

The Habituation of Islamic Values Through Children's Daily Activities at Tadika Al Fikh Orchard Johan Setia

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Abstract: The limited implementation of structured Islamic value habituation in early childhood education hinders the optimal development of children's religious character. This study examines the implementation of Islamic value habituation at Tadika Al Fikh Orchard Johan Setia using a qualitative descriptive approach. Data were collected through observation, interviews, and documentation, and analyzed using an interactive analysis model with triangulation for validity. The findings show that Islamic values are habituated through routine activities such as greetings, prayers, hygiene, and polite behavior, supported by teachers' role modeling. Challenges include differences in home practices, children's limited focus, and uneven parental support. Overall, Islamic value habituation contributes positively to the development of children's religious attitudes, discipline, morals, and social awareness.

Keywords: Habituation; Islamic Values; Daily Activities; Early Childhood.

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Abstrak: Penelitian ini bertujuan menganalisis penerapan pembiasaan nilai Islami di Tadika Al Fikh Orchard Johan Setia. Penelitian ini menggunakan pendekatan kualitatif, dengan jenis deskriptif. Teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi, yang kemudian dianalisis menggunakan model analisis interaktif, dan uji validitas data menggunakan metode triangulasi. Hasil penelitian ini menunjukkan bahwa pembiasaan nilai Islami dilaksanakan melalui kegiatan rutin seperti salam, doa, kebersihan diri, dan sopan santun yang diperkuat melalui keteladanan guru. Kendala yang muncul meliputi perbedaan pembiasaan di rumah, fokus anak yang tidak stabil, dukungan orang tua yang belum merata. Adapun perubahan positif yang tampak meliputi meningkatnya sikap religius, akhlak, kedisiplinan, dan

kepedulian sosial anak. Penelitian ini menegaskan bahwa pembiasaan nilai Islami penting dalam membentuk karakter anak usia dini.

Kata Kunci: Pembiasaan; Nilai Islami; Kegiatan Harian; Anak Usia Dini.

A. Introduction

Early childhood education plays a crucial role in shaping children's character and personality from an early age. One effective effort that can be undertaken is the habituation of Islamic values through daily activities. This habituation not only helps children understand religious teachings at a theoretical level but also fosters positive habits that form the foundation of their future behavior. At Tadika Al Fikh Orchard Johan Setia, children's daily activities such as reciting prayers, exchanging greetings, maintaining cleanliness, and demonstrating politeness are integrated as part of an educational strategy oriented toward Islamic values. This practice reflects the institution's commitment to instilling noble character (*akhlaq al-karimah*) from an early age through simple activities carried out consistently. Thus, the habituation of Islamic values functions not merely as a school routine, but as a process of value internalization that shapes children's religious character in their everyday lives (Hambali et al, 2022).

From an Islamic juridical perspective grounded in the Qur'an and Hadith, the habituation of Islamic values in children is explicitly emphasized in Surah Luqman (31): 13–19 and Surah At-Tahrim (66): 6. These verses highlight the inculcation of Islamic values in children and delineate the responsibility of parents and educators in guiding them to become accustomed to performing righteous deeds and avoiding actions prohibited by Allah. This guidance is not limited to verbal advice but extends to the internalization of values through direct practice, such as expressing gratitude, showing kindness and respect to parents and teachers, exercising patience, and cultivating humility. Furthermore, in a hadith narrated by Bukhari and Muslim, the Prophet Muhammad (peace be upon him) stated that every child is born in a state of *fitrah*, and it is the parents who shape the child into a Jew, Christian, or Magian. This hadith underscores the crucial role of parents and educators as those responsible for directing

and nurturing a child's natural disposition through positive and consistent habituation (Harfiani & Amalia, 2024).

In the context of Islamic religious education, the habituation of Islamic values is considered one of the most effective methods for shaping children's personalities in accordance with the moral teachings of the Qur'an and the Sunnah. Islamic religious education does not merely focus on the acquisition of religious knowledge, but also emphasizes the development of attitudes and behaviors that reflect Islamic values in everyday life. Through the method of habituation, children are guided to repeatedly practice positive behaviors until these behaviors become internalized as enduring character traits (Shafiyyah, 2025). Therefore, the implementation of Islamic values habituation at Tadika Al Fikh Orchard Johan Setia represents a concrete manifestation of Islamic religious education that instills values of *adab* (proper conduct), worship, and moral character through simple yet meaningful daily activities. Practices such as reciting prayers, memorizing short chapters of the Qur'an, speaking politely, and helping others serve as forms of strengthening religious character that are not only taught conceptually but also consistently habituated within the educational environment (Hadi & Mulyadin, 2025).

Although the habituation of Islamic values has been widely implemented in various early childhood education institutions, each institution adopts different approaches, strategies, and contextual conditions. Therefore, a more in-depth study is required to examine the effectiveness of its implementation (Hasibuan, 2025). Several previous studies have shown that habituation can enhance children's religious character; however, there is still limited research that specifically examines its implementation in an integrated Islamic based institution such as Tadika Al Fikh Orchard Johan Setia. Furthermore, a research gap remains regarding how simple daily activities such as praying, greeting, maintaining cleanliness, and demonstrating polite behavior can be systematically integrated into the Islamic religious education curriculum at the early childhood level (Ainnin & Ismail, 2024). Therefore, this study is important in providing empirical insights into how the habituation of Islamic values is implemented consistently and how teachers play a role in guiding the process of value internalization.

The findings of this study are expected to enrich the literature on Islamic education while also offering practical contributions for Islamic early childhood education institutions in developing more structured and effective value habituation strategies (Hafidz et al, 2025).

In addition to contributing to the development of theory and practice in Islamic religious education, this study also holds strategic value in addressing educational institutions' need for models of Islamic values habituation that can be effectively implemented in early childhood education. As a pedagogical approach, habituation requires well structured activity designs, consistent guidance, and a supportive learning environment to ensure that the internalization of values occurs optimally (Hafidz et al, 2023). However, in practice, not all institutions are able to implement habituation in a comprehensive and sustainable manner. Therefore, this study seeks to describe how the process of Islamic values habituation is implemented at Tadika Al Fikh Orchard Johan Setia, including the strategies employed by teachers and the factors that hinder its implementation. This study is expected to serve as a practical reference for Islamic early childhood education institutions in developing more effective habituation patterns, as well as to contribute academically to research in Islamic education at the early childhood level (Shafiyyah, 2025).

Based on the foregoing discussion, it can be understood that the habituation of Islamic values constitutes an essential foundation in shaping the religious character of early childhood learners, particularly within Islamic based educational settings. However, the implementation of such habituation requires more in depth examination to ensure that the strategies employed are truly effective and aligned with children's developmental needs. Therefore, this study focuses on analyzing how the process of Islamic values habituation is applied in children's daily activities at Tadika Al Fikh Orchard Johan Setia, as well as examining the role of educators in managing a learning environment that supports the internalization of these values. Through a systematic investigation, this study is expected to provide a comprehensive understanding of optimal habituation models suitable for implementation in Islamic early childhood

education institutions, while also contributing academically to the development of Islamic religious education at the foundational level (Putri & Fiqiyah, 2025).

B. Research Method

This study employed a qualitative approach with a descriptive design, in which the researcher conducted direct field data collection to obtain the required information. Qualitative research involves a series of essential steps, including formulating research questions, collecting data from informants, processing the obtained data, and interpreting their meanings in depth (Creswell, 2009).

This study observed the process of habituating Islamic values in children's daily activities at Tadika Al Fikh Orchard Johan Setia, located at 40, Lorong Setia 1a, Taman Setia, 41200 Klang, Selangor, Malaysia. The research was conducted over a period of 27 days, from 4 August 2025 to 31 August 2025. Learning activities took place five days a week, from Monday to Friday.

Data collection techniques were conducted through: (1) observation, which involved examining the learning process at the research site; (2) interviews, conducted with the two teachers who were directly involved in classroom instruction; and (3) documentation, which involved collecting data by reviewing important records related to the habituation of Islamic values, such as textbooks, photographs of activities, educational syllabi, and other relevant documents. In addition, the researcher utilized secondary data sources, including books and journal articles related to the habituation of Islamic values and early childhood education.

After all data were collected, the next stage involved the data analysis process. This study employed an interactive analysis technique, a qualitative data analysis model conducted iteratively and interdependently across stages, and carried out continuously until the researcher obtained data that were truly stable and well established (Miles et al, 2014). This analytical model comprises four main components: data collection, data condensation, data display, and conclusion drawing. Following the analysis process, the next stage involved assessing the trustworthiness of the data. Validity in qualitative research refers to the process of ensuring the credibility and accuracy of the findings

through specific methodological procedures (Creswell, 2010). In this study, data trustworthiness was examined using triangulation techniques (Idrus, 2009).

C. Results and Discussion

1. Implementation of Islamic Values Habituation in Children's Daily Activities

Based on the observation results, it was found that the habituation of Islamic values at Tadika Al Fikh Orchard Johan Setia is carried out through structured routine activities. These activities include: (1) reciting prayers, such as the prayer before learning, the prayer for softening the heart, and the prayer for well being; (2) memorizing short Qur'anic chapters, such as An Nas, Al Falaq, and Al Ikhlas; (3) exchanging greetings; (4) lining up in an orderly manner during physical exercises; (5) washing hands before meals; and (6) expressing gratitude after receiving help. These activities are implemented consistently on a daily basis, thereby becoming an integral part of children's behavioral patterns.

Activities begin when children enter the Tadika premises. Teachers welcome them with greetings and encourage the children to respond clearly. The children are then guided to recite the prayer before learning and short Qur'anic chapters collectively. Throughout the learning process, teachers provide direct examples of polite speech, smiling, and mutual respect. This strategy is aligned with the learning by modeling approach, which serves as a fundamental principle in Islamic education.

Informant-1 explained:

... Every morning, we begin with a prayer upon entering the classroom, recite Surah Al Fatihah, and read a short hadith. The children tend to follow quickly when these activities are carried out consistently. They particularly enjoy the activities when they are presented in a rhythmic and engaging manner ...
 (Setiap pagi, kami akan mulakan dengan doa masuk kelas, baca Surah Al-Fatihah, dan sedikit hadist pendek. Anak-anak ni cepat ikut bila dibuat secara konsisten. Mereka memang suka bila aktiviti itu dalam bentuk berirama)

Informant-2 added:

... We teach the children to exchange greetings when they meet teachers and friends, as well as when entering or leaving the classroom. Over time, they begin

to do it independently without being instructed. If any of them forget, we gently remind them ...

(Kami ajar anak-anak beri salam bila jumpa cikgu, kawan-kawan, dan bila masuk atau keluar bilik kelas. Lama-lama, mereka buat sendiri tanpa disuruh. Kalau ada yang lupa, kami ingatkan dengan lembut)

The interview findings indicate that the process of habituating Islamic values at Tadika Al Fikh Orchard Johan Setia is not carried out merely through verbal instruction, but predominantly through teachers' direct modeling and the repetition of daily activities. Teachers consistently begin the day with greetings, prayers, and the recitation of short Qur'anic chapters, which children gradually follow. Activities designed in rhythmic forms, such as prayers or dhikr, also help children imitate more quickly, as these practices are perceived as more enjoyable and engaging.

Based on the interviews with both teachers, it was evident that children find it easier to imitate teachers' behavior rather than merely listening to verbal instructions. This finding indicates that teacher modeling plays a highly influential role in the habituation process. Children gradually become accustomed to exchanging greetings, praying before learning, and maintaining proper conduct as they repeatedly observe teachers practicing these behaviors on a daily basis.

These findings are also consistent with the concept of *ta'dib* in Islamic education, which emphasizes that children's proper conduct is developed when they observe positive examples and practice them repeatedly. Previous studies have likewise indicated that religious habituation in schools can foster students' religious character through daily activities and teacher modeling (Sasmita & Hafidz, 2023). Furthermore, (Normilah et al, 2023) found that routine habituation methods such as praying before and after activities, demonstrating polite behavior, and creating a conducive atmosphere for worship are highly effective in instilling moral and religious values in early childhood learners.

2. Challenges Faced by Teachers in the Habituation of Islamic Values

Although the Islamic values habituation program has been well designed, teachers still face several challenges in its implementation, particularly differences in children's backgrounds related to religious practices at home. Some children are already accustomed to praying or exchanging greetings from an early age, while others are only beginning to become familiar with these practices at school. Consequently, teachers need to employ varied approaches to accommodate these differences.

Furthermore, another challenge is the fluctuating concentration levels of early childhood learners, which often require the habituation process to involve more frequent repetition. Children are easily distracted, making it necessary for teachers to continuously remind and guide them in a gentle and consistent manner.

Another challenge is the limited support from some parents. Not all parents continue the habituation practices that have been implemented at school, resulting in certain positive habits that begin to develop in the classroom not being sustained at home. This condition requires teachers to repeatedly reinforce the habituation process on a daily basis.

Informant-1 explained:

... The main challenge we face is when children are not accustomed to religious practices at home. At school, they participate well in reciting prayers and exchanging greetings, and everything goes smoothly. However, when they return home, these practices are not continued. As a result, when they come back to school the next day, we have to start the habituation process again from the beginning. Sometimes their progress appears slow not because they are incapable, but because of the lack of support at home. If parents were also consistent, the children would master daily manners and prayers much more quickly...

(Masalah utama yang kami hadapi ialah bila anak-anak tu memang tak dibiasakan dengan amalan agama di rumah. Di sekolah mereka ikut, baca doa, beri salam, semua okay. Tapi bila balik rumah, amalan tu tak diteruskan. Jadi bila datang semula ke sekolah keesokan harinya, kami terpaksa ulang ajar dari awal. Kadang-kadang perkembangan mereka lambat bukan sebab mereka tak boleh, tapi sebab kurang sokongan di rumah. Kalau pihak ibu bapa pun konsisten, memang lebih cepat anak-anak ni kuasai adab dan doa harian)

Informant-2 added:

... Young children tend to lose focus very easily. While we are teaching prayers or other activities, they may suddenly run off to play or engage in something else. Therefore, we need to repeat instructions many times using a gentle tone to help

them regain focus. We have to ensure that all children participate, while at the same time maintaining a positive and non stressful classroom atmosphere. At times, managing discipline can be challenging, but once the children become familiar with the routine, they are able to follow it quite well...

(Anak-anak kecil ni fokusnya memang cepat hilang. Tengah kami ajar doa atau aktiviti lain, tiba-tiba mereka boleh lari pergi main atau buat benda lain. Jadi kami kena ulang arahan banyak kali dengan nada lembut supaya mereka kembali fokus. Kami kena pastikan semua anak ikut, tapi dalam masa yang sama suasana kelas mesti kekal positif dan tak tegang. Kadang rasa mencabar juga nak kawal disiplin, tapi bila dah biasa, mereka boleh ikut rutin tu dengan baik)

The challenges faced by teachers, such as children's tendency to lose focus easily and the lack of parental cooperation, indicate that the habituation of Islamic values cannot be carried out by teachers at school alone. Although teachers make continuous efforts to repeat instructions and guide children in a gentle manner, the outcomes will not be optimal without support from the home environment. Based on the interviews, Informant 2 explained that children are easily distracted, requiring teachers to repeat guidance several times to help them regain focus. When parents do not reinforce the same habits at home, children tend to forget, and the habituation process must be repeated again the following day.

Therefore, collaboration between schools and parents is crucial to ensure that the habituation of Islamic values is carried out continuously and effectively. Children are more likely to develop consistent habits when both the school and home environments provide similar examples and routines. Previous studies have also demonstrated that collaboration between parents and teachers significantly supports the development of moral and religious values in early childhood learners (Rafifah et al, 2022). Furthermore, Parera and Supriadi (2025) reported that regular communication through WhatsApp groups enables parents to continue habituation practices implemented at school, thereby helping children apply prayers, greetings, and polite behavior more consistently in their daily lives.

Thus, support from the home environment plays a decisive role in the success of Islamic values habituation, as children learn more effectively when they observe consistent practices both at school and at home.

3. Positive Changes in Children Following Consistent Habituation

After the habituation of Islamic values was implemented consistently on a daily basis, positive changes in children's behavior became evident, including improvements in (1) religious attitudes, (2) moral conduct, (3) discipline, and (4) social awareness. Children began to demonstrate religious practices spontaneously, such as exchanging greetings whenever they met teachers or peers. They also started to memorize daily prayers that were collectively recited each morning.

In terms of moral conduct, children appeared to communicate more politely, regularly using phrases such as "please" and "thank you" when requesting assistance. They also became more orderly when lining up and waiting for their turn, such as during group mealtime activities. Furthermore, children's social awareness developed, with some demonstrating a willingness to help peers who were experiencing difficulties in learning.

Awareness of cleanliness also showed improvement. Children became accustomed to washing their hands before meals, tidying their seats after activities, and disposing of waste properly. These changes indicate that consistent habituation can gradually and effectively shape children's character.

Informant-1 explained:

... The most noticeable changes occur when they begin to exchange greetings on their own without being prompted. After finishing meals, they tidy up their eating area and say thank you ...

(Perubahan paling ketara bila mereka sudah mula beri salam sendiri tanpa disuruh. Bila selesai makan, mereka akan kemas tempat makan dan cakap terima kasih)

Informan-2 added:

... Many of them have memorized the prayers before meals, the prayers after learning, and several short Qur'anic chapters. Some even start reminding their peers when they do not follow proper manners. This indicates that these values have been internalized ...

(Ramai yang dah hafal doa sebelum makan, doa selepas belajar, dan beberapa surah pendek. Ada juga yang mula menegur kawan sendiri bila tak ikut adab. Itu menunjukkan nilai itu sudah melekat)

After the habituation practices were implemented consistently over several months, positive changes in children were observed, as reported by both informants. Informant 1 stated that children began to exchange greetings and recite prayers spontaneously without daily prompting. These habits emerged due to the routines carried out each morning, enabling children to remember and perform them independently. Repeated activities, such as the classroom entry prayer, mealtime prayer, and greetings, eventually became part of their regular behavior. This finding aligns with Rahmah (2020), which indicated that the repetition of religious activities can strengthen the development of children's religious behavior.

In addition to changes in worship practices, children also demonstrated development in manners and social interactions, as explained by Informant 2. She stated that children grasp polite behavior more quickly when they observe direct examples from teachers. Children became accustomed to using phrases such as "please," "sorry," and "thank you," and began to show care for others, such as helping a friend or comforting a classmate who is crying. The teacher noted that although children's focus can easily fluctuate, habituation conducted through enjoyable methods enables them to imitate positive behaviors more readily. These findings are consistent with the study by (Shafira et al, 2022), which reported that habituation based on modeling and simple activities is highly effective in enhancing social attitudes in early childhood learners.

Furthermore, both informants emphasized that teacher modeling is a key factor that encourages children to quickly imitate Islamic behaviors. Children observe how teachers exchange greetings, speak politely, maintain cleanliness, and treat their peers respectfully, which motivates them to do the same. Teacher's consistency in demonstrating positive behaviors helps children feel comfortable and facilitates their adherence to the established routines (Putriani & Pasaribu, 2024). In this way, the habituation of Islamic values not only shapes children's religious aspects but also gradually contributes to the development of their social character.

D. Conclusion

Based on the findings of this study, it can be concluded that the habituation of

Islamic values at Tadika Al Fikh Orchard Johan Setia has a positive impact on the development of religious and social character in early childhood learners. Habituation carried out through simple yet consistent activities, such as greetings, prayers, personal hygiene, and polite behavior, has been shown to foster positive habits in children, particularly when supported by teacher modeling as the primary example for them. Although teachers face various challenges, such as differences in children's home habituation backgrounds, limited attention spans, and minimal support from some parents, the habituation process can still be effectively implemented through repetition, gentle guidance, and a positive learning environment. This study confirms that the habituation of Islamic values is an essential method for shaping manners and religious behavior in early childhood, while also strengthening their social interactions.

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