays. In the results of the interviews with the parents of other students, most of them also said that the children were not too familiar with their religious holidays, the children knew that the Islamic religious holidays were during Eid al-Fitr.

e. Maintain personal and environmental hygiene

Cleanliness is part of Faith, keeping ourselves and our environment clean is the same as protecting ourselves from illness because disease will come when we do not maintain cleanliness, both personal and environmental hygiene. Maintaining cleanliness is also a command of Allah SWT, Allah likes those who maintain cleanliness. In the results of research at RA Diponegoro Sanguwang, children have been able to clean themselves and their environment, such as when urinating alone, washing their own hands, and throwing garbage in its place. In the results of interviews with parents of students, on average, they said that children were able to maintain personal hygiene, such as urinating alone, washing their own hands, practicing bathing themselves and keeping the environment clean by not littering.

f. Respect (tolerance) of other religions

Respecting other religions is an act of respect for the differences that exist. Don't force your will and don't discriminate against anyone. In respecting others at RA Diponegoro

Sanguwatang also teaches children to respect each other and not discriminate against anyone. In the results of the interviews with the parents of the students, on average, they said that the children had adopted an attitude of mutual respect and respect for each other.

D. CONCLUSION

Based on the results of research regarding the implementation of the formation of religious character in early childhood through an Islamic culture of life at RA Diponegoro Sanguwatang, it can be concluded that the planning for the formation of religious character through an Islamic culture of life at RA Diponegoro Sanguwatang by introducing noble behavior, building an Islamic culture of life and providing infrastructure for an Islamic culture of life. The evaluation is carried out with direct supervision and observation carried out by the teacher by providing advice and understanding to children. whereas in evaluating the formation of religious character using child development checklists with indicators of religious and moral values contained in the RPPH.

With the existence of an Islamic culture of life applied at RA Diponegoro Sanguwatang, it was found that the religious character of children formed from this Islamic living culture can be seen through the behavior of children who have implemented noble behavior such as behaving honestly, being helpful, respectful and there is an increase in worship in children such as increasing memorization. , the more fluent in reciting the Koran, practicing praying when at home and having awareness of maintaining personal and environmental hygiene and respecting others. Awareness, discipline and responsibility of children in good behavior and children's worship are also increasing.

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