

## IMPLEMENTATION OF *THE AL-JAWARIH METHOD* IN INSTILLING RELIGIOUS CHARACTER OF CHILDREN AGED 5-6 YEARS AT MADRASAH RAUDHATUL ATHFAL (RA) ALAM YA BUNAYYA BUNGO

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### ARTICLE HISTORY

Received : 20-01-2026

Revised : 07-02-2026

Accepted : 25-05-2026

### KEYWORDS

Al-Jawarih;  
religious character;  
early childhood;  
habituation;  
creed;

### ABSTRACT

This study aims to describe the implementation of *the Al-Jawarih method* in instilling the religious character of children aged 5–6 years in Madrasah Raudhatul Athfal Alam Ya Bunayya Bungo. The *Al-Jawarih method* is a learning approach that emphasizes understanding the Qur'an not only as reading, but as a guide to life that is practiced through the involvement of all limbs (jawarih). This study uses a descriptive qualitative approach. Data collection techniques are carried out through observation, interviews, and field notes. The results of the study show that the implementation of the *Al-Jawarih method* is carried out through four main components, namely habituation of routine activities, habituation of spontaneous activities, programmatic activities, and teacher examples. The process of instilling religious values takes place through the stages of knowing, feeling, understanding, and gratitude, which is then manifested in daily behavior. Learning activities are associated with children's direct experiences, such as outing activities (tadabur alam), MABIT (night of faith and piety) and green labs, so that children are able to connect verses of the Qur'an with the reality of life. The findings of the study show that there is a change in children's behavior that is more polite, honest, and caring, an increase in religious habits such as praying, saying greetings, and reading the Qur'an, as well as developing independence in carrying out simple worship. In addition, the role of teachers as role models and support for the school and family environment is an important factor in the success of cultivating religious character. Thus, *the Al-Jawarih method* has proven effective in instilling the religious character of early childhood holistically through the integration of learning, habituation, and hands-on experience.

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## INTRODUCTIONS

Religious character education in early childhood is not just an addition to the learning process, but is the main foundation in shaping children's personalities based on spiritual, moral, and social values. From an early age, children begin to learn to understand what is good and what is not good through daily experiences. Various studies show that character habituation from the beginning of life is able to form an attitude of honesty, discipline, caring, tolerance, and a sense of responsibility that will continue to be carried until they become adults. (Rohmah et al., 2024)

In practice, Early Childhood Education (PAUD) institutions in various regions have actually included the value of religious character in the curriculum. However, its implementation is still often dominated by a verbal approach, such as lectures or explanations. As a result, children tend to only know these values without really getting used to them in daily life. Therefore, a more real, contextual, and close approach to the child's experience is needed. (Margaretha & Haryono, 2024)

This condition shows that character learning in PAUD needs to be directed to be more interactive and participatory. It is not enough for children to just hear, but need to be directly involved in the practice of religious values. A number of studies prove that activities such as storytelling, prayer habits, daily routines, and teacher examples can have a stronger impact on instilling religious and moral values in early childhood. On the other hand, the success of this program is also greatly influenced by the role of the principal and the involvement of parents in supporting the consistency of learning between school and home. (Asnaeni. et al., 2023) (Harianto et al., 2023)

In this context, *the Al-Jawarih* method is present as a relevant approach because it emphasizes direct practice in children's daily lives. This method not only teaches religious values, but invites children to experience and get used to it through real actions, such as praying, being polite, and doing simple worship. This approach is in line with the principles of Developmentally Appropriate Practice (DAP), where learning is tailored to the child's developmental stage as well as their environmental context. (Hikmaturuwaida et al., 2022)

Madrasah Raudhatul Athfal (RA) Alam Ya Bunayya Bungo is an example of an early childhood education institution that seeks to integrate religious values in daily learning. In this institution, character formation is not only the responsibility of the teacher, but also involves the principal and parents. The leadership of the head of the RA as well as cooperation with parents is an important key in ensuring that religious values are not only taught in schools, but also applied consistently at home. (Sutarman et al., 2022)

In its implementation, religious character education is carried out through various activities that are close to children's lives, such as daily routines (prayer, greetings), habituation of polite attitudes, Islamic stories, and real examples of good behavior from teachers. These activities are designed in a structured and sustainable manner so that the values taught are truly embedded in children who *love fardu'ain*. This is in line with the view that the success of character education requires careful planning, consistent implementation, and continuous evaluation). In addition, the role of parents is no less important in supporting the formation of children's religious character. Children will be easier to internalize values if what they learn at school is also reinforced at home. Therefore, communication and cooperation between schools and parents are decisive factors for the success of character education. (Khulusinniyah, 2023) (Gayatri et al., 2023)

To inculcate religious values more deeply, a comprehensive and sustainable approach is needed. *The Al-Jawarih* method is a method that is able to optimize all the potential of the brain by utilizing the limbs in understanding the meaning of verse by *verse of the Qur'an* with movement. So that the (Awaluddin et al., 2022) *Al-Jawarih* Method can be integrated with various strategies, such as teacher examples, daily habits, and the use of stories or fairy tales that contain moral messages. Through this way, the child not only understands values cognitively, but also feels them emotionally and practices them in daily life. On the other hand, learning also needs to pay attention to balance with the national curriculum, especially in developing six aspects of child development, namely religious and moral values, motor, cognitive, language, social-emotional, and art. Thus, religious values are not taught separately, but are integrated in all learning activities that are in accordance with the needs and development of the child. (Ayu & Made, 2022) (Sriyono et al., 2022)

Studies have shown that habituation through daily activities, such as *morning talk*, going to class, before and after study, eating, and praying when it rains, and project-based activities, have a significant influence on the formation

of children's religious character. Approaches that emphasize practice have proven to be more effective than approaches that are only theoretical or verbal in nature. (Sihombing, 2021)

However, the success of religious character learning is inseparable from various factors, such as the family environment, school culture, and the ability of teachers to apply learning methods consistently. There is no single method that can stand alone as a solution, but rather a combination of various complementary approaches is required. (Ulfa, 2021)

Based on this, the learning of religious character in PAUD should be designed in an integrated manner by using the *Al-Jawarih* method as the basis for building children's daily habits. This approach can be combined with storytelling, daily ritual habituation, parental involvement, and continuous evaluation that focuses on the development of children's behavior. In this context, Madrasah Raudhatut Athfal (RA) Alam Ya Bunayya Bungo can be a real example of how religious values can be integrated comprehensively in early childhood learning, through strong leadership, collaboration with parents, and consistency in the implementation of character education programs.

## METHOD

This study uses a descriptive qualitative approach that aims to deeply understand the practice of habituating religious values in Madrasah Raudhatul Athfal Alam Ya Bunayya Bungo. This approach was chosen because it is able to describe the processes, dynamics, and supporting and inhibiting factors naturally in the field without manipulating variables. The theoretical foundation is supported by studies that emphasize the importance of habituation, the role of parents, and institutional leadership in shaping the religious character of early childhood.

The research was carried out at Madrasah Raudhatul Athfal (RA) Alam Ya Bunayya Bungo with subjects of children aged 5-6 years and teachers. The selection of this subject aims to obtain a comprehensive picture, both in terms of children's behavior as a result of learning and from the teacher's practice as an implementer of habituation. This approach is in line with previous research that emphasizes the importance of interaction between teachers, children, and the environment in character building.

Data collection was carried out through observations, interviews, and field notes. Observations were used to directly observe habituation and interaction activities in schools, interviews were conducted to explore the experiences and views of the head of RA, Division thfiz, and parents, while field records were used to complete the data through various existing records and programs. These three techniques complement each other in providing a complete picture of the practice of habituating religious values. (Aumar et al., 2023)

Data analysis was carried out through the stages of reduction, presentation, and drawing conclusions, focusing on aspects of habituation, teacher example, the role of parents, and the obstacles faced. The data is presented in the form of a thematic narrative to facilitate understanding of emerging patterns, and strengthened through triangulation of sources, techniques, and time to ensure validity. Overall, this approach is supported by various studies that confirm that habituation, example, and collaboration between school and family are the main keys in the formation of early childhood religious character. (Anwar & Cholimah, 2023) (Sudjarwati & Fahyuni, 2020)

## RESULT AND DISCUSSIONS

### Implementation of the *Al-Jawarih* Method

Many studies show that the habituation of Islamic religious values from an early age to the secondary education level plays an important role in shaping children's character and personality. One of the approaches that is often used is the *habituation* model, which is the process of instilling value through activities that are carried out repeatedly in daily life. In this context, the *Al-Jawarih Method* can be understood as an approach that emphasizes direct practice through four main components, namely habituation of routine activities, habituation of spontaneous activities, programmatic activities, and the role of teachers as role models. Various studies confirm that habituation that is carried out consistently, especially supported by real examples from teachers, can help children internalize Islamic values more deeply, not just understand in theory.

In terms of habituating routine activities, such as praying before and after studying, saying greetings, and maintaining good manners, it has proven to be an important part in creating a religious learning atmosphere. This

simple habit turns out to not only form discipline, but also instill ethics in daily interactions. In fact, practices such as congregational prayer and the culture of smiles, greetings, and greetings can strengthen children's sense of empathy, discipline, and obedience to religious values. In the (Hafidz et al., 2023) *Al-Jawarih Method*, this routine habituation is the initial foundation for children to get used to worship and good behavior from an early age. However, the success of this habituation is highly dependent on the teacher. When teachers consistently set an example, for example, always praying, greeting kindly, and being polite, children will be easier to imitate and make it a habit. In addition, the habituation of spontaneous activities also has an equally important role. These activities appear naturally in daily life, such as saying "Alhamdulillah" when you get something, apologizing when you make a mistake, or showing empathy to friends. Research shows that spontaneous habits like this are actually very effective in forming religious character, because children learn directly from real situations. (Tama & Azani, 2024) (Badrun, 2022)

In this case, the teacher plays the role of a director as well as an example. When the teacher spontaneously shows a good attitude, the child will pick up on the value naturally without feeling that he is being "taught". In fact, if combined with Islamic stories and routine habits, the learning atmosphere becomes more lively and meaningful, so that children can more easily understand moral values. Furthermore, programmatic activities are an important part of strengthening this habit. These activities are usually specially designed, such as the practice of congregational prayer, listening to the stories of the prophet and companions, activities to understand hadith, mangaji iqra', and murojaah jus 30 (Jaenudin et al., 2020) *An-naba'-At-takwir*). Structured programs like this help children understand religious values more systematically. (Junaris et al., 2022)

Interestingly, the use of Islamic stories has proven to be very effective in instilling the values of honesty, empathy, and responsibility, because children can imagine and emulate the characters in the story. In the *Al-Jawarih Method*, this programmed activity becomes a bridge between knowledge and practice, so that children not only know, but also get used to doing it. Among all these components, the role of teachers as role models is the main key to success. Many studies confirm that children learn more easily from what they see than from what they hear. Teachers who show honesty, discipline, patience, and consistency in worship will have a very strong influence on the formation of children's character. In this case, teachers not only play the role of teachers, but also as mentors and life examples for children. (Hopizal & Fahrurrazi, 2020) (Nisa & Astutik, 2023)

When put together, the four components show that *the Al-Jawarih Method* is not just a learning method, but a system that integrates habits, experiences, and examples in a single unit. Routine habituation forms the basis, spontaneous habituation brings values to life in daily life, programmed activities strengthen understanding, and the teacher's example ensures that all processes run consistently. However, several studies show that the success of this habituation is also influenced by other factors, such as family environment, school culture, and consistency of program implementation. Some emphasize the importance of programmatic activities, while others highlight the role of teachers and parents as key factors. These differences are actually complementary, because character formation cannot depend on one approach alone). (Muhith, 2021)

Therefore, in practice, the *Al-Jawarih Method* needs to be supported by cooperation between teachers, schools, and parents. Habituation at school will be stronger if it is continued at home. In addition, a continuous evaluation is needed to see the development of children's behavior, not only in terms of knowledge, but also from their daily habits. In the end, it can be understood that the successful implementation of the *Al-Jawarih Method* lies in consistency in habituation, the strength of teacher example, and conducive environmental support. When all these elements go together, religious values are not only taught, but really live in the child's daily life and become part of their character.

### **The Results of Cultivating Religious Character**

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Instilling religious character in children is not only about teaching what is right and wrong, but rather about getting children used to living with these values in their daily lives. Various studies show that when schools implement regular habituation, planned religious activities, and supported by the example of teachers, there will be real changes in children's behavior. They become more accustomed to carrying out simple worship, as well as starting to be independent in doing so. In practice, these changes do not happen instantly, but through an ongoing process. The

school environment, the role of teachers, and the support of the family become a unit that strengthens each other in shaping the religious character of children. (Yahya, 2022) (Masrurah & Wardhani, 2021)

#### **Changes in Children's Behavior**

One of the most visible results of instilling religious values is a change in children's behavior. Children begin to show a more polite attitude, respect their friends more, and be more obedient to existing rules. This can be seen from simple habits such as saying greetings, speaking in more polite language, and showing a caring attitude towards others.

In some schools that apply the habit of prayer, greetings, and manners, children seem to be more directed in their daily interactions. They don't just do it because they're told, but begin to understand that it's part of a good habit.

This change will be even stronger when all parties are involved. Teachers give examples, schools provide targeted programs, and parents continue the habit at home. If done together, the change in children's behavior becomes more consistent and lasts longer.

Although each school has different conditions, basically all studies agree that habits that are repeated will shape children's behavior slowly but surely. (Solihah et al., 2023)

#### **Increase in Religious Habits**

In addition to behavioral changes, another result that is seen is an increase in children's religious habits. Children become more accustomed to doing religious activities, such as praying, reading *verses of the Qur'an*, memorizing surah jus 30, understanding hadiths, and participating in activities such as congregational prayers or dhikr together.

These activities are usually already part of the daily routine at school. For example, starting learning with prayer, doing morning activities with religious nuances, or carrying out dhuha prayers together. Because it is done continuously, children no longer feel that it is an imposed obligation, but it has become a habit. The role of teachers is again important here. When teachers are consistent in carrying out worship and showing religious attitudes, children will be easier to imitate and make it a part of their daily lives. (Grimalda et al., 2021)

#### **Independence in Simple Worship**

No less important is the emergence of children's independence in worship. Children begin to do prayers, dhikr, or even simple prayers without having to be constantly reminded by the teacher. This is a sign that religious values have begun to be embedded in them.

This independence does not arise out of nowhere, but through a process of habituation that continues to be carried out. When children often see, imitate, and do it repeatedly, they will slowly do it on their own awareness.

In addition, the support from parents and the school environment is also very influential. If this habit is also done at home, then children will get used to it and feel that worship is part of daily life, not just activities at school. Religious-based learning programs, such as IMTAQ activities or worship centers, also help children learn to manage their religious activities independently from an early age.

#### **The Role of Teachers as Role Models**

Of all these processes, the role of teachers as role models is the main key. Children tend to imitate what they see. When the teacher shows an attitude of discipline, patience, honesty, and diligence in worship, the child will follow without the need for much explanation.

In addition, cooperation with parents is also very important. What is taught in school will be stronger if it is continued at home. Thus, children get the same experience both at school and in the family environment. The results of religious character cultivation show positive changes in children, both in terms of behavior, religious habits, and independence in worship. This shows that *the Al-Jawarih* method that combines habituation, example, and structured programs can be an effective approach in shaping children's religious character. In the future, continuous evaluation is needed so that this program can run consistently and have a wider impact, both at school and in children's daily lives.

#### **Interview Results**

Based on the results of an interview on April 27, 2026 with Ustadz Awal as the tahfis division of Madrasah Alam Ya Bunayya Bungo, it is explained that every human being basically has a character formed from an

understanding of the faith. Morality does not appear suddenly, but starts from a strong understanding of the faith. In the context of early childhood learning, faith is introduced through verses of the Qur'an, especially those found in Juz 30, such as in surah An-Naba', which explains the creation of the universe by Allah SWT.

Children are introduced to basic concepts of divinity, such as the belief that God is the creator of the earth and the entire universe. Simple questions such as "Why did God create the earth?" are a trigger for children to think and understand that everything that exists comes from God. In this case, it is explained that something that did not initially exist into existence indicates that Allah has no beginning and does not end, as explained in surah An-Naba'.

The stages in the cultivation of faith in children include:

1. Know
2. Feel
3. Understanding
4. Be Grateful

This stage shows that learning does not only stop at the cognitive aspect (knowing), but continues to the affective (feeling) and psychomotor (practicing in the form of gratitude).

In its implementation, *the Al-Jawarih* method has an important role. This method emphasizes that *the Qur'an* is not only studied as a reading, but as a guide to life that must be understood and practiced. *Al-Jawarih* itself means using all limbs to understand *the Qur'an*, so that learning becomes more concrete and meaningful for children.

For example, after the child gets to know the verse about God's creation, the teacher invites the child to do direct activities such as outing or learning in nature. When the child sees water, plants, or objects around him, the teacher associates it with *the verses of the Qur'an*. From there, a sense of wonder arises in the child, which then develops into the realization that all of them are God's creation. This process helps the child move from just knowing to feeling and understanding.

Furthermore, this stage of understanding will lead to gratitude. Gratitude is not only interpreted as a speech, but also as a tangible action. In this case, gratitude is divided into three forms, namely:

1. Gratitude through the heart
2. Verbal gratitude
3. Gratitude through action

After the child understands these values, the teacher then trains morals through habituation of daily behavior without coercion. For example, children are used to saying greetings when they meet teachers and extending their hands for greetings, reciting *verses of the Qur'an* juice 30, and telling the truth. This behavior is the result of the process of soul formation that has been trained gradually.

In this case, children not only know what is right, but also understand the reason (why), understand the meaning (what), and are able to implement (how) in daily life.

Furthermore, it was explained that the formation of morals has the following stages:

1. Know
2. Understanding
3. Appreciate
4. Get used to it
5. Inherent (becoming a character)

Morality is part of the indicator of religiosity. Religious values are not only limited to worship, but also include attitudes such as honesty, discipline, and caring, all of which are part of the teachings of Islam as rahmatan lil 'alamin.

In this context, the main goal is not only to form honest behavior, but rather to form a pious person. A pious child will automatically show good behavior, such as:

1. Always do good
2. Performing prayers
3. Tell the truth

Faith is likened to the roots of a tree. If the roots are strong, then the tree will grow well and produce good fruit as well. On the other hand, if the faith is weak, then the character that is formed will also not survive. Therefore, the cultivation of faith from an early age is the main key in the formation of children's religious character.

Mother Lea as the principal of Madrasah Raudhatul Athfal (RA) Alam Ya Bunayya Bungo added in an interview on April 13, 2026 that in the *Al-Jawariyah* method, the use of body movements helps children understand the meaning of verses, especially from surah An-Naba'. However, movement alone is not enough. Learning must be complemented by real activities so that the meaning of the verse can be truly understood and felt by children.

One of the supporting activities is outings or activities outside the classroom, green lab and MABIT (night of faith and piety). In this activity, children are invited to explore nature and relate daily activities with verses of *the Qur'an*. For example, children are taught about the importance of sharing as a good deed that will get a heavenly reward, which is attributed to the verse in surah An-Naba'.

Fostering a love for fardu 'ain in early childhood is an important part of the formation of religious character from an early age. Fardu 'ain, such as praying, reading *the Qur'an*, and knowing Allah SWT., is not only taught as an obligation, but also instilled as a necessity and positive habit in the life of children. Instilling religious values will be more effective if it is done through an approach that is in accordance with the child's world, such as habituation, example, play, and direct experience in daily activities. In this case, *the Al-Jawariyah* Method helps children understand the values of fardu 'ain not only in the aspect of reading, but also in its meaning and application in daily life through natural *tadabur* activities, Islamic stories, body movements, and simple worship practices.

In addition to learning methods, the role of teachers and parents is also the main factor in fostering children's love for fardu 'ain. Examples in carrying out worship, speaking honestly, and being polite provide concrete examples that are easy for children to imitate. A religious and positive school and family environment will make it easier for children to internalize the values of worship as part of their lives. Thus, love for fardu 'ain is not only seen from the ability of children to carry out worship, but also from the growth of awareness and sincerity in worship as a form of closeness to Allah SWT.

The results of interviews conducted on May 8, 2026 with parents of B1 group students at Madrasah Raudhatul Athfal Alam Ya Bunayya Bungo show that there is a significant development of children's religious character during the learning process at the madrasah. Mr. Agung Wiratama as a parent from Saqilla said that the children's religious development looks getting better, especially in the aspects of surah memorization skills, recitation habits, and polite attitudes towards parents. According to him, Saqilla showed an improvement in reading *the Qur'an* and often spontaneously recited Juz 30 surahs both at home and when in the car. In addition, the changes in behavior that appear are also reflected in children's ethics and manners that are getting better in interacting with parents.

Meanwhile, Mr. Apri as the parent of Nafisa revealed that the development of children's religious character is most visible in the growth of the nature of faith and the formation of faith. Nafisa began to get used to including religious expressions in daily activities, such as saying the name of Allah when he wanted something and reading the basmalah before starting the activity. In addition, the habit of praying has also been well embedded in children. This can be seen from Nafisa's consistency in reading daily prayers, such as eating prayers, driving prayers, and bedtime prayers. In fact, children refuse to sleep if they have not read the prayer first. These findings show that religious habituation applied in the madrasah environment also contributes to the formation of children's religious character in daily life. Thus, *the Al-Jawariyah* method not only functions as a learning method, but also as a tool to develop children's character.

## DISCUSSION

The results of the study show that changes in children's behavior and the increase in religious habits do not occur instantly, but through a continuous process. This process is in line with the concept in the *Al-Jawariyah Method* which emphasizes four main pillars, namely routine habituation, spontaneous habituation, programmed habituation, and teacher example. In practice, these four pillars are interconnected and form a complete learning experience for children.

Theoretically, habituation in Islamic education works through the repetition of meaningful activities. Simple activities such as praying before and after studying, saying greetings, and getting used to daily manners, slowly form the character and religious identity of children. Children not only know these values, but also begin to feel and practice them in daily life. This can be seen from the increase in good manners, empathy, and more consistent social discipline. (Dewi & Hidayat, 2023)

In addition, programmed activities such as worship together, Islamic stories, and understanding hadiths, memorization of prayers or surah An-naba'-At-takwir help children understand religious values in a more structured way. These experiences are not only cognitive, but also form an inherent moral memory in the child. In this context, the role of teachers is very important. Teachers not only deliver material, but also become real examples in behavior. When teachers consistently show manners, discipline, and worship practices, children will be easier to imitate and make it a habit. (Rahmawati & Supriyadi, 2023)

If you look at it more specifically, changes in children's behavior appear in simple but meaningful things, such as getting used to saying greetings, speaking politely, and showing empathy for friends. Although each institution has a different context, this pattern of change is relatively the same, which is formed through habituation that is carried out consistently. The role of the family also cannot be ignored, because the values instilled in schools will be stronger if supported by the home environment. (Najiburrahman et al., 2022)

Children's independence in carrying out simple worship is also one of the important results of this process. Children begin to do activities such as praying or praying without having to be constantly reminded. This shows that religious values have begun to be internalized in them. This independence grows from habits that are carried out continuously and conducive environmental support. (Rusdiani et al., 2023)

In terms of methodology, several studies show that the success of religious habituation is not enough to be measured from one aspect alone. Evaluations that include processes and outcomes, such as behavioral observation, long-term development, and feedback from parents are needed. Thus, the picture obtained becomes more comprehensive). (Taqiyudin et al., 2021)

The *Al-Jawarih method* has the advantage of being able to integrate various approaches in one complete framework. The combination of routine habituation, spontaneous activities, structured programs, and the example of teachers makes the process of instilling religious values stronger and not partial. Children not only learn through instruction, but also through hands-on experience and daily interaction. (Lestari et al., 2023)

However, the implementation of this method also faces several obstacles, such as differences in children's backgrounds, limited facilities, and a fairly high workload of teachers. In addition, a lack of support from parents can also affect the sustainability of habituation outside of school. To overcome this, collaborative efforts are needed, such as improving teacher competence through training, strengthening partnerships with parents, and creating a religious and consistent school culture. (Hanafi et al., 2024)

Practically, the implementation of this method can be done by designing integrated daily activities, such as joint prayers, greetings, and habituation of manners resulting in children understanding the meaning of hadith, and supported by structured programs such as joint worship and Islamic stories. On the other hand, spontaneous habits such as saying Gratitude (toyibah sentence) and showing empathy also need to be continuously developed so that religious values really become part of children's daily lives

In addition, the involvement of parents and the community is an important factor in maintaining the sustainability of the program. Good collaboration between schools and families will strengthen the process of internalizing religious values, so that it takes place not only at school, but also in the child's home and social environment. The results of this study show that the (Susanti & Suyatno, 2021) *Al-Jawarih Method* is effective in instilling religious character in early childhood. The success lies in the ability of this method to combine habituation, experience, and example in one continuous learning process. With the support of teachers, parents, and the school environment, religious values can be firmly embedded and become part of a child's personality.

## CONCLUSION

Based on the results of the research and discussion, it can be understood that the application of the *Al-Jawarih Method* in instilling the religious character of children aged 5-6 years at Madrasah Raudhatul Athfal (RA) Alam Ya Bunayya Bungo is going well and shows sustainable results. This method is applied through four main components, namely routine habituation, spontaneous habituation, programmatic activities, and the role of teachers as role models, which are interconnected in daily learning activities.

Routine habits such as prayers, greetings, and daily manners are important bases in shaping children's religious behavior consistently. On the other hand, spontaneous habits such as expressing gratitude, being polite, and showing empathy help children learn to apply religious values naturally in daily life. Programmed activities, such as worship together, memorization of short surahs, and Islamic stories, also play a role in helping children understand religious values in a more targeted and meaningful way. The role of the teacher as an example is the main key to the success of this method. When teachers are able to show good behavior, be diligent in worship, and be polite in interacting, children will be easier to imitate and make it a habit. Thus, religious values are not only understood, but also practiced in daily life.

The results of this study also show positive changes in children. This can be seen from the increase in manners, the formation of religious habits, and the growth of independence in performing simple worship. Children begin to get used to praying, saying greetings, and being honest without always having to be reminded, which indicates that religious values are beginning to be embedded in them. However, this success is inseparable from the support of various parties. Parental involvement, a supportive school culture, and teacher readiness and professionalism are important factors in maintaining the sustainability of the program. Therefore, cooperation between schools, families, and the environment is needed so that the cultivation of religious character can continue to run consistently. The *Al-Jawarih method* can be one of the effective alternatives in early childhood education. This method not only teaches knowledge, but also shapes attitudes and behaviors through direct experience and habituation carried out continuously.

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