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SPIRITUAL HABITATION MODEL IN IMPLEMENTING MORAL AND RELIGIOUS VALUES IN EARLY CHILDREN

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HIGHLIGHT

- Programmed Habits
- Habituation Routine
- Spontaneous Habituation
- Habituation Exemplary

ABSTRACT

Every child has different basic spiritual needs that must be met in life. If spiritual needs are met, it will create peace, tranquility, and security in the lives of children in their families. BIMS Purwokerto Kindergarten as an early childhood education institution takes a strategic role. From here, this research focuses on the strategic model of spiritual habituation in inculcating moral and religious values in early childhood. This research uses field research or analysis data according to the phenomenon with the description. The data collection technique is through observation, in-depth interviews, and documentation. Observations and interviews with teachers, parents, and class A students at BIMS South Purwokerto Kindergarten, Banyumas Regency. While the documents are archives, anecdotal notes, photos, and other works related to the model of children's spiritual habituation. The results of this study focus on the model

of spiritual habituation in inculcating moral and religious values through four points, namely; (1) spiritual habituation through programmed, (2) spiritual habituation through routine activities, (3) spiritual habituation through spontaneous, and (4) spiritual habituation through example. These four are the success of the early childhood spiritual habituation model with the development of children's religious abilities (knowing the religion they follow, compassion for fellow creatures of God, imitating worship movements in order and order, recognizing praiseworthy and despicable behavior), respect for tolerance of other religions, knowing Islamic holidays, being able to pray with good ethics, and helping to stimulate spiritual intelligence and other intelligence.

KEYWORDS

Keywords: Habituation Model, Spiritual, Moral and Religious, Early Childhood

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A. INTRODUCTION

Every child has spiritual needs that must be met. Spiritual needs must be instilled from the beliefs and obligations of religious values from an early age. Because, if the child's needs are not met, he will experience spiritual emptiness, loss of purpose, spiritual lowliness, and the development of neuritis anxiety will be attached. In addition, technological developments make parents and teachers worry about children playing with gadgets for 2-3 hours until they are addicted to playing with gadgets (Ngilmiyah et al., 2022). Then the school plays a role in seeking spiritual education services for children so that they have a strong and solid spirituality. Clinebell points out that every child has different basic spiritual needs that must be met in life. If spiritual needs are met, then it will produce peace, tranquility, and security in the child's life. On the other hand, if spiritual needs are not met, the child will experience a state of spiritual emptiness, loss of planning, and loss of purpose, which leads to the development of neurotic anxiety (Syaifulloh et al., 2022).

Early childhood is a topic that is always related to child development that must be studied. Because the implications of parental responsibility and education at an early age will affect further development. Dana Zohar and Ian Marshal in their research cited by Wiyani (Wiyani, 2017) reported that optimal Spiritual Quotient has a big influence on the success of one's life. Someone with good spiritual intelligence will be able to function with other intelligence including intellectual intelligence (Intelligence Quotient) and emotional intelligence (Emotional Quotient). This shows that SQ is the foundation for other intelligence. As quoted by Islamic, et al. Aziz revealed that spiritual intelligence and religious attitudes can be internalized through Islamic values and by creating a religious environment from an early age. Unfortunately, the urgency of spiritual education from an early age is not accompanied by the ability of parents to cultivate it (Aziz, 2017). Therefore, BIMS Purwokerto Kindergarten as an early childhood education institution takes this strategic role.

This research was conducted to study spiritual habituation in BIMS Purwokerto Kindergarten through instilling Islamic values with four points of habituation to develop spiritual intelligence, namely; spiritual habituation through programmed activities, spiritual habituation through routines in the spiritual intelligence model habituation activities in instilling morals and religion in BIMS Purwokerto Kindergarten divided into four types of habituation; (1) programmed habituation, (2) habituation through routines, (3) habituation through spontaneity, and (4) exemplary habituation. then these four points become research to prove spiritual habituation of children can affect a more optimal developmental life.

B. METHOD

This research was conducted in Class A Kindergarten BIMS Purwokerto. The research method used is field research which focuses on spiritual habituation model activities by looking at phenomena broadly and deeply in accordance with events that occur and develop in the field related to children's spiritual habituation model activities in instilling moral and religious values in an Islamic basis. Data collection techniques through observation, in-depth interviews, and documentation (Huberman, 1992). The information in this study was teachers, parents, and class A students at BIMS South Purwokerto Kindergarten, Banyumas Regency. The documents he obtained were in the form of archives, anecdotal notes, photographs, and other works related to the model of early childhood spiritual habituation.

Then, the data collected will then be analyzed using interactive techniques, namely, (1) reducing the data by simplifying and focusing on data related to children's spiritual habituation models in instilling moral and religious values; (2) presenting and compiling relevant data; (3) draw conclusions so as to find research resultsne activities, spontaneous spiritual habituation, spiritual habituation through example. The habituation model will be seen from the five personality characteristics, namely: (1) the personality of students can transcend material and fissile, (2) children can reach a peak level of consciousness, (3) children can sanctify daily experiences, (4) children can have spirituality in completing tasks, and (5) children can do good (Sugiyono, 2010).

This research is expected to be able to complete Faizzatul Hasanah's research which examines the efforts of teachers in improving the spiritual intelligence of early childhood in BIMS South Purwokerto Kindergarten, Banyumas Regency, but in his research, he is still studying spiritual habituation in general. In addition, the spiritual habituation model provided in this study is expected to stimulate the development of children's spiritual intelligence from an early age. regarding the activities of the spiritual habituation model in early childhood in instilling moral and religious values. Finally, the triangulation technique is a data collection technique to test the credibility of the data by checking, namely the same informant data with different data collection techniques (Meleong, 2004).

C. RESULT AND DISCUSSION

The spiritual habituation model of early childhood will be seen from the five characteristics of its personality (Hafidz et al., 2022), namely: (1) the personality of the student is able to transcend material and fissile, (2) the child has the ability to have a peak level of consciousness, (3) the child is able to sanctify everyday experiences, (4) children are able to have spirituality in completing tasks, and (5) children are able to do good. These five characteristics of spiritual development are related to the habituation of religious values in BIM Purwokerto Kindergarten. The practice of habituation of religious values cannot be separated from the curriculum rules applied at BIMS Purwokerto Kindergarten which refers to the basic concepts of PAUD, namely six aspects of child development, indicators, age, and child information. The habituation of religious values is one of the main developments implemented in TK BIMS Purwokerto. The existence of the practice of habituation of religious values in developing spiritual intelligence through four points, namely; spiritual habituation through programmed, spiritual habituation through routine activities, spiritual habituation through spontaneous, and spiritual

habituation through example. There are four habits that are applied and carried out by the BIMS Purwokerto Kindergarten teacher as an Islamic base point. Through this habituation of religious values, it is possible to optimally internalize the model of children's spiritual education. The following is an explanation of four spiritual habituation activities in instilling moral and religious values in TK BIMS Purwokerto as follows:

Programmed Habits

Programmed habituation is a habituation program by organizes activities in stages to adjust the educational calendar or schedule that has been determined by the education unit. This programmatic habituation aims to familiarize children with active school students. Daily activities before learning begin, usually, there are scheduled activities and programmed activities or big day activities about education (Anwar dan Azizah, 2020). The connection with the spiritual education model is that as long as children live and learn, they must know the history of Muslims which needs to be conveyed orally and in writing. Programmed habituation at BIMS Purwokerto Kindergarten carried out two activities, namely habituation of Islamic holidays and habituation of daily activities. Banyumasan birthday. Both of these have their own history, as Muslims, it is appropriate to know and preserve Islamic culture and local culture to awaken blind behavior with someone's bad behavior. By learning Islamic history and local culture, children can develop religious and spiritual attitudes, namely humility, respect for fellow creatures, love for fellow creatures, and having an example like the Prophet Muhammad. From this, the researcher describes two religious habituation activities at BIMS Purwokerto Kindergarten as follows,

a. Model of Habituation of Islamic Holidays

The habituation of the big day program held by BIMS Purwokerto Kindergarten, namely the commemoration of Isro Mi'raj Nabi Muhammad Saw which was held at BIMS Purwokerto Kindergarten by involving teachers, parents, and students. The activity was carried out on February 28, 2022, with a children's activity plan featuring Islamic creations such as Islamic dance, storytelling activities, and appreciation and continued eating together. The big day activities that the researcher interviewed with Mrs. Inayah as the head of the school were, Welcoming the Holy Month of Ramadan, the commemoration of the Isro Mi'raj of the Prophet Muhammad, and the Commemoration of the Birthday of the Prophet Muhammad.

Researchers found that the Isro Mi'raj commemoration program was conceptualized with a lively atmosphere and the children got a new experience, namely the history of the origin of the Prophet Muhammad SAW who received revelations to carry out the obligation of praying five times a day. The incident was experienced by the Prophet Muhammad on his night journey to get the five daily prayers. As a storyteller with Ms. Alfian who told the Isro Mi'raj incident in a fun way, Ms. Alfian issued a beatbox as a sign that the children were interested in being ready to listen to his stories. After the story was finished, Sis Alfian distributed gifts who were willing and brave to answer questions about the story. The children felt happy and happy to be enthusiastic about the practice of carrying out the five daily prayers, and parents were also present to witness Kak Alfian's storytelling, parents were also motivated to re-educate their children by praying. Based on a story from an old man who rarely reminds him of the importance of prayer, he realized that the struggle of the Prophet Muhammad was so great that he sacrificed one night to get five prayers a day as an obligation for Muslims. Through Islamic holidays, it can foster a sense of love and affection for the Prophet Muhammad SAW with storytelling activities, dance creations, and Islamic singing. In addition, the BIMS Purwokerto Kindergarten teacher also advised children to always pray diligently and add wisdom by honing spiritual attitudes to children.

b. Banyumas Birthday Habituation Model

A spiritual education model by holding a Banyumas birthday on February 22, 2022, at BIMS Purwokerto Kindergarten by holding a 'People's Market'. Students get pocket snacks of Rp. 3,000, - to buy typical banyumas snacks at the people's market. The typical Banyumas snacks such as getuk fried, mendoan, jenang jacket, potato chips, camping, and others. For the price, parents and teachers determine the low price. This concept links teachers to cooperation with parents as well as children. parents become traders who stay in the shop that has been provided by the committee. From a stand or shop that is crowded and in great demand, the winner will be the winner and vice versa. This activity the teachers do to unite the cohesiveness of the children and parents in the form of daily interactions that always interact in harmony and can work well together.

Through the people's market activity, Mrs. Inayah said that the students of the BIMS Purwokerto Kindergarten were training themselves to work

together, learn to negotiate, save money, and be able to interact with the Banyumasan language. Skills with Banyumasan language with ngapak language, children make a tradition of ngapak culture by interacting with friends while playing and studying together. There is a spiritual attitude taken from the Banyumas birthday activity, namely, instilling a sense of belonging that Banyumas special food is the work of the Banyumas people who have high sales so that Banyumas special food can meet food needs in the survival of the Banyumas people (Khaironi, 2017).

Habituation Routine

Habituation of routines is an activity that is implemented regularly and continuously with the aim of familiarizing children's behavior in instilling spiritual attitudes in the BIMS Purwokerto Kindergarten school (Lathifah & Rusli, 2019). Routine habituation activities such as dhuha prayer, praying with good ethics, memorizing short letters and short hadiths, and Islamic songs and pats for children. The model of children's spiritual education is that teachers and guardians make students aware of students by presenting the habituation of religious values in the hearts of children, children must find the meaning of life and experience this habituation activity according to the child's abilities. These students can be controlled in the family room and school room that uses the curriculum with an agreement between the child and the teacher or the child and the parents. During activities at the BIMS Purwokerto Kindergarten, they can change the character that is considered bad to be good because there is a revolution from the routine habituation program from the school curriculum, and vice versa in the family room. The researchers observed habituation activities through routines as a model of spiritual education for students as follows;

a. Prayer Habituation Model

Habituation through prayer is an opening and closing activity carried out at BIMS Purwokerto Kindergarten. Habituation of prayer to condition and prepare children so that they sit neatly and position both hands raised while reciting prayers will learn and Qs. Al-Fatihah, Qs. Al-Ikhlâs, Qs. Al-Falak, and Qs. An-Nas. When praying, the children facing the front say the prayer not too loudly, quickly, and not while playing. In the ethics of praying the children are absorbed in their prayers through a calm attitude when praying by reciting the prayer well. Then pray at the end of the lesson by reading Qs. Al-Asr and prayer for going home and prayer for riding a vehicle. All the prayers were followed by the

teacher and the children, but there were some children who said the prayers were not fluent, so the teacher would repeat them for 1-3 weeks so that the children could follow the prayers smoothly.

In addition to opening and closing prayers, Guru Anjar who is teaching at the art center also educates children to learn prayers for daily activities by living with the ethics of praying, namely, praying for eating and after eating, praying for going to the toilet, praying out of the toilet, until the prayer goes to sleep and the prayer after sleep. In practicing the habit of praying every day, children get the experience of learning toilet training through praying about going to the toilet until the child learns etiquette while in the toilet, such as not singing, every time you enter, you must clear your throat, closing the door after completing the toilet training. The habit of prayer that children introduce every day will become a child's routine at home, school, or in other environments. From here, the teacher gets used to short prayers in children's daily lives so that children learn the spiritual basis, especially children who can understand their meaning. Through the habituation of prayer, children can hone their spiritual intelligence attitude because they feel supervised by Allah SWT when they are playing, studying, and doing worship. In addition, children indirectly sharpen their conscience with the habit of praying and acting in the truth. The BIMS Purwokerto Kindergarten teacher always teaches children short prayers to have patience, steadfastness, and compassion. The habituation of this prayer is to sharpen the heart that is always humble, sincere, and not controlled by its own passions. If there is a child who is angry like Mas Alex who does not get a star, I think there is indeed a lesson so that children are aware and realize that they are not following the lesson well. So I always condition the child with good prayers.

b. Model of Habituation of Dhuha Prayer

The habit of praying dhuha is a TK BIMS Purwokerto program before the core learning begins. Duha prayer is held every first week, the third week, and the fifth week. Before the Covid-19 pandemic, the habit of praying Duha was held every Friday. However, now take time with the teacher's agreement at the beginning of the theme and odd week. The congregational Duha prayer is held indoors. The teacher creates a room for worship by tidying the chairs and tables on the edge of the wall. Duha prayer is not only done in the room. There is a theme that suggests the dhuha prayer is performed at the nearest mosque. BIMS

Purwokerto Kindergarten children perform Duha prayer with 2 rakaat led by one child.

The importance of carrying out the dhuha prayer is to practice prayer movements, launch prayer prayers, and recall thayyibah sentences. When the children pray dhuha, the teacher supervises and improves their movements and ethics when the children pray. For example, the position of the hands during ruku, the position of prayer during prostration, and the final tahyat position. When the teacher petrified his movements while reciting the prayer readings for every bowing movement. From here, children get new experiences about dhuha prayers, especially increasing children's religious or spiritual attitudes, instilling discipline in students with children arriving early, and saying prayers to make their sustenance easier. From here, the children feel happy and are always united, because children who attend the Duha prayer will get all-star points. Parents and teachers also support dhuha prayer activities, which if the activities are online, parents who transform into teachers at home must indirectly follow the school teacher's orders to invite their children to pray dhuha together in congregation.

For BIMS Purwokerto Kindergarten children who have performed the dhuha prayer, they will report it in the WhatApps group for parents so that the teacher also records the spiritual development of the children while at home. It is the duty of parents who always remind many times to pray so that they are effective in setting a good example. Because children imitate more of the things their parents do. From these observations, the age of 4-6 years is indeed starting to have a sense of wanting to fight, because that age is experiencing high emotions, so the teacher temporarily diverts his attention to other activities so as not to interfere with the activities of his friends.

c. Memorization Habituation Model

The habit of rote memorization is a tradition of excellence for TK BIMS Purwokerto by training children's memory and becoming a habit of children during daily activities. BIMS Kindergarten teachers apply short letter memorization, memorizing short prayers, and memorizing short hadiths (Wiyani, 2017). The memorization of these three types is carried out at the opening of the lesson. At the opening of the lesson, the children enter the art center room, in the room, there is Guru Walas (homeroom teacher) who stays to condition the children to deposit their memorization. The researcher observed that the children were memorizing Qs. Al-Bayyinah verses 1-5 by bringing the

Koran and memorizing cards. Children who are fluent in their memorization will receive the information 'Continue' while children who have not memorized will receive the information 'Repeat' until they are memorized.

The 15-minute memorization habituation activity is long enough, so the children are asked to write down the spelling words on the blackboard. Like "Na Ni Nu Ne No" as long as the children write in the notebook and the teacher supervises the children well. After the memorization is complete, the children will submit their writings to the central teacher. So every class there is a wall teacher and a central teacher who will control and teach the children during the teaching and learning process. Every Friday, full activities for memorizing with ways teachers. If there are children who do not memorize letters or memorize prayers and memorize short hadiths. The child will receive a note that has not yet developed which will be followed up on by his parents so that parents can control and teach their children. The following is the memorization habit that children receive,

Table 1.1
Memorization Habituation in TK BIMS Purwokerto

Memorization of Short Letters	Memorizing Short Prayers	Memorizing Short Hadith
<ul style="list-style-type: none"> • Qs. Al-Ashr • Qs. At-Takasur • Qs. Al-Qoriah • Qs. Al-Adhiat • Qs. Al-Zalzalalah • Qs. Al-Bayinah 	<ul style="list-style-type: none"> • Prayer wants to eat • Prayer after eating • Pray in the toilet • Pray out the toilet • Prayer on a vehicle • Prayer to both parents • Prayer in the mosque • Prayer will sleep • Prayer after eating 	<ul style="list-style-type: none"> Hadith about smile Hadith about patience and forgiveness Hadith don't be angry Hadith of doing good Hadith speaks well

The memorization habituation activity was repeated until the children memorized it, because from the results of interviews with Ibu Atik, during this second semester the children had to memorize short prayers, memorize short letters, and memorize short hadiths listed in table 1.1.

d. Model of Song Habituation and Religious Applause

The habit of Islamic songs and pats is an opening and closing learning habit that is quite effective in conveying positive messages to children. The habituation of Islamic songs and pats for BIMS Purwokerto Kindergarten teachers is applied to condition children, to convey knowledge through songs and pats. Such as songs, what is the name of your God, the pillars of Islam, prayer movements, ablution movements, and pillars of faith?

The songs of the pillars of Islam are sung every time the children are busy, it is difficult to condition. Like, "Son of piety?" Mrs. Anjar asked. "Ready!" the children in the class shouted. Mrs. Anjar while singing the pillars of Islam sweetly and loudly, and the children one by one followed with enthusiasm. The introduction of the pillars of Islam from an early age is easier for children to understand than children who are taught the classical method, where children listen to the teacher speak. Through the pillars of Islam, children have the effort of knowledge with songs and can reflect on the spiritual basis of the pillars of Islam, which must be done according to the abilities of Muslims (Harmonis & Tupliati, 2021).

While the Islamic pats, such as Islamic pats, pious children pats, claps willing to learn, and thayyibah sentences that the researchers observed when observing indoor learning, namely the children received thayyibah sentences and pious children pats. According to Teacher Ika, the habit of Islamic songs and pats to give meaning to children is always conditioned to know the basics of Islam and the words of Allah to always remember to remember Him. In addition, the sentence thayyibah can stimulate the conscience to always draw closer to Him, the goal is to instill a spiritual attitude through habituation of spiritual basics with Islamic songs and pats to the children of BIMS Purwokerto Kindergarten. The existence of Islamic songs and pats is associated with a developmental system in moral and religious values. Because there is the existence of religious songs and applause with positive rhythms and children are easy to remember. From here, children will know about the attitudes, speech, and habits of Muslims that he does through Islamic songs and pats taught by the teacher. Children will easily imitate styles, movements, and sounds so that they can be re-expressed outside of class.

Spontaneous Habituation

Spontaneous habituation is an activity that can carry out without space, place, and time to provide education spontaneously, especially those related to

getting used to smiling-greeting-greeting, saying toyyibah sentences, and habituation of queuing. These three habituation activities were implemented at BIMS Purwokerto Kindergarten to apply the habit of commendable attitudes to students.

a. Smiling, Greeting, and Greeting Habituation Model

The habit of smiling, greeting, and greeting is a tradition of BIMS Purwokerto Kindergarten when meeting face to face directly or indirectly (*online*) which aims to establish friendship by creating communication between individuals and others (Hotimah dan Yanto, 2019). The uniqueness of the smile and greetings applied at the BIMS Purwokerto Kindergarten is a tradition for teachers to start, then the children imitate the teacher's actions as an order to be done. The researcher observed the habit of smiling, greeting, and greeting when children left for school with bright facial expressions, good speech, greeted with the words "Assalamu alaikum warohmatullahi wabarokatuh" the teacher's first speech while smiling mode to the children. The act of smiling, greeting, and greeting is continued until the learning activities are finished or the children return home.

The purpose of habituation is to smile as a form of action to greet each other with a smile. Because there is a hadith "'Smile is part of alms'" by training children to smile the learning process can strengthen love and create peace in the classroom. Then 'Greeting' is the culture when meeting with friends, brothers and sisters, teachers, and other people. habituation of greetings to the people around the child to empathize with the child others and familiarize himself. As soon as the BIMS Purwokerto Kindergarten teachers do it by calling the name followed by the word news to the child, for example, 'Hello Mas Ilham, how are you?' until the children respond to questions from the teacher. "Okay, ma'am, today Ilham wants to study ma'am," said Ilham excitedly. The last is greetings, In Muslim culture when meeting other people, teacher friends are obliged to greet or answer greetings. In addition, the teacher also met other teachers saying greetings, greeting, and smiling (Aziz, 2017). These three spontaneous habits that teachers model for children through events in everyday life. Before learning and ending the lesson, say hello. Because greeting is a culture of BIMS Purwokerto Kindergarten that cannot be forgotten as a sign of respect before conveying other things. From here, the importance of greetings, greetings, and smiles becomes a habit of kindness when interacting in order to establish teacher intimacy with children and maintain a comfortable

atmosphere for children both in the surrounding environment and at school (Maisaroh, 2022).

b. The Habituation Model of Saying Toyibah Sentences

The thayyibah sentence is a good word to say every time you get praise, beauty, enjoyment, and so on. The sentence Thayyibah is taught to BIMS Purwokerto Kindergarten children as praise and self-servitude to Allah SWT, preventing evil, and words that are a manifestation of one's faith in Allah SWT are Kalimah Thayyibah. There are four thayyibah sentences that the teacher introduces to children through daily activities. First, the sentence Subhanallah. It means Glory to be to Allah. The children got a lesson when they saw God's creation in the form of Mother Teacher Inayah and other teachers took them out of the school to rotate the school environment by seeing mountains, white clouds, and flying animals lined up (Rozikan, 2017). The children watched together by saying 'Subhanallah'. Guru Inayah put important advice that,

Inviting children around the school environment, when you see something created by Allah from small creatures to the greatest creation of Allah, we as Muslims must say 'Subhanallah'. We were created by whom, what religion are we, we see something beautiful and great, what should we say? Teacher Inayah cheers the children with enthusiasm. Researchers observed that the children of BIMS Purwokerto Kindergarten had received real material by seeing the natural beauty created by Allah, as if the child was receiving an important lesson, namely admiring Allah's creation. This is the basic form of children in developing their spiritual intelligence with great sentences.

Second, the word Alhamdulillah. Meaning, that praise is to Allah who has given blessings a thousand times. So the BIMS Purwokerto Kindergarten teacher always says Alhamdulillah as a sign of something that has been felt inside with gratitude. Ibu Guru Ika as the center teacher teaches the phrase "Alhamdulillah" with activities after learning, after-meal activities, after-drinking activities, and other activities that contain good activities. Teacher Ika teaches this sentence so that children will be embedded in their hearts when they experience the same thing, whether in the form of hearing good stories, receiving God's blessings, or accepting the kindness of others. Then the thing that needs to be said is the sentence *Alhamdulillah*.

Third, the sentence laa ilaaha illallah. It is a monotheistic sentence that is a habit for Muslims to say every day after conditioning children to memorize short letters. Laa ilaaha illallah always teaches BIMS Purwokerto Kindergarten

children to the accompaniment of Islamic songs. The important thing is that the BIMS Purwokerto Kindergarten teacher teaches the phrase *Laa ilaaha illallah* to children, that is, when children have difficulty with trials, the thing to remember is to always say the phrase *Laa ilaaha illallah*. Because something that Allah gives to oneself, whether it is a good or bad trial, is part of a person who must always be grateful to Him. From here, children need to be instilled with the phrase *Laa ilaaha illallah* so that the heart remains calm and comfortable in interpreting life.

Fourth, the sentence *Allahu Akbar*. It means Allah is Great. meaning that God is greater than everything. This sentence is instilled in children when drawing the sentence *Allahu Akbar* laid on image media. Children are creative in coloring the sentence *Allahu Akbar*. There is one question from students about the sentence *Allahu Akbar*. Researchers need to observe the above issues as part of the spiritual habituation model for children. BIMS Purwokerto Kindergarten children have asked various things that are beyond reason. Like the example above, children will ask about something that exists but doesn't know how to create it. Once the children understand, they will experiment on their own by involving objects around them and creating unique and creative games. From here, the essence of the *Thayyibah* sentence is instilled from an early age so that children always say good things, if they forget to say bad things, the heart will remember directly by saying *Thayyibah* sentences. Children who always say kindness will appear a sense of calm and meaning in their lives (Röhrs, 1994).

c. Queue Habituation Model

The habit of queuing is a culture to instill excellent human values. Queuing Habituation to train children's emotions when queuing patiently. The habit of queuing is done at BIMS Purwokerto Kindergarten by always being orderly when entering class and coming home from school. The researcher observed the children's habits when they wanted to enter the school environment with a queuing culture, by asking the children, "Mba Qalya will enter the Art Center, Mba Iza will enter the game center". One by one they received a message from the picket teacher as well as checking the temperature and removing the shoes and placing them on the rack provided. When the children want to enter, the teacher is ready to condition the children by lining up in an orderly and neat manner, and the teacher appoints one child to lead the lesson. Likewise learning when finished. It's not just a habituation activity waiting to enter and leave

school. The activity of carrying out congregational prayers, carrying out ablution one by one in an orderly manner by queuing.

Habituation Exemplary

Habituation of exemplary is an activity carried out by the daily behavior of parents or teachers who can be used as a source of role models and examples for students. Such as getting used to neat clothes, getting used to discipline on time, and getting used to reading Islamic story books (Siti Maghfirah, 2020). This has been done by the BIMS Purwokerto Kindergarten as an exemplary activity to instill spiritual intelligence in early childhood. Exemplary is the behavior of parents and educators who become examples for those around them who see or know it. In relation to the spiritual education model, the child's ability to experience a level of awareness of something that has been emulated either through the five senses or in the form of writing contains the example of a spiritualist figure (Firdaus, 2019). From here, the implementation of habituation of religious values can affect the development of the spiritual intelligence of students at BIMS Purwokerto Kindergarten as follows,

a. Discipline Habituation Model on Time

Timely discipline habituation was applied at BIMS Purwokerto Kindergarten school during this pandemic, parents have an important task to monitor their children's learning activities during school setting a policy of 50% face-to-face and 50% distance learning. Parents must be good at managing so that children can learn discipline at home. During this even semester of learning, BIMS Purwokerto Kindergarten teachers apply disciplined ways while studying at school and at home, namely, First, children are given an understanding of the current situation and conditions by practicing social distancing and activities at home. Children's learning efforts to find out how to prevent the transmission of the Covid-19 virus. By providing simple explanations and implementing safe and comfortable health protocols for children. Second, parents often consult with teachers. Consulting about materials that can be learned about parenting, both communication through WhatsApp Groups and tasks that their children can do. Parents also report to the teacher about developments while studying at home so that the teacher gets information about the good and bad things that children learn and the teacher can evaluate their learning better. Third, learn and cooperate in understanding the material that has been delivered by the teacher, if the child does not

understand then the parents may also ask the teacher or find the right source to explain what material the child needs. Fourth, control children in praying on time. During activities at home, the children are always asked 'Have you prayed dzuhur Mas?'. As a sign that children understand when it is time to pray, parents also participate in praying so they don't misunderstand it. Fifth, accompanying children to memorize short letters that have been assigned by the teacher. During memorizing letters at school, the follow-up is for parents to test so that children can recall memorizing letters smoothly, parents support motivation so that children are able to complete their memorization well.

Fifth, get a punishment when a child leaves for school more than 15 minutes late. The punishment is in the form of children singing, children preparing when they want to go home, or writing on the blackboard. The BIMS Purwokerto Kindergarten teacher while giving punishment always looks at the child's ability to master the material. For example, Rizki is 5 years old and sits behind himself. During the lesson, Riski has difficulty spelling vocabulary in the following sentences on the blackboard. Riski, who usually leaves early, this time left late because he woke up late at home. While in the classroom, Riski was assigned the task of writing the words from the teacher, 'I'm a diligent child', then the teacher read aloud so that Riski could follow him. Until now, Riski has been able to reflect on his experience and his heart so he doesn't wake up late and obey the teacher's rules.

Although Riski's character still has a lot to change, at least there is the habituation of this discipline into a child's habit of learning. Five timely discipline habits to condition children that can be applied during distance and offline learning, this discipline behavior begins with teachers and parents applying simple religious habits so that children can imitate, reflect and follow the habits of things that same (Champagne, 2010).

b. Model of Habituation of Reading Islamic Storybooks

The habit of reading Islamic story books is an activity for teachers and children involving using book media that contains Islamic stories such as the story of the example of the Prophet Muhammad, the story of the four companions of the Prophet, and other stories that are directly related to interactions with a pleasant atmosphere (Husnaini, 2018). Islamic stories that contain a series of events or events intended for children which contain aspects of religious values related to Islamic values, activities, characters, and teachings using the sources of the Qur'an and Hadith. The implementation of the habit of

reading Islamic story books which have become a habit for the BIMS Purwokerto Kindergarten is called the date. Date means the story contained in the Qur'an and Hadith about the people who used to serve as role models for Muslims. This is what the teachers call the date as an activity to read books to children. children learn about the history of Muslims led by the Prophet Muhammad and his companions. Children have their own uniqueness after the story is read as if children have a spiritual personality that is stored in the child's memory brain. Then, the child explores the environment according to Islamic sharia ethics(Fauziah et al., 2021). From this, children aged 4-6 years have experienced an understanding of the goodness and badness of someone through this date activity, children have actualized it in their daily lives, but at that age, not all of them do this at BIMS Purwokerto Kindergarten. Some children are still controlled and guided in a course so the habituation of this date can influence children in developing spiritual intelligence. As long as children get used to reading Islamic story books, it is easier for children to understand interesting illustrations and simple sentences that are easy for children to catch. Teacher Anjar took a book entitled The Story of 66 Exemplary Prophets by Khatibul Iman and Dian Wahyu Sri Lestari in front of the children. The children are ready to sit down and are ready to listen to stories. "On the seat ready to act!, start the story" commanded Guru Anjar. Every page of children gets a story, conflict, or problem in an Islamic storybook. The story that Guru Anjar read to the children was entitled,

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One day, a man asked permission to speak to the Messenger of Allah. Then he said to Aisha RA. To allow him to enter. The Messenger of Allah (saw) also sent him in. The man immediately sat in front of the Messenger of Allah. While talking to him. Rasulullah SAW spoke friendly and caring words. This made Aisha surprised and wanted to ask the Messenger of Allah when the man had left.

After the students of the BIMS Purwokerto Kindergarten were read this Islamic storybook as if the child would like it and be touched by it the desire to become a good and noble child like the Prophet SAW was aroused. Not only that, but the children will also be asked about the character, the message that must be taken, and apply attitudes to others regarding the example and gentleness of the heart of the Prophet Muhammad. From here, children with the habit of reading Islamic story books will learn from the example and gentleness of the

Prophet Muhammad. which is then followed by the attitude of the child's actions that reflect the spiritual attitude of the Prophet Muhammad. besides that, the children are also launching reading with the syllables that can be read (Rossato et al., 2022).

c. The Habituation Model of Saying Please, Sorry, and Thank You

Cultivation of religious values in the model of deep spiritual education by saying the words 'please', 'sorry', and 'thank you' which is implemented in TK BIMS Purwokerto. The context of saying the words 'please', 'sorry', and 'thank you' is an agreement between the teacher and the children so that when the child feels the need, the thing to say is to ask for help, and when the child takes something that does not belong to him, the child will return it and ask for help. 'sorry', when the child gets something from his friend, the child says 'thank you'. There are three magic words for interaction-communication so that the child and teacher feel mutual respect and form a spiritual character in the child. Based on interviews with Mrs. Inayah in developing spiritual intelligence obtained through saying the words 'please', 'sorry', and 'thank you' (Rozikan, 2017).

We inculcate the habit of saying 'please', 'sorry', and 'thank you' every day when children experience actions related to the three magic words. The three words are to establish togetherness and good communication relationships relating to children to respect and respect teachers.

Teachers and students at BIMS Purwokerto Kindergarten have agreed on the habit of saying the words 'please', 'sorry', and 'thank you' in every communication activity, whether at school, at home, or outside the classroom. By getting students used to saying the three magic words, children learn to understand socially by doing good, and forming spiritual characters with noble characters. From here, the researcher can describe seeing the first chart image regarding the implementation of habituation of religious values in the development of children's spiritual intelligence (Rajabov & Rutamova, 2022).

D. CONCLUSION

The importance of the spiritual habituation model can stimulate and stimulate the development of children's spiritual intelligence and morals and religion on an Islamic basis. Religious values can stimulate and respond to children who have high absorbing power from the experiences of parents and teachers through habituation every day. The habituation of religious values that are carried out continuously will result in a positive reward. The essence of this habit refers to

the stimulus and response to strengthen his behavioristic theory. In this case, the habituation done repeatedly can make children bored, so there is an innovation that makes children get new experiences. The activities of the habituation model of spiritual intelligence in instilling morals and religion in BIMS Purwokerto Kindergarten are divided into four types of habituation; (1) programmed habituation, (2) habituation through routine, (3) habituation through spontaneous, and (4) exemplary habituation. These four are the success of the early childhood spiritual habituation model in developing moral and religious values at BIMS Purwokerto Kindergarten, namely the development of children's religious abilities (knowing the religion they follow, compassion for fellow creatures of Allah, imitating worship movements in order and order, recognizing commendable behavior). and despicable), respect for tolerance of other religions, know Islamic holidays, be able to pray with good ethics, and help stimulate spiritual intelligence and other intelligence.

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