Faith Character Education: Children's Moral Reinforcement in the Latent Phase

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Faith Character Education: Children's Moral Reinforcement in the Latent Phase

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Abstract

The moral degradation of the nation's children is increasingly concerning. Fights and bullying often occur in the school environment. Therefore, the values of the character of faith are very important to be instilled from an early age. This study aims to analyze the innovations used in shaping the morals of early childhood at RA Baitul Muttaqin Glagah-Pakuniran through faith character education. This study uses a qualitative approach to the type of case study. The location of this research is RA Baitul Muttaqin Glagah-Pakuniran. Data collection was obtained through documentation observation and interviews. Data analysis was carried out in three stages, namely data reduction, data display and conclusions. The results of this study RA Baitul Muttaqin Glagah-Pakuniran in order to shape children's morals through faith character education by implementing several special activities, namely the habituation of memorizing thoyyibah sentences and short letters, friday fitri, habituation of the practice of ABAS prayers (Let's Learn to Pray) and habituation of reading prayers 'a and asma'ul husna. In carrying out this activity the school works closely with parents of students to continue to practice the habits that have been taught at home and to set a good example for their children at home. Instilling character education through some good habituation of faith can realize the goals of national education which are the noble ideals of the state to be devoted to God and not only develop cognitive aspects but affective and psychomotor aspects of children.

Keywords: *Faith Character Education, Children's Moral Reinforcement, Latent Phase*

Abstrak

Degradasi moral anak bangsa samakin memprihatinkan. Perkelahian dan bulliying sering terjadi di lingkungan sekolah. Karenanya, nilai-nilai karakter keimanan sangat penting ditanamkan sejak usia dini. Penelitian ini bertujuan untuk menganalisis inovasi yang digunakan dalam membentuk moral anak usia dini di RA Baitul Muttaqin Glagah-Pakuniran melalui pendidikan karakter keimanan. Penelitian ini menggunakan pendekatan kualitatif jenis studi kasus. Lokasi penelitian ini adalah RA Baitul Muttaqin Glagah-Pakuniran. Pengumpulan data diperoleh melalui observasi dokumentasi serta wawancara. Analisis data dilakukan dengan tiga tahap yakni reduksi data, display data dan kesimpulan. Hasil penelitian ini RA Baitul Muttaqin Glagah-Pakuniran dalam rangka membentuk moral anak melalui pendidikan karakter keimanan dengan menerapkan beberapa kegiatan khusus yaitu habituasi hafalan kalimat *thoyyibah* dan surat-surat pendek, *friday fitri*, habituasi praktek sholat ABAS (Ayo Belajar Sholat) serta habituasi membaca do'a dan asma'ul husna. Dalam pelaksanaan kegiatan ini pihak sekolah bekerja sama dengan orang tua siswa untuk tetap mempraktekkan pembiasan-pembiasaan yang telah diajarkan di rumah serta memberikan teladan yang baik bagi anaknya di rumah. Penanaman pendidikan karakter melalui beberapa pembiasaan keimanan yang baik ini dapat mewujudkan tujuan pendidikan

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nasional yang menjadi cita-cita luhur negara untuk bertaqwa kepada Tuhan dan tidak hanya aspek kognitif yang dikembangkan melainkan afektif dan aspek psikomotor anak.

Keywords : *Education Character Faith , Child Moral, Phase Latent*
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INTRODUCTION

Education has an important role in determining the progress of the nation (Masrum). Education has an important role in shaping the nation's personality and moral behavior (Pratiwi & Trisiana, 2020) . By instilling religious values in order to create religious human beings in children. Through education, it is hoped that students can develop their potential to the fullest in terms of intellectual (cognitive), affective (moral, ethical, attitudinal, spiritual, and personal) potential, as well as psychomotor so that through this potential students will be encouraged to become human beings who are faithful, pious, knowledgeable, have noble character, and be responsible (Mufidah, 2022; Amir, 2022) .

Education is not only tasked with educating students in intellectual terms, but is also tasked with equipping students personally with faith and noble morals. Children's character education aims so that students who are born become the successors of the nation who are not only intellectual but also have faith and good morals (Baharun, 2017; Maryam, 2018; Ahsanulkhaq, 2019) . But the current reality, education is not fully able to meet these goals and expectations. Especially in giving birth to a generation of faith and morality. This is marked by the moral or moral condition of today's young generation which is starting to decline. in fact, in educational institutions themselves there are often various educational problems where there are students who arrive late, do not do their assignments, play truant, cheat, and students do not obey the teacher (Ma'rifatin & Kibtiyah, 2021) .

This is due to one of them because of the loss of the character of the faith of students. Character is a way of thinking and behaving that characterizes a person (Ummah, 2018; Jamaluddin et al., 2022) . The loss of the faithj character of students will of course make the educational process not run optimally. This situation will actually hinder the achievement of educational goals (Achmad et al., 2022) . Besides that, another consequence that arises when the faith character of students is not well developed is the cultivation of habits and tendencies to dare to commit various violations, both at school and outside of school. Responding to this, RA Baitul Muttaqin Glagah-Pakuniran provides several special activities in order to grow and shape the moral and character of the faith of students. It is hoped that these activities will be able to stimulate and be a stimulus for students to become a generation that is intelligent, has faith and has good morals.

According to psychology, human personal development will experience changes that last from conception to death. Changes in a person's development are the result of innate and environmental factors (nature vs. nurture) (Inayah & Shofiyyah, 2022) . Sigmund Freud said that the psychological development of children that occurs according to psychology is divided into five stages, namely: *Oral phase* (0-2 years), in this phase the fulfillment of early sexual pleasure is in the mouth area such as when breastfeeding the mother or putting objects into the mouth. *Anal phase* (2-3 years) This phase takes place when the child's fulfillment of sexual pleasure is in the anal area and its surroundings, for example when the child defecates or urinates. *The Phallic phase* (3-6 years) explains that sexual pleasure is experienced by children when their genitals are touched or touched. In addition, in this phase, children have begun to recognize differences in the opposite sex (Widat et al., 2022).

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Latent phase (6-11 years), sexual activity experienced by children in this phase has begun to decrease because children are focusing on their physical and cognitive development because they are starting to enter school (Pebriana, 2017). At this time, children are easier to learn something. In this latent phase, children develop the ability to sublimate, namely replacing libido satisfaction with non-sexual satisfaction, especially in the areas of intellectual, athletic, skills and peer relations (Hefniy et al., 2022). *The genital phase* (12 years and over), is the last phase of the psychosexual development stage, this is because the sexual organs and sex hormones in the child begin to become active so that the child is consciously enjoying sexual activity (Iswantiningtyas & Wulansari, 2018) .

Character education in schools is one of the programs launched by the Indonesian government through the Ministry of Education since 2010. This program aims to instill, shape and redevelop the nation's character and moral values (Insani et al., 2021) . Early childhood character education is basically a process that starts with teaching a habit. The habit of behaving well, the habit of behaving honestly, the habit of being ashamed to do negative things, the habit of avoiding laziness, and so on (Lasmana et al., 2022) . Character education for early childhood is very important. Given that at this time the pattern of growth and development of children is developing rapidly and requires stimulus to help growth and development in the future (Wiranata, 2019) . For this reason, the provision of stimulation or stimulus is needed in fostering the growth and development of children from an early age, including in matters of faith. By teaching faith character education from an early age, it is hoped that it will become a provision in the future so that it can give birth to a generation of intact Muslims who are moral, behave in accordance with the standards set by their environment, especially in accordance with religious teachings (Susilo et al., 2022) .

The implementation of character education at an early age is actually qualified based on several stages, namely: *first* , character education for an early age is referred to as the stage of character formation and cultivation; *second,* character education at a young age is called the character development stage; *third*, character education in adulthood, called the consolidation stage; fourth, old age is referred to as the wise stage (Suheli, 2018) . The concept of character education in Thomas Lickona's thought is as an effort to shape one's personality through education and is practiced in concrete actions in the form of honest, good, responsible, polite behavior, respecting the rights of others and so on. Character education has the same mission as moral education or moral education (Salim et al., 2018) . Thomas Lickona said that the legal basis of morality that must be applied in the world of education is in accordance with the principles of religious teachings in the holy book, and the implications of this basic morality law apply universally (Salim et al., 2018) .

Character education in the context of forming the morale of early childhood students can be done in the form of teaching some good habits at school (Oktaviana et al., 2022) . The method of habituation is no less important in learning activities. This is because every knowledge or action obtained through habituation will be very easily understood by early childhood. An example is the habit of reading a prayer before starting learning, the habit of shaking hands when going into class and so on. The existence of this habituation is intended so that students can know, remember and practice and get used to it in everyday life (Mohammad Nasrullah et al., 2021) .

A person's morale can change based on the environment. Both in behavior, attitudes and standards for something that is considered wrong or right (Putra et al., 2020) . So that the moral formation of students is not enough only in educational institutions. Parents are also obliged to shape the character of their children from an early age, because the first and foremost education is family (Andhika, 2021) . Therefore, cooperation between teachers and parents is needed. Character education taught in schools will not be effective if parents do not participate in supervising and practicing it at home. Moreover, students spend more time at home than at school.

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Based on research by Hasanah et al., (2021) The latent phase is the right phase to teach children about various things. Because at this time children's development focuses on physical and cognitive and expands social interaction with the surrounding environment, especially friends of their age. Sutarto (2018) related to students' religious attitudes concluded that students' religious attitudes can actually start at an early age through internalizing Islamic values and creating a good religious environment. Whereas in research Islamy et al. (2020) it is explained that the media for forming religious character for early childhood includes the practice of practicing congregational prayers. Tasari et al., (2022) in the results of his research stated that in order to instill religious moral values in children, it can be through habituation that is applied continuously. The research conducted by Tarsono et al., (2020) shows that character education of faith and piety is meant to stimulate student learning. Especially in fostering morals and good character that can be realized in everyday life.

Based on the previous research review above, it shows a distinct difference belonging to this study. Previous research tends to relate to the implementation of character education on students. While this study explains in more detail the forms of activities that can be implemented by schools in order to shape the morale of students through faith character education. Of course, many similar studies have been studied which tend to character education in general for students. The presence of this research will become a leading insight that voices faith-based character education for the morals of the young Muslim generation.

This research really needs to be done considering the current reality of the morale of the nation's children is increasingly receding. So that this research becomes a solution that makes it the obligation and responsibility of schools and parents to make corrections and prevention so that this problem can be fixed. The focus of this research is how and what are the forms of faith character education innovation in shaping the morale of early childhood by RA Baitul Muttaqin Glagah-Pakuniran.

METHODOLOGY

This study uses a qualitative approach to the type of case study. This research is located in RA Baitul Muttaqin Glagah-Pakuniran. The sources of research data were obtained using documentary observation and in-depth interviews with several sources, including the school principal, 2 teachers and 2 parents of students and 3 students. the research was conducted on 22 October 2022- early December 2022. Data analysis in this study is the "flowing data analysis" model, as stated by Miles and Huberman cited by (Samsu, 2017) that one of the data analysis techniques often used in qualitative research is flowing data which consists of three activities, namely reduction data, display data, and draw verification/conclusion. The theory used in this research is Abdullah Nashih Ulwan's theory.

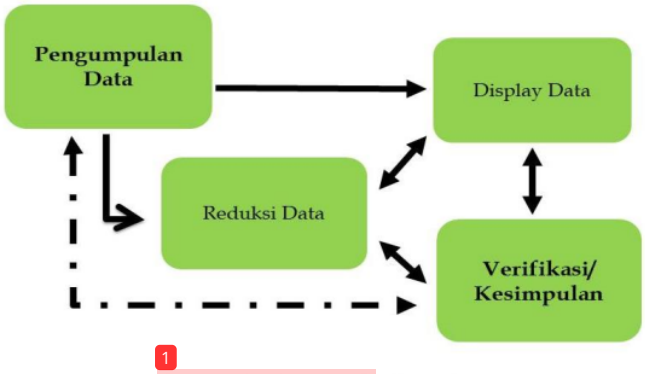

Figure 1.: Research Flowchart

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RESULTS AND DISCUSSION

Character education is an effort made in order to form good habits of children from an early age. Melani Sepni stated that there are 18 character values, namely religion/faith, honesty, tolerance, discipline, creative, hard work, independence, curiosity, national spirit, love of the motherland, respect for achievement, communicative, love of peace, love of reading, love of peace, care for the environment, care for the environment and responsibility (Iswantiningtyas & Wulansari, 2018) . Based on the results of research conducted at RA Baitul Muttaqin Glagah-Pakuniran, it can be seen that this institution prioritizes the formation of the religious character of students. As said by Mrs. Sumarni as the head of RA Baitul Muttaqin Glagah-Pakuniran that teaching and instilling religious character is a priority. Because the school's vision and mission gives birth to generations who are not only smart in terms of intellectuality, but also in terms of religion. Because sometimes one's intelligence is often misused when it is not balanced with morals and faith. Therefore, the teacher always tries to provide sufficient provisions regarding the moral and religious aspects of students for their future.

As Abdullah Nasih Ulwan said, in order to educate children perfectly both from a mental, scientific and moral perspective, this can be done in several ways including exemplary education and education with habituation (Amaliati, 2020) . So that in order to shape the morale of students, RA Baitul Muttaqin Glagah-Pakuniran implements several activities including teaching some good habits at school. Some of these habits are:

Thoyyibah Sentences and Short Letters

Early age is referred to as the golden age in human growth (Tarsono et al., 2020) . Where everything will be recorded perfectly in his memory either intentionally or unintentionally. During this period there is maturation of cognitive function so that the child is ready to respond and accept all the developments that are expected to appear in daily habits. These times must be put to good use. RA Baitul Muttaqin Glagah-Pakuniran took advantage of this period by introducing the habit of memorizing short letters and *thoyyibah sentences* (good strands/expressions). The method used is *sima'i* (hearing). This means that students listen to the teacher's reading, then imitate and repeat what has been read periodically until students can repeat the reading of the verse or the thread of the *thoyyibah sentence* correctly.

In the process, this habituation is guided directly by each class teacher. Where when the teacher enters the class and finishes greeting, then one of the teachers will lead the prayer followed by reading the asma'ul husna and re-reading the short letters that have been memorized beforehand. The addition of rote tasks is done every second hour of Friday. The deposit time starts from Saturday to Thursday. It is intended that students can memorize correctly without feeling burdened with time. As said by Mrs. Nur Aisyah, as the homeroom teacher for class B, that every Friday students will be given homework to memorize one short letter or *thoyyibah* sentences in rotation based on a predetermined schedule.

In order to facilitate this habituation process, teachers work with parents to take part in helping accompany and listen to their children's memorization at home. Every day parents are entrusted with sending videos while accompanying their children to study via the class Whatsapp group. Apart from that, the school also provides a memorization deposit book with the theme "Memorization of Friends of NUSSA" (Recitation of the Qur'an, Surahs and Prayers). The theme was inspired by the name of the famous Islamic cartoon, namely Nussa. This deposit book is made to record the amount of memorization of students. In accordance with the explanation of Ms. Nur Aini as the person in charge of class A that after each student has finished depositing the memorization to the teacher, each student will be given a star value accompanied by an explanation. This information is intended so that parents know the development of their children's memorization. Does something have to be fixed from the memorization, the pronunciation and so on.





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Picture. 2 : **Memory Deposit Book** **Figure.3: Student Deposit Process**

Thoyyibah sentences through the song method accompanied by movement. The song method is an easy method for children to remember and like. Songs can stimulate knowledge to students easily, and can be embedded in children's memories properly. From here, children will indirectly record songs and the meaning and values contained in a song. So that gradually a sense of religion will be embedded in the souls of students. The application of this song method can be varied with the playing method. This is intended so that children memorize faster and do not feel bored when memorizing. Because after all the essence of the world of children is play. So that the learning provided will be fun and not boring.

Table.1: ***Thoyyibah Sentence Readings***

	Thoyyibah sentence
Say Tasbih	سبحان الله (God is holy)
Say Tahmid	الحمد لله (All praises be to Allah)
Say Tahlil	لا اله الا الله (There is no God but Allah)
Say Takbir	God bless you (Allah is the Greatest)
Say Amazed	ما شاء الله (if Allah wills)
Say istirja'	انا لله (Indeed to Allah we return)
Say Hauqalah	لا حول و لا قوة الا بالله (There is no power and effort except by the power of Allah)

Some of the *thoyyibah* sentences above are presented by the teacher to be able to acknowledge the majesty and greatness of God Almighty as a Muslim. In contrast to the habituation of memorizing short letters which is carried out at the beginning of learning, the introduction and memorization of thoyyibah sentences is carried out before school hours end. For depositing the memorization of *thoyyibah sentences* , they are handed over to their respective parents at home. The teacher only monitors through videos sent by student guardians in the class WhatsApp group. This is based on an explanation from Mrs. Laila, one of the class A guardians, that every Friday the teacher will give homework to students, both in the form of written and rote assignments. Meanwhile, the parents are tasked with accompanying and recording the child doing the assignment and then sending it on the WhatsApp class group. The application of this habituation method has a positive impact on students. Not only memorizing but students also practice in everyday life. For example, say the tahmid sentence when you finish studying and finish doing activities. Saying the word istirja' when hearing news of death and so on. This research is reinforced by research conducted by Khofifah & Mufarochah, (2022) that through this habituation activity students

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have embedded religious character in themselves, where religious character is an attitude and obedient behavior in carrying out the teachings of the religion they adhere to.

Friday Fitr

Childhood is a period that greatly influences the growth and development of children, moreover parents must educate and teach the values of religious education to help support children's lives in the future (Suryawan, 2020) . In addition, at this time, whether intentionally or not, children clearly record everything around them. It is through these recordings that children will imitate everything they have ever seen and heard. In order to instill and teach good deeds and good behavior for students, RA teachers. Baitul Muttaqin Glagah-Pakuniran held *Friday themed activities Fitri*. Based on the name, this activity is carried out every Friday. Where on Friday the first hour after entering class and praying and reading the asma'ul husna, the teacher of each class will start halal-bihalal by exemplifying that students shake hands with each other and apologize to the teacher and fellow classmates. This aims to teach children to respect each other by apologizing and forgiving each other.

In addition, especially on Friday, students are encouraged to bring lunch from their respective homes. This means that after the apology procession, it is followed by eating together. Children can share the food they have with others. Before eating, each teacher will lead in reading the prayer meal and thanksgiving, followed by all students. This aims to teach children to always be grateful and give to each other. As well as teaching togetherness with his friends. This is based on the explanation from Nur Aini, that one of the commendable qualities is apologizing and forgiving each other. Early childhood should start getting used to three words, namely sorry, excuse me and thank you. Every Friday the school routinely holds halal bihalal with the theme *Friday fitri* . The meaning of fitri means clean and holy in accordance with the purpose of this activity, which is to teach children to clean themselves by apologizing and forgiving each other. Furthermore, this activity was followed by eating together with each other's provisions. This aims to teach children the meaning of togetherness, *respect* and sharing. Based on the observations made, this activity has a positive influence on students. Students begin to realize the meaning of togetherness and brotherhood. This is shown by students wanting to apologize when they make mistakes without being asked and sharing food and toys with other friends. As said by one of the students, Friday is the long-awaited day. Because on that day students share food and apologize like Idul Fitri. Abdullah Nashih Ulwan said that teaching mutual help, mutual forgiveness and responsibility is a form of mental education that must be taught from an early age. This is intended to balance the child's psychology with moral perfection until the child enters puberty, so that the child can carry out his obligations consciously and meaningfully (Amaliati, 2020)

ABAS Prayer Practice Habituation (*Let's Learn to Pray*)

Prayer is a mandatory worship for Muslims. It is an obligation for a person to learn the correct way of praying. Likewise, it is obligatory for parents to teach their children how to pray properly. Prayer is part of the aspect of religious education that must be given to children after the material about monotheism (A. Hasanah, 2018) . Basically the teaching of prayer is carried out by parents at home as an example and habituation for children in doing worship. But the teaching of prayer can also be done in schools or educational institutions exemplified by the teacher. As a teacher or parent who wants to teach prayer to children, they should invite and give examples to children because one of the identical characteristics of early childhood is imitating. They will imitate what they see and hear. We can optimize the imitative nature of children by giving examples to children.

Every Friday RA Baitul Muttaqin Glagah-Pakuniran holds prayer practice activities or is called ABAS. This activity was carried out in the second hour on Friday accompanied by each teacher. The practice of prayer is carried out on the last Friday of every month. The first, second and third Fridays are filled with the addition of memorizing prayer readings,

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thoyibah sentences and short letters in rotation. Prayer practice is carried out in front of the class followed by all students and female students. Prayer practice is led by one of the teachers (as the priest) and followed by all students. The other teachers accompanied in a scatter. This is to make it easier to correct the wrong student prayer movements. Every prayer reading that is practiced is read aloud. As for what needs to be taught about prayer to children starting from the existence of prayer services in Islam, the names of the prayers, the times of prayer, the number of cycles of prayer, the place of prayer, and the procedure for praying. This introduction is an effort to shape the child's readiness so that when he reaches the age of 7 years and begins to be ordered to pray, the child already has mental and emotional readiness.



Picture. 4 : **Prayer Practice**

The picture above shows the active actions of children listening to studies about prayer and practicing prayer. This was explained by Mrs. Nur Aisyah, that the most prioritized learning is prayer practice. Every day the teacher must ask the progress of students in carrying out the prayer. How many prayer times were performed the previous day and how many prayer times were left out. The school also works with parents to invite and motivate children to pray at home. Of course, this habit will lead the child's mind to always be able to prioritize prayer as an obligation to worship God from an early age with pleasure and without coercion.

Based on the student's confession, he felt motivated to pray at home. Apart from being invited by parents, this is because the students have memorized the prayer readings well. So they feel excited when they try to practice at home even though they still can't be perfect in doing the 5 daily prayers. According to Hermawan, (2018) in his research suggested that this activity was an effort to shape the child's readiness so that when he reaches the age of 7 years and begins to be ordered to pray, the child already has mental and emotional readiness.

Habituation of Reading Du'a and Asma'ul Husna

One of the activities that can be carried out to shape children's morale is through habituation (Nurbaiti et al., 2020) . The behaviors that can be taught to children through habituation include getting children to always read prayers before and after doing something. Habituation done to children continuously will indirectly instill habits (Shoimah et al., 2018) . When children do not carry out their habits, there will be a feeling of deficiency and even loss of activities that children usually do. The habit of reading prayers is a trivial thing but rarely done. Not because the child does not know how to pray, but because he is not used to it.

RA Baitul Muttaqin Glagah-Pakuniran strives to remain consistent in getting students used to reciting prayers when they want to start and end learning. When the bell rings, the students immediately enter their respective classes to recite a prayer before studying, then

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continue with the recitation of Asma'ul Husna. The recitation of prayers and asmaul husna is led by the respective teachers. This practice of prayer aims to instill faith and piety in students in any situation. Similarly, when the last lesson is over, the children are led and accompanied by the teacher to pray when they want to go home.

After reading the asmaul husna, the teachers also gave a little explanation regarding the meaning of one of the asmaul husna. This is intended so that students can know the meaning of the names of Allah and can emulate them in the future. The example of the first day explains the meaning of ar-*Rahman*, namely the Most Compassionate, by providing explanations and examples of the form of God's love. With this, children can model to love each other among friends. This is based on the explanation of Mrs. Sumarni as the head of RA Baitul Muttaqin Glagah-Pakuniran that the teacher accustoms students to always pray when they are about to do something or after, especially when they are about to start a lesson and when they are about to end it. After reading the prayer, it is continued with reading Asma'ul Husna led by each teacher.

This was also reinforced by the statement of Nur Aini, one of the RA teachers. Baitul Muttaqin Glagah-Pakuniran that the habits that are taught to students when they are about to start a lesson include reading a prayer for study and then continuing with the reading of asma'ul husna. Meanwhile, the meanings of asma'ul husna are periodically explained with easy and understandable explanations along with examples. Giving examples is very important for children's understanding. This is so that children can emulate and practice it in their own lives. The learning process is closed by reciting a prayer after studying . Students are led to read a prayer after studying together. In line with the research of Oktaviana et al., (2022) , the habit of praying is aimed at instilling a sense of piety and faith in early childhood as a form of implementing moral education that must be carried out by a creature against the Creator.

To facilitate the understanding of RA student activity schedule. Baitul Muttaqin Glagah-Pakuniran, the following is a table of the lesson schedule.

Table 2. Student Activity Schedule

Time	Monday	Tuesday	Wednesday
First Hour (07.00 – 08.30)	- Reading the Short Surah sof the Qur'an - Read the Daily Prayer - Thematic Learning	- Reading the Short Surahs of the Qur'an - Read the Daily Prayer - Thematic Learning	- Reading the Short Surahs of the Qur'an - Read the Daily Prayer - Thematic Learning
Rest (08.30 - 09.00)	-	-	-
Second Hour (09.00 – 09.40)	- Thematic Learning - Reading Asma'ul Husna - Read Thoyyibah Sentences	- Thematic Learning - Reading Prayer Prayers and Their Practices - Read Thoyyibah Sentences	- Thematic Learning - Reading Asma'ul Husna - Read Thoyyibah Sentences
Time	**Thursday**	**Friday**	**Saturday**
First Hour (07.00 – 08.30)	- Read Short Surahs of the Qur'an - Reading Prayers Daily - Thematic Learning	- Read Short Surahs of the Qur'an - Reading Prayers Daily - Thematic Learning	- Memorizing Deposit Short Surahs of the Qur'an - Thematic Learning
Rest (07.00 – 08.30)	-	- Friday Fitr - gathering	-
Second Hour (09.00 –	- Thematic Learning - Reading Asma'ul Husna - Read Thoyyibah Sentences	- Thematic Learning - Reading Prayer Prayers and Their	- Asmaul Husna Memorizing Deposit and Prayer Readings

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09.40)		Practices - Read Thoyyibah Sentences	

The table above shows that students at RA Baitul Muttaqin Glagah-Pakuniran are taught every day to enrich themselves with faith in their religion and God. In addition, students are also taught how to interact socially with their environment well from an early age. The teacher's role as a driving force for moral education and student knowledge must be able to become an active demonstrator for student dexterity to capture every learning moment well. Hermawan (2018) Attention and monitoring of children is one of the most important educational foundations. Apart from being monitored by the school, all of the above activities also work closely with parents of students. Parents have an obligation to teach morals to their children. Because after arriving at home, students will be coached directly by their respective parents regarding their behavior and morals. This is done so that the habits that have been instilled through school education are not in vain because they are also accustomed to at home. As well as to keep parents aware that they are also responsible for shaping the morals of their children.

CONCLUSION

Based on the results obtained through observation, interviews and documentation, in the context of forming children's morals through faith character education, RA Baitul Muttaqin Glagah-Pakuniran implemented several special activities including the habituation of memorizing *thoyyibah sentences* and short letters, *friday fitri* , habituation of the practice of ABAS prayer (Let's Learn Prayer) and habituation of reading prayers and asma'ul husna. In carrying out this activity, the school works closely with the parents of students to continue to practice the habits that have been taught at home and to set a good example for their children at home. Instilling character education through some good habituation of faith can realize the goals of national education which are the noble ideals of the State to be devoted to God and not only develop cognitive aspects but affective and psychomorphic aspects of children.

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